GARUḌA PURĀṆA—A STUDY

By

N. GANGADHARAN, M.A., M.Litt.

ALL INDIA KASHIRAJ TRUST

FORT, RAMNAGAR, VARANASI

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(Thesis approved for M. Litt. Degree of Madras University)

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Dedicated to

my

Revered Parents

FOREWORD

Purāṇa-research has already established the fact that in the case of many *Purāṇas* the original texts were partly or fully lost and were reconstructed. Also the new sectarian developments found the *Purāṇas* a useful medium for the dissemination of their ideas and deriving thereby the authoritativeness that they needed. While on one side we have, therefore, to regret the loss of the older texts of the *Purāṇas*, on the other, we cannot ignore the new texts, for they are products of a historical and cultural process and the material as it is has its own intrinsic significance for the age it reflects. Each text purporting to be a particular *Purāṇa* or a part of it, therefore, deserves its own critical study as a literary, religious and cultural document.

The *Garuḍapurāṇa*, as we have it in its several mss. and editions, has been studied; its late and spurious character, the textual problems of the current text, the early authentic text of the *Purāṇa* which no longer exists, have all been briefly dealt with by earlier scholars, Winternitz, H. P. Sastri, R. C. Hazra and others. With the ms. materials that could be traced with the help of the *New Catalogus Catalogorum*, it was thought that a fuller and exhaustive study of the *Garuḍa* and its varied contents, religious and secular, could be usefully undertaken.

The present publication represents such a study which Sri N. Gangadharan M. A., M. Litt. carried out for his Post-Graduate Research work. He has given here a very detailed analysis of the *Purāṇa* and its contents without leaving anything. The many tables, lists and concordances and copious references provided by him will be found very useful to students of Purāṇic literature. An addition to the data already known is the existence in some mss. of a third part named *Brahmakāṇḍa* which was tagged on to the *Purāṇa* in the post Madhvācārya period. The present analysis shows also that although classified normally as a *Vaiṣṇava Purāṇa*, the *Garuḍa* is actually non-sectarian in character. The results of the examination of the textual problems of the Garuḍa confirm the general pattern of the *pralaya* that came over the *Purāṇas* and the attempts that were made to salvage the literature, as mentioned above in the opening paragraph. The main features of this phenomenon are :

The original version of *Purāṇa* as described in some of the older *Purāṇas* and cited in the earlier *Nibandhas* of *Dharma Śāstra* has not survived.

The present text bearing the name of the concerned *Purāṇa* is a later compilation which put together material from diverse sources.

In the attempt to put together the text, the new tendency to make the *Purāṇa* a compendium of different branches of learning manifested itself in the *Garuḍa* too, which, like the *Agni*, covers a wide range of such subjects of secular interest.

This attempt to salvage and reconstruct texts of several *Purāṇas* which were destroyed, may be referred to the period immediately following king Bhoja. In the present case, the text as it is, came after the *Bhāgavata* and Bhoja. The *Pretakalpa* is an earlier accretion to it and the *Brahmakāṇḍa* is a much later one.

Strictly speaking only parts of a Purāṇa could be dated, not its text as a whole.

Sri N. Gangadharan has presented in this painstaking production of his, a large volume of data useful for further work on the *Purāṇas*. With his equipment and experience with the problems which beset this class of literature, I hope he will take up some of the larger and more important *Purāṇas* for similar critical and detailed study.

14-9-1972
Madras

V. RAGHAVAN

INTRODUCTION

This Study of the Garuḍapurāṇa, now placed before the scholarly world, embodies the results of my research in the Department of Sanskrit, University of Madras during 1964-69 for my first Research Degree under the guidance of Dr. V. Raghavan, Professor of Sanskrit at the University at that time.

Since the beginning of the Sanskrit studies scholars like H. H. Wilson[1], W. Kirfel[2], and Haraprasad Shastri[3] had devoted attention to Purāṇas and thrown much light on the nature and contents of this large branch of Sanskrit literature and the position regarding the texts of the Purāṇas, their history, antiquity etc. More recently Dr. R. C. Hazra[4] made the study of Purāṇas his special line of work and contributed a great deal to the elucidation of problems connected with the Purāṇas and the Upapurāṇas, their texts and chronology[5]. Several other scholars have made separate studies of some of the individual Purāṇas. Like them, I undertook, at the instance of my Professor, a study of the Garuḍapurāṇa, one of the eighteen Mahāpurāṇas. The Garuḍapurāṇa is of an encyclopaedic nature resembling in this respect the Agni and the Nāradīya Purāṇas. The authenticity of the available text of this Purāṇa has been questioned. In view of all these, special study of a text claiming to be one of the major Purāṇas appeared appropriate. Accordingly the Garuḍapurāṇa was taken up by me for analysis and examination of its textual and other problems.

To give a comprehensive view of the Purāṇa, which includes multifarious subjects in addition to the legitimate topics of a Purāṇa, an account is given first of the contents of the Purāṇa,

---

1. Viṣṇupurāṇa, English Translation. London, 1864.
2. Das Purāṇapañcalakṣaṇa, Bonn, 1927.
3. Descriptive Catalogue of manuscripts in RASB. Vol. V; *JBORS*. XIV. pp. 323-340.
4. *PRHRC*. Dacca, 1940; Studies in the Upapurāṇas Vol. I. Calcutta, 1958 and Vol. II. Calcutta, 1963.
5. See also Dr. A. D. Pusalker, Studies in the Epics and Purāṇas, Bharatiya Vidya Bhavan, Bombay, 1955.

chapter by chapter. The textual problem arising out of the printed editions and the manuscript material is then dealt with. The discussion brings out evidences on the chronological position of different sections of the Purāṇa and also the section or sections which were clearly added later. Besides the concordance of the Pūrvakhaṇḍa given by Hazra[1] reproduced here, a detailed concordance of the verses of the Uttarakhaṇḍa of the Purāṇa in the three editions is given.

The probable dates of the various sections of the Garuḍapurāṇa have been discussed.

The Garuḍapurāṇa has been held as one of the Vaiṣṇava Purāṇas, on the basis of the three-fold classification, Sāttvika, Rājasa and Tāmasa found in the Purāṇas themselves. A close study of this Purāṇa reveals the true nature of its non-sectarian attitude and its Advaitic beliefs. On this ground it has also been suggested here that the section dealing with the Advaitic ideas at the close of the Pūrvakhaṇḍa might have formed part of the original Purāṇa.

The miscellaneous subjects like Āyurveda, Jyotiṣa and Sāmudrika, Vyākaraṇa and Chandas and Ratnaśāstra adding to the interest of this Purāṇa have been briefly dealt with pointing out their probable sources and parallels.

Concordance of parallel passages between different texts and the Garuḍapurāṇa, verses cited from the Garuḍa in Smṛti-digests, as far as available to me, Mantras occurring in the chapters on the worship of Viṣṇu with identification of their sources, a concordance of the Hymn of thousand names of Viṣṇu found in this Purāṇa with the well-known Hymn of that name found in the *Mahābhārata*, an index of names of herbs and diseases, and an index of proper names have been added. As a specific limitation to the length of a Thesis has been prescribed, these concordances were not included in the original thesis as presented to the University. Every thing that would make this Study an useful hand-book for the Garuḍapurāṇa, has been done.

I have to thank the authorities of the University of Madras for the permission given to me to carry out my research work in

1. *PRHRC.* p. 141, fn. 148.

the Department of Sanskrit and also to publish my thesis. I am greatly indebted to Dr. V. Raghavan for the help and guidance he has given me at every step during this work. He has spent several hours with me from time to time and has read my drafts and materials and I cannot adequately thank him for all that he has done for initiating me and guiding me in all the stages of the preparation. I am indebted to him also for the publication of this work through the Purāṇa Department of the All-India Kashi Raj Trust. I am grateful to Dr. K. Kunjunni Raja, present Professor of Sanskrit, University of Madras for his useful suggestions and to my friends and colleagues who have been helpful in one way or other.

I will be failing in my duty if I do not thank H. H. The Maharajah of Banaras, Founder and Chairman of the All-India Kashi Raj Trust, Dr. Vibhuti Narain Singh and the Editorial Board of the Purāṇa Bulletin for having taken my work for publication.

N. GANGADHARAN

Madras University
Paridhāvī-Śrāvaṇa Paurṇimā
24th August 1972

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P. 4 l. 6 *read* '*Tortoise*'
l. 3 from below *read* 'eighth'
P. 5 l. 6 from below *read* 'known'
l. 5 from below *read* 'Garuḍa'
P. 7 fn.5 *read* '*Ayūyujat*'
P. 8 l. 7 *read* '*jyotsnā*'
P. 10 l. 13 from below *read* 'Śraddhā'
l. 12 from below *read* 'Santoṣa'
P. 11 l. 5 from below *read* 'daughter'
P. 12 fn.5 *read* 'blessings'
P. 14 in column 5 *read* 'Bahurūpa'
P. 18 l. 8 from below *read* 'Mānuṣīviṣa'
P. 24 l. 6 *read* 'procedure'
P. 26 l. 8 *read* 'fire'
p. 27 l. 7 from below *read* 'Sanctum sanctorum'
P. 28 l. 12 *read* 'Rucaka'
P. 30 l. 17 below *read* '*pañcakaṣāyaka*'
P. 31 l. 4 *read* 'Brāhmaṇa'
l. 9 *read* 'fire'
l. 17 from below *read* 'iṣetvā'
P. 33 l. 7 from below *read* 'into'
P. 38 l. 12 from below *read* 'one can do in each'
P. 39 l. 9 *read* 'a *toraṇa*' instead of 'to *toraṇa*'
P. 43 l. 5 *read* 'Saiṁhalika'
l. 4 from below *read* 'good'
P. 47 l. 8 *read* 'conducive'
l. 9 from below *read* 'Gayākṣetra'
P. 48 l. 15 *read* 'Gṛdhrakūṭa' instead of 'Okūṭa'
l. 8 *read* 'Mayanadī'
P. 51 column 3 *read* 'Hiraṇyaromā'
P. 53 column 3 *read* Māgadha
fn. 3 *read* 'Nirvāṇarati'
P. 58 fn. 4 *read* '*J. of Ind. Hist*'.
P. 60 l. 10 *read* 'agnihavana'
P. 69 l. 11 *read* 'with'
P. 70 l. 13 from below *read* '*samprāpti*'

P. 71 l. 11 *read* 'Quotidian'
P. 72 l. 15 *read* 'Mutrāghāta'
P. 74 l. 7 *read* 'decoction'
read 'oleation'
l. 18 *read* 'plīhodara'
l. 14 from below *read* 'garlic'
l. 13 from below *read* 'destroy'
last line *read* 'astringent'
P. 75 l. 11 *read* 'louse'
P. 76 l. 9 *read* '*ḍākinījvara*'
l. 13 insert comma after raktavikriyā
l. 14 *delete* comma after *kokilasvara*
add comma after pleasing voice
l. 15 *add* comma after hair
l. 16 from below *read* 'stambhana'
l. 10 from below *read* 'kāmalā'
P. 78 l. 20 *add* comma after itch.
P. 81 fn. 1 *read* 'Upapurāṇas'
P. 82 l. 9 from below *read* Dattātreya
l. 7 from below *read* 'five'
P. 83 l. 1 *read* 'Śiśupāla'
l. 18 from below *read* 'Acyutastotra'
l. 14 from below *read* 'section the'
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fn. 1 *read* '*Bhāg.*'
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l. 17 from below *read* 'Mahāpatha'
P. 93 l. 11 from below *read* 'brahmins'
l. 10 from below *read* 'left off'
P. 95 l. 19 *read* '(mukti)—Viṣṇu'
P. 97 l. 3 from below *read* 'Dvāravatī'
P. 98 l. 15 *read* 'under'
P. 100 last line *read* 'Skānda, Pādma'

P. 103 l. 4 *read* 'Śivaliṅgas'
l. 7 from below *read* 'Annapūrṇā (presiding deity of the Vedas)
P. 104 l. 15 'Śaṅkara' *read* 'Hanumat'
l. 13 from below *read* 'Śraddhā'
l. 12 from below *read* 'Hanumat'
l. 10 from below *read* 'Draupadī'
l. 4 from below *read* 'Draupadī'
P. 105 l. 16 *read* 'Nīlā'
l. 2 from below *read* 'Lakṣmaṇa's'
P. 107 l. 5 *read* 'Brahmatīrtha'
fn. 1 *read* 'कतु°'
P. 108 l. 5 from below *read* 'Suṣeṇā'
P. 109 l. 4 from below *read* 'Śanaiścara'
P. 110 l. 12 *read* 'appeared'
last line *read* 'Jivananda's'
P. 113 l. 6 *read* 'in IO numbers'
l. 10 *read* 'two IO numbers'
l. 11 *read* 'may infer'
P. 114 ll. 13, 14 *read* 'Lakṣatulasīvratodyāpana'.
fn. 12 *read* 'Stein 201'
P. 115 l. 9 *read* 'Śālagrāmamāhātmya'
P. 119 fn. 2 *read* 'Śls. 55-57'.
P. 121 fn. 5 last but one line *read* 'Upapurāṇas'
P. 122 l. 16 *read* 'telling'
P. 122 *Uttarakhaṇḍa* or *Pretakalpa add Manuscripts of the Pretakalpa* :

There are three manuscripts of pretakalpa sn. in IO. (nos. 3356.3357.3358). All these in the Nāgarī script have 35 chs., and agree with the text in Jīv. (Chowk.) edn.

The single ms. in Lz. (no. 199) has 26 chs. and a portion of the ch. 27. It agrees with chs. 12-38 of the Calcutta edn. 1891 (Vaṅgavāsī)

The ms. in Bomb. Uni. 1249 has 40 chs. and the names of the 40 chs. given by scribe do not agree with any of the edns. of the text. It may be a different version.

The only ms. in Petrograd (no. 7) has 30 chs. and is in Nāgarī script.

Of the mss. in RASB. V., 4014 has 35 chs. It seems to agree with the Jīvānanda edn. No. 4013 has chs. 1-13 (inc.) and

has verses from many other works, although assigned to *GP.* in the colophon.

The ms. in Oxf. 8b in 23 chs. entitled Pretamañjarī from Pretakalpa is a recast of the text of pretakalpa available in the *Jīv.* and Chowk. edns.

P. 123 l. 15 *read* 'erroneous'
fn. 7 *read* 'I. ch. 108'
P. 143 fn. 4 at the end *add* 'and are now added here'
P. 144 l. 4 *read* 'respectively'
l. 10 *read* 'Bengal,'
P. 145 l. 5 from below *read* 'Circa'
P. 150 l. 5 *read* 'Ṭaṅkaṇas'
l. 10 from below *read* 'nearby' 'Śrīmuṣṇa'
last line *read* 'through'
p. 151 l. 12 from below, after elsewhere *read* footnote 4[a] Dr. Raghavan 61st birthday Felicitation Volume'
P. 152 l. 15 *read* 'mīmāṁsā'
P. 156 l. 14 *read* 'threads' *after* 'sacred'
P. 164 l. 11 *after* 'suvarṇasya pradātā' *add* 'suvarṇasya priya, suvarṇāṁśa, suvarṇākhya'
P. 166 l. 5 *after* 'bhakti' *add* 'bhikṣuka'
P. 168 l. 12 from below *add* footnote 5 'and now added as supplement'
P. 169 APPENDIX *read* BRANCHES OF LEARNING KNOWN TO GP.
l. 8 *read* 'addition'
l. 11 *read* 'wearing'
add footnote 7—*JASB* (NS) XXIV (1928) pp.461-2.
P. 169 *read* at the end

Ludwik Sternbach[3] has analysed a manuscript[4] bearing the title *Cāṇakya* or *Nīti-Cāṇakya* or *Cāṇakya-trisarga* in the University Library in Cambridge and has shown[5] that 56 of the 57 verses of the work occur in the Bṛhaspatisaṁhitā of the *GP* and even the missing verse (verse 51 in the ms.) occurs elsewhere in *GP.*[6] with a different wording.

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1. *J. of Ind. Hist.* 38 (1960) pp. 139-165.
2. *JASB. NS.* XXIV (1928) pp. 461-2.
3. See "*A New Abridged version of the Bṛhaspatisaṁhitā of the Garuḍapurāṇa.*
4. No. Add. 1040.
5. See p. 6 of the edn. of his work.
6. I, 114.67.

P. 170 l. 11 *read* Kaumāra'

l. 16 from below *read* 'Kātyāyana'

l. 6 from below *read* 'कुमारात्तु'

P. 171 APPENDIX *read* BRANCHES OF LEARNING KNOWN TO GP.

l. 16 from below *read* 'Vātormī'

l. 13 from below *read* 'Jaloddhatagati'

l. 5 from below *read* 'Dhṛti' 'Śārdūlavikrīḍita'

l. 2 from below *read* 'Bhujaṅgavijṛmbhitā'

P. 172 l. 6 *read* 'Vaṁśapatrapatita' 'Suvadanā'

l. 16 *delete* 'living a'

l. 17 *read* 'Nidānasthāna'

P. 173 APPENDIX *read* BRANCHES OF LEARNING KNOWN TO GP.

l. 5 *read* 'journey'

A DETAILED ACCOUNT OF THE CONTENTS OF THE GARUḌA-PURĀṆA (GP)

As an Introduction to our study of the GP we shall give first detailed survey of the subjects covered by the GP.

Chapter 1 :

The text opens with salutations to Hari (अजमजरमनन्तं ज्ञानरूपं महान्तं (Śl. 1) and invocations to Hari, Rudra, Gaṇādhipa and Sarasvatī. (Śl. 2).

Sūta is requested by Śaunaka and other sages of the Naimiṣa forest to clear their doubts regarding the nature and form of the Supreme Deity responsible for (1) the creation, protection of the world (2) maintenance of *dharma* and the destruction of the wicked and the mode of worshipping Him. He is also asked about (3) the creation of the world, (4) the religious observances which could propitiate the Supreme, (5) the incarnations of the Lord, (6) the genealogy of the gods and sages, (7) the duties of various castes (*varṇa*) and different stages in life (*āśrama*) and (8) the stories of Lord Nārāyaṇa. (Śls. 3-10).

Sūta resolves to narrate the Garuḍapurāṇa dealing with the stories of Viṣṇu. The Purāṇa is called Garuḍa, because Garuḍa narrates it to Kaśyapa and Kaśyapa to Vyāsa and finally Vyāsa to Sūta. (Śl. 11).

Lord Nārāyaṇa is stated as the one God, master of all Gods. (Śl. 12).

For the protection of the world, Vāsudeva, who is beyond decay and death assumes various incarnations, forms as Kumāra and others (Sl. 13) (Cf. *Bhāg.* I. Ch. 3. Śls. 6-23).

Hari assumed the form of Kaumāra and practised the most difficult vow of celibacy without break (Śl. 14).

Secondly, the Lord of sacrifice assumed the form of a *boar*, rescued the earth taken into the nether region. (Sl. 15)

Thirdly, assuming the form of a devarṣi (in order to create the ṛṣis) performed sāttvic deeds, from which alone proceeded desireless actions. (Śl. 16).

Fourthly, assuming the form of Nara-Nārāyaṇa worshipped by *Sura* and *Asura* for the maintenance of *dharma*, performed penance. (Śl. 17).

Assuming the form of Kapila as the fifth Siddheśa expounded to Sage Āsurī[1] the doctrines of Sāṅkya, lost in course of time, and dealing with the tattvas. (Śl. 18).

He assumed the form of Datta (i.e. Dattātreya) son of Atri and Anasūyā, and expounded the metaphysics (Ānvīkṣikī) to Alarka, Prahlāda and others. (Śl. 19)

As the 7th, He was born to Ākūtī and Ruci on account of latter's sacrifice, and was worshipped by celestials and ministers devoted to truth. (Śl. 20).

In the 8th incarnation, He appeared as son of Nābhi and Merudevī, showed the code of conduct for women and was worshipped by all; this refers to Ṛṣabha. (Śl. 21).

Ṛṣabha was born as son of Nābhi and Sudevī (Merudevī according to *Vi.*, *Vā* and *Brahma P.*) An avatāra of Viṣṇu, eldest of all Kṣatra. A Paramahaṁsa. Had a 100 sons of whom Bharata was the eldest.[2] Nine of them became rulers of the nine dvīpas of the world. 81 of them became addicted to Karmatantra, and the remainder became sages.[3] Indra grew jealous of him and stopped rains in his country. But Ṛṣabha invoked rains by his yogic powers.[4] As king, married Jayantī, bestowed on him by Indra, who gave birth to 100 sons. Under Ṛṣabha, the kingdom flowed with milk and honey. He proclaimed the importance of self-control and discipline to his sons and to the world at large. He installed Bharata on the throne, renounced life and became a wandering mendicant. Finding the world opposed to his yoga practice he adopted the vow of a python (ājagaram

1. Veṅk. and Chowk. edns. read प्रोवाच सूरये which should be प्रोवाच आसुरये *Cf. Bhāg.* I Ch. 3. Śl. 10.
2. Brahma. II. Ch. 14. Śls. 60 62; *Bhāg.* II. Ch. 7. Śl. 10; XI. Ch. 4. Śl. 17; *Vi.* II. Ch. 1. Śl. 27; *Vā.* 33.50-51.
3. *Bhāg.* XI. Ch. 2. Śls. 15-20.
4. *Bhāg.* V. Ch. 3 (whole), ch. 4. Śl 1-3.

vratam) by which he ate, chewed, drank and passed water all lying down. By his yogic powers, he wandered through Koṅka, Veṅka, Kuṭaka, S. Karṇāṭa, and was consumed by forest-fire[1]. Ṛṣabha took to the third āśrama at Pulaha's hermitage and lived there until his death.[2] By listening to his story, devotion to Hari was increased. His path was followed by Sumati [3]

At the request of the sages He was born as Pṛthu in His 9th incarnation (Śl. 22).

Brief references to Pṛthu being made earth yield manifold things for the benefit and welfare of humanity.

Pṛthu was the son of Veṇa, son of Aṅga. He was called the first king, from whom the earth received her name Pṛthvī. The Viṣṇupurāṇa (I. 13.38-92) relates that when Veṇa who was wicked by nature and prohibited worship and sacrifice, was removed by the pious sages and when consequently robbery and anarchy prevailed in the absence of a king, the sages churned the right arm of the king to produce a son, and from it sprang the majestic Pṛthu glowing like Agni. He was immediately declared king, and his subjects who had suffered from famine, besought the monarch for the edible fruits and plants which the earth withheld from them. In anger Pṛthu took up his bow to compel her to yield the supply, needed by his subjects. She assumed the form of a cow and began to flee, and was chased by the king. At last she yielded and requested him to spare her life, and promised to restore all the needed fruits, plants etc., 'if a calf were given to her through which she might be able to secrete milk.' Pṛthu thereupon made Svayaṁbhuva Manu the calf, milked the earth and received the milk into his own hand, from which proceeded all kinds of corn, vegetables, fruits etc. for the maintenance of his subjects The example of Pṛthu was afterwards followed by a variety of milkers gods, men, ṛṣis, mountains, Nāgas, Asuras etc. who found out the

1. The story of Ṛṣabha here and the other Purāṇas like *Bhāg.* runs parallel to the story of Ṛṣabha in Jain tradition. *Cf.* Ṛṣabha the first Tīrthaṅkara of the Jain tradition; he is also described as son of Nābhi and Marudevī. His life is described by Jinasena in his Ādipurāṇa (Mahāpurāṇa) (Ch. 15) and other Jain works.
2. *Vi.* II. ch 1. Śls. 28-31.
3. *Bhāg.* V. Ch. 4. Śls. 8-19. Ch. 5 (whole); Ch. 6. Śls. 6-19; ch. 15. Śl. 1; *Vā.* 33.51.

proper milkman and the calf from their own number, and milked the earth of whatever they wanted.[1]

He then assumed the form of the *Fish* as the tenth, and rescued Vaivasvata Manu with the boat. (Śl. 23).

In his 11th incarnation the Lord assumed the form of a *Tortotise*, held on his back the Mandara mountain, as the *Suras* and *Asuras* churned the ocean. (Śl. 24)

He assumed the form of Dhanvantari in his 12th incarnation. Assumed the form of a Mohinī as his 13th incarnation and attracted the *Suras* etc. (Śl. 25).

Assuming the form of *Narasiṁha* as his 14th incarnation, he killed the lord of demons. (Śl. 26).

As his 15th incarnation, He assumed the form of Vāmana, requesting for three feet space at Bali's sacrifice, (put him down) and reinstated Indra. (Śl. 27).

Finding the Brahmins subjected to the tyranny of Kings, He assumed His 16th incarnation (Paraśurāma) and divested the earth of Kings for 21 generations. (Śl. 28).

In his 17th incarnation He was born to Satyavatī and Parāśara and seeing men become poor in intellect, arranged the Vedas in its different Śākhās. (Śl. 29).

Assuming the form of a King (*Rāma*) as his 18th incarnation, intent on doing the work of celestials, accomplished building a bridge over the ocean etc. (Śl. 30).

In His 19th and 20th incarnations, He was born in the lineage of Vṛṣṇi, as Rāma (Bala) and Kṛṣṇa and relieved earth of her burden. (Śl. 31).

And at the junction of Kaliyuga, for confounding the enemies of celestials, He will be born as Buddha, the son of Jina, in the Kīkaṭadeśa (21). (Śl. 32).

In the period of the eigth junction of cycles, when the kings are on the verge of destruction, He will be born as *Kalki*, son of Viṣṇuyaśas. (22). (Śl. 33).

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1. *Cf. Bhāg.* IV. Ch. 15, Śl. 4 to Ch. 18, Śl. 32. Vi. I. Ch. 14. Śls, 7-95 and *KS.* I. Śl. 2.

The incarnations[1] are really innumerable. The prime Manus, knowers of the Vedas, are all partial manifestations of Viṣṇu. (Śl. 34).

From them proceeded the work of creation. They are to be worshipped with religious observances etc. (Śl. 35).

After setting forth the incarnations of Viṣṇu, the *GP* gives its own extent as 8,800 verses.

Chapter 2

In reply to the query of the sages Sūta recounts his visit to Badarikāśrama. There Vyāsa was contemplating on the Supreme (Pareśvara). Vyāsa narrated to Sūta the Purāṇa which he had heard from Brahmā, who along with Śiva had heard it from Viṣṇu. (Śl. 1-11).

Rudra's *Stotra* of Viṣṇu. This is discussed later. (Śls. 12-28).

Rudra asks Hari about the nature of the Supreme Deity. Hari describes the glory of Himself the great Lord, how He is the object of worship of all, of how He bestows salvation, and how He is the creator, protector and maintainer of the World, the protector of the good and destroyer of the evil ones and guardian of Dharma, He of whom Matsya etc. are incarnations, how He is Himself the Mantras and the Diety adored by the Mantras and infact everything. He is of the form of all knowledge. (Śls. 29-46).

Viṣṇu propitiated by Garuḍa's penance, grants him boons. Garuḍa requests that as an effect of his success over the Devas and his bringing nectar, his mother Vinatā, taken as a slave by the Nāgas may become free from captivity and he may become the carrier of Viṣṇu, be valiant and be known as the author of the *Purāṇasaṁhitā*. (Śls. 47-49).

Viṣṇu grants Garuḍa's requests. (the Purāṇa will be well-know as Garuḍa). (Śls. 50-53).

Guruḍa is asked to relate the Purāṇa after meditating on Viṣṇu. Kaśyapa, hearing the Purāṇa from Garuḍa, revived a burnt tree (Śls. 54-55).

The Gāruḍīvidyā (Mantra) by which Kaśyapa revived other things. (Śl.56).

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1. *Cf. Bhāg.* I. ch. 3. Śls, 6-26a,

Chapter 3

The Purāṇa was told by Viṣṇu to Brahmā and Rudra, by Brahmā to Vyāsa and by Vyāsa to Sūta (Śl.1)

Sūta's statement about the topics dealt with in the Purāṇa. They are : 1. primary creation, 2. worship of deities, 3. sacred places on earth, 4. Cosmography, 5. the ages of manus (Manvantaras), 6. duties of the castes and in different stages of life (*varṇāśramadharma*), 7. codes relating to gifts (*dāna*), 8. Duties of a king, 9. judicial procedure (*vyavahāra*), 10. religious observances, 11. lineage of Gods (*vaṁśa*), 12. the medical science including the diagnosis of the diseases, 13. *vedāṅgas*, 14. dissolution, 15. the supreme knowledge of the three ends of human existence (*puruṣārthas*), 16. manifest and unmanifest deeds of Viṣṇu. As everything is in this Garuḍa purāṇa, Garuḍa is the Lord Himself (Śls. 2-4).

On account of the blessings of Vāsudeva, Garuḍa was endued with great strength. Having become the vehicle of Hari, he becomes cause of creation etc., wins the Devas and brings the nectar and propitiates the hungry universe within the Lord's body. Seeing him, the Nāgas get destroyed by the mere remembrance of Garuḍa. (Śls. 5-6).

On account of (hearing) the Garuḍapurāṇa, Kaśyapa revived a burnt tree[1] (Śl.7).

This is the Gāruḍa, most holy, as Hari told Rudra (Śl.8).

Chapter 4

Hari narrates to Rudra account of the primary creation (*sarga*), secondary creation (*Pratisarga*), genealogy of Gods and sages (*vaṁśa*), the ages of Manus (*Manvantaras*) and history of the dynasties (*Vaṁśānucarita*). (Śls. 1-2).

The Lord Vāsudeva, void of passion, Nara-Nārāyaṇa is supreme Brahman, the creator and destroyer. All these rest in Him and both manifest and unmanifest. He remains in the form of *Puruṣa* as well as *Kāla*. (Śls. 3-4).

All these deeds of His are like that of a child in sport (*Cf. Vī.* I. Ch. 2. Śl. 18) Creation from Him of the unmanifest and the soul, the intellect mind, sky, wind, light, water and the earth. Appearance of the Golden Egg; becoming the four-faced Brahmā,

1 See also Gp I Ch. 2 Śl. 55

with the quality of *Rajas* predominant, creates the movable and immovable, becoming Brahmā, He creates the world and as Hari protects it and as Rudra at the end of a Kalpa destroys it. (Śls. 5-11).

At the time of creation, Brahmā in the form of a boar, lifts with the tusk the earth from water surrounding it. (Śl. 12).

The creation of devas etc. The *Mahat* (the Intellect) is first created. (Śls. 13-17).[1]

The second creation is that of the subtle elementary elements (*tanmātrās*), known as *bhūta sarga* ; the third is of the organs called evolutes (*vaikārika*) ; then the creation known as *Prākṛta* from intellect. The fourth is called *mukhyasarga* and is of the stationary bodies, sthāvaras The fifth is of the lower orders (*Tiryaksrotas*) the sub-human creation; the sixth one is of the higher orders (*Ūrdhvasrotas*), the divine creation. The seventh is of the middle order (*Arvāksrotas*), human beings. The eighth is the creation of *anugraha*[2], as a combined creation of *Sāttvika* and *Tāmasika* qualities.

Of these, 5 are Vaikṛta and 3 Prākṛta. The 9th is *Kaumāra*[3]. (Śls. 14-18).

The creation is of four kinds commencing with suras and ending with *sthāvara* (immovable) (Śl. 19). In the course of Brahmā's creation the mind-born sons came into being[4] (Śl. 19).

Then were born the gods, demons, manes and men.[5]

Demons were born out of His hips. Then He discarded the body pervaded by darkness and it became the night. Having assumed another body, He became desirous of creating and felt delighted; the *suras* were now born from His mouth with the quality of *sattva*. The body pervaded by *Sattvaguṇa* being discarded

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1. *Cf. Vi.* I. Ch. 5. Sls. 19 b-53 b.
2. Śrīdhara's commentary on *Vi.* Ch. 5. Śls. 24-2 स्थावरादिष्वत्यन्तविपर्यासादि स्वभावेषु सत्त्वभावानुग्राहको देवतावर्गोऽनुग्रह शब्देनोच्यते ।
and *Vāyu.* Ch. 6. Śl. 61.
3. Sanatkumāra and other semi-divine mind born sons. See Sūtasaṁhitā. I. Ch. 10. Śls. 18-20 and Śrīdhara's Commentary on Bhag. I. Ch. 3. Śl. 6.
4. This refers to the birth of Sanaka, Sanandana, Sanātana and Sanatkumāra. *Cf. Vi.* Ch. 5. Sl. 29.
5. 'Apūjayat in the text is wrong. It should read 'Ayūjayat'.

by Him became the day. That is the reason why the demons are powerful in the night and gods in the day. He then assumed a person composed of the *sattva* quality and the manes (*pitaraḥ*)[1] were born. That body being discarded became the twilight in between the day and night. Pervaded by *raja*, He created the men (*manuṣya*); when that body was discarded, it became the moonlight (jystsnā). Moonlight (*iyotsnā*), night (*rātrī*), day (*ahani*) and twilight (*sandhyā*) are His bodies. Taking a form composed of *rajas* alone, hunger (*kṣudh*) and anger *kopa*) came into being. (Śls. 21-27).

Brahmā created the *Rākṣasas* from *rakṣaṇa* (protection) and the *yakṣas* from *jakṣaṇa*[2] (devouring) and serpents from the movement of hair (Śl. 28).

The *Bhūtas* (goblins) were born out of wrath. The *Gandharvas* were born then. The Gandharvas are so called because they come out singing. (Śl. 29).

He created thc sheep and goat from his chest and mouth, the kine from His belly and sides (*Cf.* Puruṣasūkta *Ṛv.* X. 90. 14). The horses, elephants, asses, camels etc. were created from His feet. The herbs, roots and fruits were created from His hair. Cow, sheep, ram, horses, mules and asses are called domestic animals (*grāmyāḥ*). The wild animals are beasts of prey (*śvāpada*) cloven-hoofed, (*dvikhura*), elephants, monkeys, birds, aquatic animals and reptiles. (Śls. 30-33).

From His eastern and other mouths He created the *Ṛv.* and other Vedas. The brahmins were born from the face, the warriors (*kṣatriyas*) from the arms, the traders (*Vaiśyas*) from the thighs and the last class (*Śūdras*) from the feet. (Śl.34).

Brahmaloka is for the Brāhmaṇas, Indraloka for Kṣatriyas, the Mārutaloka for Vaiśyas, Gandharvaloka for Śūdras. (Sl.35).

For those who follow the path of celibacy Brahmaloka is secured and those who follow the injunctions for a householder reach the region of Prajāpati. (Śl.36).

Those living in the forest reach the place of the seven sages and the Yatis reach a place where they can move about always at their will. (Śl.37).

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1. Veṅk. and Chowk. edns. read *Parataḥ* wrongly.
2. The text wrongly reads *yakṣaṇa*.

Chapter 5

Lord's creation of mind-born sons to multiply after His creation of the world and the orders of beings.[1] (Śl.1).

Creation of Dharma, Rudra, Manu and sages Sanaka, Sanātana, Bhṛgu, Sanatkumāra, Ruci, Marīci, Atri, Aṅgirasa, Pulastya, Pulaha, Kratu, Vaśiṣṭha, Nārada.

Creation of manes called Barhiṣada, Agniṣvāttāḥ, Ājyapāḥ, Sukālins, Upahūtas, Dīpyas and three devoid of form and four others with forms.

Creation of Dakṣa from His right thumb and his wife from His left thumb (Śls.2-5).

Birth of daughters to them ; except Satī given in marriage to Rudra, others were given in marriage to sons of Brahmā. Numerous and powerful were the sons of Rudra.

Khyāti the beautiful daughter of Dakṣa was given to Bhṛgu. Śrī was born as a daughter of Bhṛgu and was married by Nārāyaṇa. Bala and Unmāda were born to them. Dhātā and Vidhātā, sons of Dakṣa married Āyati and Niyati the daughters of Manu and Prāṇa and Mṛkaṇḍu were born to them. Mārkaṇḍeya was born to Mṛkaṇḍu. (Śls.6-9).[2]

Sambhūti was married by Marīci, and Paurṇamāsa, Viraja and Sarvaga[3] were born to them. To Smṛti and Aṅgiras were born sons and daughters of whom the daughters were Sinīvālī, Kuhū, Rākā, Anumati. Similarly to Anasūyā and Atri were born Soma, Durvāsas and the Yogin Dattātreya (Śls.10-12).

To Prīti and Pulastya was born Dattoli. To Kṣamā and Pulaha were born Karmaṇa, Arthavīra[4] and Sahiṣṇu. (Śl.13).

To Kratu and Sumati[5] were born 60,000 sons called Vālakhilyas, of the size of a thumb, radiant and perfect celebates. (Śl.14).

To Ūrjā and Vasiṣṭha were born Raja, Gātra, Ūrdhvabāhu, Śaraṇa[6], Anagha, Sutapāḥ, Śukra who were all[7] seven sages. (Śl.15).

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1. *Cf. Vi.* I. Ch. 7· Śl. 4b.
2. *Cf. Vi.* I. Ch. 10. Śls. 2-4 a, 6.
3. *Cf. Vi.* I. Ch. 10. Śls. 7 b-9 reads Virajā and Parvata.
4. *Cf. Vi.* I. Ch. 10. Śls. 10-11a - Kardama, Urvarūpa.
5. *Cf. Vi.* I. Ch. 10. Śls. 11b-12 – Santati.
6. *Vi.* reads Savana. *Cf. Vi.* I. Ch. 10. Sl. 14.
7. *Cf. Vi.* I. Ch. 10. Śl. 14. reads amalāḥ for matāḥ.

Dakṣa gave Svāhā to Vahni having a body. Three sons Pāvaka, Pavamāna and Śuci were born to them. They were generous, energetic and sustaining on water. (Śl.16).

To Svadhā and Pitaras were born Menā and Vaitaraṇī[1] who were both Brahmavādinīs (expounders of Philosophy). Menā was given to Himācala. (Śl.17).

Then Brahmā became Himself[2] the Svāyambhuva Manu for protecting the progeny and married Śatarūpā, to whom Priyavrata, Uttānapāda, Prasūti, Ākūti and Devahūti were born. Ākūti was given in marriage to Ruci, Prasūti to Dakṣa and Devahūti to Kardama. To Ruci were born Yajña and Dakṣiṇā and to them were born 12 valourous sons known as Yamas.[3] (Śls.18-22).

Dakṣa's creation of 24 maidens[4], of whom Śraddhā, Lakṣmī, Dhṛti, Tuṣṭi, Puṣṭi, Medhā, Kriyā, Buddhi, Lajjā, Vapus, Śānti, Ṛddhi, Kīrti the 13 were given in marriage to Dharma. i.e. Dākṣāyaṇa. (Śls. 23-24)

The other 11 daughters Khyāti, Sati, Sambhūti, Smṛti, Prīti, Kṣamā, Sannati[5], Anasūyā, Ūrjā, Svāhā, Svadhā, were married respectively by the most excellent sages Bhṛgu, Bhava, Marīci, Angiras, Pulastya, Pulaha, Kratu, Atri, Vasiṣṭha, Vahni, Pitaras. (Sls. 25-27).

Sraddhā gave birth to Kāma, Calā (Lakṣmī) to Darpa, Dhṛti to Niyama, Tuṣṭi to Santosa, Puṣṭi to Lobha, 'Medhā to Śruta, Kriyā to Daṇḍa, Naya[6] and Vinaya, Buddhi to Bodha, Lajjā to Vinaya, Vapus to Vyavasāya, Śānti to Kṣema, Ṛddhi[7] to Sukha, Kīrti to Yaśas are all born to Dharma. (Sls. 28-30).

Rati was wife of Kāma and Harṣa was their son. (Sl. 30).

The story of Dakṣa's sacrifice. Dakṣa performed the horse-sacrifice. All his sons in-law being invited, attended with their wives. One of his sons in-law Rudra was not invited. His wife Satī attended uninvited and was insulted by Dakṣa. She discarded her body and was born again as Gaurī, daughter of Menā and Himavān, She was married by Śiva (Śambhu). To them were born Vināyaka and Kumāra. Earlier the infuriated Rudra destroy-

1. *Cf. Vi.* I. Ch. 10, Śls. 18b-19a. read Dhāriṇī.
2. *Vi.* I. Ch. 7. Śls. 16-21.
3. Yāmāḥ *Venk.* Press.
4. *Cf. Vi.* I ch. 7. Śls. 22-24a.
5. Santati. *See Vi.* I. Ch. 7. Śls. 25b-31.
6. Laya wrong in *GP.* See *Vi.*, I. Ch. 7. Sl. 29.
7. Siddhi. See *Vi* I. Ch. 7. Sl. 13a.

ed the sacrifice and cursed[1] Dakṣa that he would be born as human in the line of Dhruva. (Śls. 31-34).

Table showing the line of Uttānapāda upto Dakṣa compared with *Vi.* and *Bhāg*

GP. I. Ch. 5. Śls. 19-20. Ch. 6. Śls. 1-13. (Cf. *Vi.* I. ch. 11. Śls. 1-3. Ch. 13. Śls. 1-7. 38. 39. Ch. 14. Śls. 1-4. 6. 73. 74. *Bhāg.* IV. Ch. 8. Śls. 6-9. Ch. 10. Śls. 1-3. & Ch. 13. Śls. 6. 12-20)-

Svāyambhuva Manu (Śatarūpā)

- Priyavrata
- Uttānapāda (Suruci) (Sunīti)
  - Uttama
  - Dhruva
    - Śniṣṭi (Śiṣṭi) (found in Vi. not in Bhāg.)
      - Prācīnabarhis (not found in Vi. and Bhāg.)
        - Udāradhī (not found in Vi. and Bhāg.)
          - Divañjaya (not found in Vi and Bhāg.)
            - Ripu (found in Vi. and not in Bhāg)
              - Cākṣuṣa Manu (found in Vi. and Bhāg.)
                - Ruru (Vi. reads Kuru)
                  - Aṅga (found in Vi. and Bhāg.)
                    - Veṇa (found in Vi. and Bhāg.)
                      - Pṛthu (found in Vi. and Bhāg.)
                        - Antardhāna (found in Vi and Bhāg.)
                          - Havirdhāna (found in Vi. and Bhāg.)
                            - Prācīnabarhis (doughter of Māriṣā) (found in Vi. and Bhāg.)
                              - Prācetasa (10 in no. Māriṣā (found in Vi. and Bhāg.)
                                - Dakṣa (found in Vi. and Bhāg.)

1. विध्वंस्य यज्ञं दक्षं तु तं शशाप पिनाकधृक् ।
ध्रुवस्यान्वयसंभूतो मनुष्यस्त्वं भविष्यसि ॥
See also GP. I. ch. 6. Śl. 13 (*Cf. Bhāg. IV.* ch. 2. Śls. 17-32).

Chapter 6

Uttānapāda[1] had through Suruci, a son Uttama and through Sunīti, Dhruva. Dhruva attained eminent position on account of the blessings of the sages and his devotion to Lord Janārdana. Sniṣṭi[2] (the mighty) was, born to Dhruva (Śls. 1-2).

Prācīnabarhis, was his son and in his line successively were born Udāradhīḥ, Divañjaya, Ripu, Cākṣuṣa Manu, Ruru, Aṅga, Veṇa (an atheist and devoid of dharma) who was killed by sages with their *kuśas*. (Śls. 3-5)[3]

When one of Veṇa's thighs was churned for the sake of progeny, a dark dwarf was born who was asked 'to sit' and hence known as Niṣāda. He was a resident of Vindhya mountain.[4] (Śl. 6).

When the right arm (of Veṇa) was churned, a son sprang up assuming the mental form of Viṣṇu, by name Pṛthu. Veṇa attained heaven through that son. Pṛthu milched the earth for the livelihood of the subjects. (Śls. 7-8).

Antardhāna was his son. His son Havirdhāna had a son Prācīnabarhis who became the single ruler on the earth. And to him and Śāmudrī the daughter of Lavaṇa, the Samudra were born Prācinabarhis, ten in number, who were all known as Prācetas skilled in archery and followers of dharma. They did penance for ten thousand years remaining in the waters of the ocean and obtained powers to be creators. Mārīṣā[5] was their wife. (Śls. 9-12).

Dakṣa was born to them, according to the curse of Rudra (Bhava)[6] and again Dakṣa created mentally four classes of beings as before.

Owing to the curse of Hara they did not multiply. Then Dakṣa, the Prajāpati wanted to create by the sexual process.[7]

1. Son of Svāyambhuva Manu and Śatarūpā. See *GP*. I. Ch. 5. Śl. 20.
2. Wrong. Śiṣṭi – See *Vi*. I. Ch. 13. Śl. 1a.
3. *Cf. Bhag*. IV. Ch. 14. Śl. 34. निजघ्नुर्हुङ्कृतैः ।
4. *Cf. Bgāg*. IV. Ch. 14. Śls. 43–46.
5. Daughter of Sage Kaṇḍu, and Apsaras Pramlocā, born as *ayonijā* on account of her request to Viṣṇu in one of her former births. According to His bles ings she became the wife of the 10 Prācetasas. *Cf. Bhāg*. Ch. IV. Śls. 30–48. *Vi*. Ch. 1–15. Śls. 11–74.
6. अभवद्भूवशापेन तस्यां दक्षोऽभवत्ततः ।
7. *Cf. Vi*. I. Ch. 15. Śls. 87–102.

He then married Asiknī[1] the daughter of Vīraṇa Prajāpati and had a thousand sons through her. As directed by Nārada they travelled to the ends of the world to gain knowledge and did not return. On their loss Dakṣa again created 1000 sons, Śabalāśvas[2], who also suffered the same fate as their brothers. (Śls. 13-17a).

The enraged Dakṣa cursed Nārada to take a birth. Nārada was born as the son of Kaśyapa[3]. (Śls. 17b-18a).

The sacrifice being destroyed, Dakṣa cursed Maheśvara (Rudra) that the twice-born will discard those used in His worship after the worship and the enmity will not end even in another birth.[4] (Śls. 18b-19).

Then Dakṣa[5] had 60 daughters through Asiknī. Of them he gave 2 to Aṅgirasa, 2 to Kṛśāśva (Suprajā, Jayā), 10 to Dharma (Arundhatī, Vasu, Yāmī, Lambā, Bhānu, Marudvatī, Saṅkalpā, Muhūrttā, Sādhyā, Viśvā), 13 to Kaśyapa (Aditi, Diti, Danu, Kālā, Anāyus, Siṁhikā, Kadrū, Prādhā, Irā, Krodhā, Vinatā, Surabhi, Khagā), 27 to Indu. Suprabhā, and Bhāminī to Bahuputra, 4 to Ariṣṭanemi (Manoramā, Bhānumatī, Viśālā and Bahudā). (Śls.20-25).

Then were born Viśvedevāḥ to Viśvā (wife of Dharma), Sādhyāḥ to Sādhyā, Marudvantaḥ to Marudvatī, Vasus to Vasu, Bhānus to Bhānu, Muhūrtajāḥ to Muhūrtā, Ghoṣa to Lambā, Nāgavīthi to Yāmī. (Śls.26-27).

All that belonged to earth were born of Arundhatī. Saṅkalpa was the son of Saṅkalpā. The Vasus are known by the names Āpa, Dhruva, Soma, Dhava, Anila, Anala, Pratyūṣa, and Prabhāsa. (Śls.28-29).

Vaitaṇḍya, Śrama, Śrānta, Dhvani, were the sons of Āpa (one of the Vasus). Kāla (called Kālana) was the son of Dhruva, Varccas of Soma from whom Varccasvī was produced. Dhava and Manoharā got sons Druhiṇa, Hutahavyavaha, Śiśira, Prāṇa and Ramaṇa. Anila had a wife Śivā and they had two sons Pulomaja and Avijñātagati. Kumāra the son of Agni was born among the reeds (Śara). Śākha, Viśākha Naigameya, were also born to Agni. As Kumāra was the child of Kṛttikās, he was known as Kārttikeya. (Śls.30-33).

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1. *Cf. Bhāg.* VI. Ch. 4. Śls. 51–52.
2. *Cf. Bhāg.* VI. Ch. 5. Śl. 24.
3. दक्षः क्रुद्धः शशापाथ नारदं जन्म चाप्स्यसि ।
   नारदो ह्यभवत् पुत्रः कश्यपस्य मुनेः पुनः ॥
4. यष्ट्वा त्वामुपचारैश्च अपत्रक्ष्यन्ति हि द्विजाः ।
   जन्मान्तरेऽपि वैराणि न विनश्यन्ति शङ्कर ॥
5. *Cf. Vi.* I. Ch. 15. Śls. 103–117a.
6. See *Vi.* I. Ch. 15 Śls. 119–123a.

The names of the 11 Rudras occuring in the Purāṇas and *MBh.* are always not the same. Hence we give here in a tabular form the names of those as we find in *MBh.*, *Viṣṇu*, *GP.*, *Agni*, *Matsya*, *Bhāg.*, and *Brahmāṇḍa* Purāṇas.

MBh. (Gītā Press)	Viṣṇu	*GP.*	Agni (ASS. Edn.)	Matsya	*Bhāg.* VI. 6-17 (Gītā Press)	Brahmāṇḍa (Veṅk. Press)
Ādi. 66.1-3		*I. 6. 35b-36*	Ch. 18.43a-44.	5.30-2 Agrees	Aja	IV. 33.84-96 34.4-52.
Ajaikapāt	I. 15. 122 Agrees with *GP.*	Aparājita	Agrees with *GP.* except	completely with	Ajaikapāt	
Ahirbudhnya		Kapardi	Śarva; we have	the *MBh.*	Ahirbudhnya, Ugra	Ajaikapāt Aṅgāraka
Īśvara		Kapāli	Sarpa here	Śānti.	Bahurūpa	Ahirbudhnya
Kapāli		Tryambaka		208.19-20a	Bhava	Īsvara,
Dahana		Bahurūpa,			Bhīma	Urdhvaketu
Nirṛti		Mṛgavyādha			Mahān	Kapāli
Pinākī		Raivata			Raivata	Jvara
Bhava		Vṛṣākapi			Vāma	Nirṛti
Mṛgavyādha		Śambhu			Vṛṣākapi	Bhuvana
Sarpa, Sthāṇu		Śarva, Hara				Mṛtyu
Śānti. 208. 19-20a		(Following			(all born to	Sadasaspati
Ajaikapāt,		Viṣṇu, *GP.*			Bhūta and	Sarpa

Aparājita, Ahirbudhnya, Jayanta, Tryambaka, Pināki, Bahurūpa, Raivata, Virūpākṣa, Sāvitra, Hara. *also Anuśāsana 150. 12-13.* Ajaikapāt, Aparājita, Ahirbudhnya, Īśvara, Ṛta, Tryambaka, Pitṛrūpa, Pinākī, Vṛṣākapi, Śaṁbhu, Havana	gives Ajaikapāt, Ahibradhna, Tvaṣṭhā and Rudra as sons of Viśvakarma) (*Cf. VI.* I.15. 122 and *GP.* I. 6. 34b-35a)	Sarūpā	(given as sons of Kaśyapa and Surabhī)

Sage Devala was the son of Pratyūṣas. The celestial architect Viśvakarmā was the son of Prabhāsa. His sons were Ajaikapāt, Ahirbradhna, Tvaṣṭā and Rudra. Tvaṣṭā was father of Viśvarūpa. (Śls. 34-35).

The 27 wives of Soma are known as the stars. To *Aditi*, and Kaśyapa were born the 12 Ādityas (Suns) namely Viṣṇu, Śakra, Aryamā, Dhātā, Tvaṣṭā, Pūṣā, Vivasvān, Savitā, Mitra, Varuṇa, Aṁśumān, Bhaga.[1] (Śls. 37-38).

To *Diti* were born Hiraṇyakaśipu, Hiraṇyākṣa and Siṁhikā. Siṁhikā married Vipracitti. Hiraṇyakaśipu's sons were Anuhlāda, Hlāda, Prahlāda, Saṁhlāda of whom Prahlāda was devoted to Viṣṇu[2]. Āyuṣmān, Śibi and Bāṣkala were sons of Saṁhlāda. Virocanawas the son of Prahlāda and Bali was the son of Virocana. Among the 100 sons of Bali, Bāṇa was the eldest. The sons of Hiraṇyākṣa were Utkura, Śakuni, Bhūtasantāpana, Mahānābha, Mahābāhu, Kālanābha[3] (Śls. 39-42).

To *Danu* were born Dvimūrdha, Śaṅkara, Ayomukha Śaṅkuśirāḥ, Kapila, Śambara, Ekacakra, Mahābāhu, Tāraka, Mahābala, Svarbhānu, Vṛṣaparva, Puloma and Vipracitti. Svarbhānu had a daughter known as Suprabhā and Vṛṣaparva had daughters called Śarmiṣṭhā, Aupadānavī and Hayaśirā.[4] (Śls. 43-45).

Viśvānara had two daughters called Pulomā and Kālakā ; both married Marīci. They had 60,000 sons (demons) known as Paulomās and Kālakañjas.[5] (Śls. 46-47).

To *Siṁhikā* and Vipracitti were born Vyaṁśa, Śalya, Nabha, Vātāpi, Namuci, Ilvala, Khasṛma, Añjaka, Naraka, Kālanābha. In the family of Prahlāda were born the demons known as Nivātakavacas.[6] (Śl. 48).

Tāmrā had six good daughters, Śukī, Ulūkī, Śyeni, Bhāsī, Sugrīvī, Śuci, Gṛdhrikā. *Śukī* generated Śukas (parrots), *Ulūkī*-Ulūkakas (owls etc.), *Śyenī*-Śyenās (vultures), *Bhāsī*-Bhāsas (cocks) (kites), *Gṛdhrī*-Gṛdhras (eagles), *Śucī*-water fowls and *Sugrīvī*-horses, camels and asses. This is the line of Tāmrā.[7] (Śl. 49).

1. *Cf. Vi.* I. Ch. 15. Śls. 131a–133,
2. *Cf. Vi.* I. Ch. 5. Śls. 141–144.
3. *Cf. Vi.* I. Ch. 21. Śls. 1–3.
4. *Cf. Vi.* I. Ch. 21. Śls. 4–7a.
5. *Cf. Vi.* I. Ch. 21. Śls. 7b–9.
6. *Cf. Vi.* I. Ch. 21. Śls. 10–13.
7. *Cf. Vi.* I. Ch. 21. Śls. 14–17a.

Vinatā had two sons Garuḍa and Aruṇa. To *Surasā* were born thousands of serpents. Of the thousands of serpents born to Kadrū, Śeṣa, Vāsuki, Takṣaka, Śaṅkha, Śveta, Mahāpadma, Kambala, Aśvatara, Elāpatra, Nāga, Karkoṭaka, Dhanañjaya were all dreadful.[1] (Śls. 50-55)

Krodhā generated the Piśācas (spirits). *Surabhi* produced the cows and buffaloes and *Irā* the trees, plants, creepers and all grasses. *Khagā*[2] produced the Yakṣas, Rākṣasas, sages and celestial nymphs. *Ariṣṭā* generated the Gandharvas, very good in nature.[3] (Śls. 56-57).

Maruts

	GP.	*Bd.*	*Vāyu.*
	I. Ch. 6.	III. Ch. 5.	Ch. 67
	Śls. 58-64	Śls. 78-81.	Śls. 123-129.
1.	Ekajyoti	Śakrajyoti	Sattvajyoti (Sakr°)
	Dvirjyoti	Satya	Āditya
	Trijyoti	Satyajyoti	Satrajyoti (Satya°)
	Caturjyoti	Citrajyoti	Tiryagjyoti
	Ekaśukra	Jyotiṣmān	(Caturjyoti)
	Dviśukra	Sutapāḥ	Sajyoti
	Triśukra	Caitya	Jyotiṣmān (Harita)
2.	Īdṛk	Ṛtajit	Ṛtajit
	Anyādṛk	Satyajit	Satyajit
	Sadṛk	Suṣeṇa	Suṣeṇa
	Pratisadṛk	Senajit	Senajit
	Mita	Sutamitra	Satyamitra
	Samita	Amitra	Abhimitra (Amitra)
	Sumita	Suramitra	Harimitra (Duremitra)
3.	Ṛtajit	Dhātu	Ṛta (Kṛta)
	Satyajit	Dhanada	Satya
	Suṣeṇa	Ugra	Dhruva
	Senajit	Bhīma	Dhartā
	Atimitra	Varuṇa	Vidhartā
	Amitra	Abhiyuktākṣika	Vidhāraya
	Dūramitra	Sāhvaya	

1. *Cf. Vi.* I. Ch. 21. Śls. 17b–23a.
2. *Vi.* I. Ch. 21. Śl. 25a reads Khasā.
3. *Cf. Vi.* I. Ch. 21. Śls. 23b–25.

4.	Ajita		Dhvānta
	Ṛta		Dhuni
	Ṛtadharma		Ugra
	Vihartā		Bhīma
	Varuṇa		Abhiyus
	Dhruva		Sākṣija
	Vidhāraṇa		Āhvaya
5.	Īdṛkṣa	Īdṛk	Īdṛk
	Sadṛkṣa	Anyādṛk	Anyādṛk
	Etādṛkṣa	Sasarit	Pratikṛt
	Mitāśana	Druma	Ṛk
	Etana	Vṛkṣaka	Samiti
	Prasadṛkṣa	Mita	Saṁrambha
	Surata	Samita	
6.	Tādrugugra	Īdṛk	Īdṛk
	Dhvani	Puruṣa	Puruṣa
	Bhāsa	Anyādṛk	Anyādṛk
	Vimukta	Samacetana	Cetasa
	Vikṣipa	Sammita	Samitā
	Saha	Samavṛtti	Samidṛkṣāḥ
	Dyuti	Pratihartā	Pratidṛkṣāḥ
7.	Vasu		(Marutid
	Balādhṛśya		Rasarata
	Lābha		Deva
	Kāma		Diśa
	Jayā		Yajus
	Virāṭ		Anudṛkṣāma I
	Udveṣaṇa		Mānūṣīviṣa)

All these are forms of *Hari*. Manu and others worshipped *Hari* in the company of the Sun and others.

Chapter 7. Ślokas 1-11.

On the worship of Sun and other planets, Śiva, Viṣṇu, Sarasvatī etc. together with mantras. Sarasvatī is called the *Śakti* of Viṣṇu (Śl. 7) and is given 8 *śaktis* -1) *Śraddhā*, 2) *Ṛddhi* 3) *Kalā*, 4) *Medhā*, 5) *Tuṣṭi*, 6) *Puṣṭi*, 7) *Prabhā*, 8) *Mati*.

1. Only in Ānand. edn.

Chapter 8. Ślokas 1-16.

On the worship of Viṣṇu—one has to bathe in the *maṇḍapa* and worship Viṣṇu in a *maṇḍala* (Circular figure). This maṇḍala called *Vajranābha* is drawn with powders of five colours. Division of it into 16 compartments is described then and placing of the different forms of Viṣṇu in different apartments.

Chapter 9. Ślokas 1-12.

The proceedure in the rite connected with initiation (Dīkṣā).

The *dīkṣita* the pupil should offer 108 times *homa*, with mūlamantra with his eyes covered with a piece of cloth.

Details of the *dīkṣā* are then described.

The preceptor, keeping his disciple's eyes covered should make him stand in front of the deity, and throw his flowers on the deity. That part of the deity where the flower has fallen is given as the name to the pupil. For *śūdras* the word *dāsa* is added.

Chapter 10. Ślokas 1-4.

The worship of Śrī, Durgā, Sarasvatī etc.

Chapter 11. Ślokas 1-42.

The worship of the *navavyūhas* as set forth by Kaśyapa.

Cleaning one's self by yoga and dhyāna; mantranyāsa, worship, contemplation of lord's seat in one's heart and over it the lotus and the maṇḍalas above that and the contemplation of the 8 śaktis of Keśava etc. viz. Vimalā etc. on the petals of the lotus facing the directions and the ninth of the śakti on the pericarp; invoking of Hari on the pīṭha; the placing of Viṣṇu's astrams and of Lakṣmī in different points.

The different mudrās Añjali, Vandanī, Ūrdhva and 8 other mudrās, mudrā of Narasiṁha, Varāha, Aṅgamudrā, mudrās of 10 guardian deities of the world and 10 aṅgas; the mantras of Vāsudeva, Saṅkarṣaṇa etc. and also of His astrams with their mantrākṣaras. The colours and forms of the attendants and other aṅgas of the lord.

Chapter 12. Ślokas 1-17.

Sequence of details about worship : thoughts on the Lord, Kāyaśuddhi, nyāsa, yogapīṭha within the heart, japa, arghya,

homa, dhyāna, pūrṇāhuti, manolaya, mudrāpradarśana, visarjana, worship of Lord's weapons. In śloka 15, 9 vyūhas are uttered with reference to Saṅkarṣaṇa who is also said to be of 10 forms. Similarly Aniruddha is of 12 forms.

Chapter 13. Ślokas 1-13.

The hymn called Vaiṣṇavapañjara addressed to Viṣṇu and His weapons. It was imparted to Śaṅkara hearing from whom Kātyāyanī destroyed Mahiṣa and other Asuras.

Chapter 14. Ślokas 1-12.

It deals with yoga comprising its aṅgas like dhyāna.

Chapter 15. Ślokas 1-160.

Rudra asks the means of deliverance and Viṣṇu imparts to Him the hymn of His own names.

This has the Viṣṇusahasranāma other than the well-known one; but with which there are several common names. This is separately dealt with elsewhere in the thesis.

Chapter 16. Ślokas 1-19.

The dhyāna of Viṣṇu. (Śls. 1-8).

On the worship of Sūrya as told formerly to Bhṛgu (Śl. 9).

Chapter 17. Ślokas 1-9.

Sūrya worship continued as told formerly to Kubera.

Chapter 18. Ślokas 1-18.

The worship of Mṛtyuñjaya or Amṛteśa as told by Garuḍa to Kaśyapa together with the Amṛteśamantra in three syllables.

Chapter 19. Ślokas 1-32.

Serpent bite and the mantras for curing oneself of it.

Chapter 20. Ślokas 1-19.

A collection of mantras uttered by Śiva.

Chapter 21. Ślokas 1-6.

On the worship of the five-faced Śiva-Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa, Īśāna.

The Kalās of each are also given. Sadyojāta has 8 kalās :— (1) Siddhi, (2) Ṛddhi, (3) Dhṛti, (4) Lakṣmī, (5) Medhā, (6) Kānti, (7) Svadhā, (8) Sthiti.

Vāmadeva has 13 kalās :—(1) Rājā, (2) Rakṣā, (3) Rati, (4) Pālyā, (5) Kānti, (6) Tṛṣṇā, (7) Mati, (8) Kriyā, (9) Kāmā, (10) Buddhi, (11) Rātri, (12) Āsanī, (13) Mohinī.

Aghora has 8 kalās :—(1) Manonmaṇī, (2) Aghorā, (3) Mohā, (4) Kṣudhā, (5) Kalā, (6) Nidrā, (7) Mṛtyu, (8) Māyā.

Tatpuruṣa has 4 kalās :—(1) Nivṛtti, (2) Pratiṣṭhā, (3) Vidyā, (4) Śānti.

Īśāna has 6 kalās :—(1) Niścala, (2) Nirañjana, (3) Śaśinī, (4) Aṅganā, (5) Marīci, (6) Jvālinī.

Chapter 22. Ślokas 1-15.

On the worship of Śiva in the pericarp of a lotus of the heart with all the elements of worship gone through mentally.

Chapter 23. Ślokas 1-54.

Bhasmasnāna etc. with the mantras (Śls. 1-5)

Worship of Sūrya together with the Śaktis and other planets (Śl. 6).

Śiva worship continued (Śls. 13-26).

Another form of Śiva worship (Śls. 27-54).

Chapter 24. Ślokas 1-9.

The worship of Gaṇas of Śiva, Durgā and the Saptamātṛkās.

The Aṣṭabhairavas are (1) Asitāṅga, (2) Ruru, (3) Caṇḍa, (4) Krodha, (5) Unmattabhairava, (6) Kapāli, (7) Bhīṣaṇa, (8) Saṁhāra. (Śl. 7)

Chapter 25. Ślokas 1-11.

Adoration of the feet of the Yogapīṭha and their presiding deities and of the āsana of Śiva.

Chapter 26. Ślokas 1-4.

Śiva worship continued; karanyāsa, aṅganyāsa etc. interim mantras and adoration of Kubjikā.

Chapter 27.

Invocation of the śaivite female deities with special reference to snakes and snake poison.

Chapter 28.

The worship of Gopāla (Kṛṣṇa)—description of the shrines, His mantras, cakra etc.

Chapter 29. Ślokas 1-7.

The worship of Puruṣottama with the mantra called Trailokyamohana.

Chapter 30. Ślokas 1-18.

The worship of Śrīdhara (Viṣṇu) in detail with His mantras. A stotra of Śrīdhara is given at the end. (Śls. 13-18).

Chapter 31. Ślokas 1-30.

The Viṣṇu-worship continued with mantra, aṅganyāsa, mudrā etc.

The stotra is also given at the end. (Śls. 22-28).

Chapter 32. Ślokas 1-41.

The worship of the five tattvas namely the five forms of Viṣṇu—Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, Nārāyaṇa, with their respective mantras.

Vāsudeva (Viṣṇu) is described as unchanging, calm, supreme soul, eternal, fixed, pure, all pervasive and unstained. He is the benefactor of the world and is the destroyer of all wicked. He remains in the above five forms by his *māyā*. (Śls.1-5)

Description of the mantras for these five and their efficacy (Śls.6-7).

Now follows the description of the worship of the five Tattvas which has to be done as prescribed. (Śl.8).

Bath, purification, Sandhyā—worship and contemplation of the Lord, description of the form of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Nārāyaṇa to be meditated upon (Śls.9-13).

Aṅganyāsa, Karanyāsa etc. as part of meditation. (Śls.14-15).

Salutations to Acyuta surrounded by all attendants, to Dhātā, Vidhātā, Ādhāraśakti etc. (Śl 17).

Worship is to be done in maṇḍalas of the form of Svastika etc. After aṅganyāsa all the mudrās are to be shown. Then the Seat of the Lord is to be worshipped. Then dvārapūjā of Garuḍa, Lord's vehicle; then of Śaṅkha and others which the Lord bears in His arms. (Śls.18-21).

Dharma, Jñāna, Vairāgya and Aiśvarya, as also Adharma, Ajñāna, Avairāgya and Anaiśvarya (forming the feet of the seat) are then worshipped. In the midst of the two maṇḍalas is the

place for the āsana. Starting from the petal of lotus in the east, Saṅkarṣaṇa etc. are worshipped therein. Vāsudeva the supreme Lord is worshipped on the pericarp of the lotus. Then the worship of the Conch, the Śaktis and the Serpent below. (Śls.22-26).

The Lord is invoked in a maṇḍala and nyāsa, being done, showing mudrās, offering pādya etc, snāna vastra, ācamana, namaskāra and pradakṣiṇā and japa is offered with the mūlamantra. (Śls.27-28).

The stotra on Vāsudeva to be recited remembering Vāsudeva is then given (Śls.38-41).

Chapter 33. Ślokas 1-16.

The worship of the Discus Sudarśana which destroys all afflictions and diseases. The mūlamantra of the discus is "Om Sahasrāram hum phaṭ namaḥ." (Śl.1-3).

Contemplation and worship of the Discus; repetition of its mantra 108 times; a hymn to Sudarśana to be recited is then given (Śls.4-16).

Chapter 34. Ślokas 1-55.

The worship of Hayagrīva with the mūlamantra "Om haum kṣraum śirase namaḥ" with Praṇava. This 9 syllabled mantra yields all vidyās. (Śls.1-4).

The aṅgas of the mantra are "Oṁ kṣrām hṛdayāya namaḥ. Oṁ hrī śirase svāhāyuktam śiraḥ proktam kṣrūm vaṣaṭ" (Śls.5-7).

The mode of worship of Hayagrīva, description of the form of Hayagrīva to be contemplated, mūlamantra, mudrā and other details of worship.

The places of the parivāradevatās and the presiding deities of the seat etc. Further details about the worship of Hayagrīva. (Śls. 8-47).

After worship, a hymn is to be offered to Hayaśiras and the hymn is then given. (Śls. 48-52).

Having praised so, one has to think of the Lord in the lotus of the heart (Śls. 53-55)

Chapter 35. Ślokas 1-10.

Gāyatrī-worship. The nyāsa, Ṛṣi, chandas and devatā of Gāyatrī. One has to recite Gāyatrī 12 lacs time.

The Gāyatrī of the 3 feet is 'Aṣṭākṣara' and that of 4 feet is 'Saḍakṣara'; for japa the former and for arcana, the latter is to be taken.

The efficacy of Gāyatrījapa.

Chapter 36. Ślokas 1-17.

On the proceedure of worshipping the Sandhyā.

After doing prāṇāyāma thrice, one has to take the sandhyā bath. The form of Prāṇāyāma and the effect of doing it.

Then the mantra for bath and the further sequence of the Arghya etc. (Śls.1-8).

The morning sandhyājapa is done standing and the evening is done sitting, with the Gāyatrī along with the Vyāhṛtis and Praṇava.

Whatever wicked deed has been done in 10 births and 100 in previous birth and in 3 yugas is destroyed by 1000 Gāyatrī. (Śls.9-10).

Colours of Gāyatrī, Sāvitrī and Sarasvatī is red, white and black respectively. (Śl.11).

The assignment of Vyāhṛtis on the limbs, after which one has to recite the Gāyatrī. (Śls.12-14).

Gāyatrī the tripadā is the form of Brahmā, Viṣṇu and Maheśa. The fourth foot of the Gāyatrī is then given: 'Parorajasi' etc. and its Ṛṣi is Nirmala, the chandas is Gāyatrī and the devatā is paramātmā. (Śls.15-17).

Chapter 37. Ślokas 1-8.

Supreme importance of Gāyatrījapa.

The Gāyatrīkalpa on doing japa homa of the Gāyatrī is then setforth. A japa is made 108, 800 or 1000 times. (Śls.1-2).

The goddess is invoked and worshipped at Sandhyā with mantras and 12 names—salutations to 1) *Gāyatrī*, 2) *Sāvitrī*, 3) *Sarasvatī*, 4) *Vedamātā*, 5) *Saṅkṛti*, 6) *Brahmāṇī*, 7) *Kauśikī*, 8) *Sādhvī*, 9) *Sarvārthasādhinī*, 10) *Sahasrākṣī*. She may be worshipped in Fire with *samit*, *ājya* and *havis*. (Śls.3-6).

Worshipping an idol (of Gāyatrī) made of sandal or gold with a lakh of times japa. By doing Gāyatrī homa 2 lakh times one obtains all desired things. Gāyatrī upasthāna and the verse for the same.

उत्तरे शिखरे जाता भूम्यां पर्वतवासिनि ।
ब्रह्मणा समनुज्ञाता गच्छ देवि यथासुखम् ॥ (Śls.7-8).

Chapter 38. Ślokas 1-12.

The worship of Durgā and the other 11 female goddesses commencing from the 3rd day in *Mārga* (Mārgaśīrṣa) (Śls. 1-4).

The mantramālā for japa is given, as also the number of times the japa and homa is to be made with the mantra (Śls. 5-6).

She is conceived of as having 28, 18, 12, 8 or 4 hands, holding different things in Her hands and is requested to receive the *bali* and protect (Śls.7-12).

Chapter 39. Ślokas 1-20.

The worship of Sūrya. After āvāhana, sthāpana, sannidhāna, mudrā etc., Sūrya is contemplated upon with the mūlamantra. The other planets are worshipped in different directions with mantras (Śls. 1-20).

Chapter 40. Ślokas 1-14.

The worship of Maheśvara.

After purification and nyāsa, the Lord is worshipped together with his attendants and also the deities of His seat (Śls. 1-5).

The worship of the kalās of the five faces, Satya (Sadyojāta) (8), Vāmadeva (13), Tatpuruṣa (4), Aghora (6), and Īśāna (5) of the Lord along with his attendants (Śls.6-11).

The other aṅgas of worship follow (Śls. 12-14).

Chapter 41. Ślokas 1-3.

A very short chapter. The different vidyās with which different other deities are to be mastered for specific objects : *e. g.* the Gandharva named Viśvāvasu, the master of maidens, for obtaining women; Kālarātri to destroy one's enemies.

Chapter 42. Ślokas 1-21.

The *Pavitrārohaṇa* rite (investiture of sacred thread) for Śiva is set forth, to be performed in the months of Āṣāḍha, Śrāvaṇa, Māgha or Bhādrapada. (Śls. 1-2).

The procedure for preparing and sanctifying the thread which may be made of gold, silver, tāmra or cotton. The deities of the 9 component threads are then given. The distance between the knots and the names of the 10 knots are then given. (Śls. 3-9).

The procedure for the ceremony is then described. The worship of Śivaliṅga with bath etc. before offering the Pavitra. It ends with the offer of the Pavitra in the five and giving of dakṣiṇā to the preceptor and the offer of bali and feeding of the brahmins; 'Visarjana' is made after the worship of Caṇḍa. (Ślokas 10-21).

Chapter 43. Ślokas 1-38.

The Pavitrārohaṇa rite for Hari.

The story of Graiveyaka given as Dhvaja to Devas by Viṣṇu at the time of the war between the Devas and Asuras, when Brahmā and others sought refuge under Him. The words of Nāga, the younger brother of Vāsuki, about the greatness of the Pavitra rite. The text is cryptic and obscure here. (Śls. 1-3).

The best time for the observance of this festival is then given. (Śls. 4-6).

The materials out of which the thread can be prepared and the Lords of the 9 threads are described then. The classification of the knots according to their size and distance from each other, and the number of knots (Śls. 7-15).

Then follows the procedure for the observance of the rite more or less on the same line as in the case of Śiva described above. (Śls. 16-38).

Chapter 44. Ślokas 1-14.

The procedure for contemplating on Brahman; the yogic practices and states from Yama upto samādhi. (Śls. 1-10).

One may contemplate Viṣṇu with a form. There are 24 forms of Viṣṇu resident in Śālagrāma stones. Contemplation may be done with desire or without desire, the latter leading to Deliverance. (Śls. 11-14).

Chapter 45. Ślokas 1-33.

The detailed description of the characteristics of the sacred Śālagrāma stones, as embodying different forms of Viṣṇu. A stotra to Viṣṇu in His different forms is also given here. (Śls. 1-33).

Chapter 46. Ślokas. 1-36.

Vāstupūjā.

The direction and disposition of the Vāstupuruṣa in 81 squares (padas)[1]. The 23 deities to be worshipped outside and 13 inside the building; the list of these deities; Brahmā to be worshipped at the centre with eight around Him. (Śls. 1-12).

The directions in which the different apartments of the temple are to be located. (Śls. 13-18)

The Vāstupuruṣa of 64 squares (padas)[2] as comprising Brahmā (4 padas) and his attendant deities (each in 2 padas). List of such deities. (Śls. 19-23).

Astrological details regarding the building according to Devala; the setting up of doorways; portents for good and bad. (Śls. 24-35.)

The direction and places for the garden and what trees are to be grown in what directions. (Śl. 36).

Chapter 47. Ślokas 1-43.

The characteristics of temples.[3]

The general plan of the construction of a temple[4], the division of the ground, the number of doors, the walls to be raised, the dimensions of the pedastals and pillars (*jaṅghā* and *śukānghri*) the projections of the pedestal (*nirgama*) proportionate with sanctum, Sanctorum the base pedestal (*vedibandhana*), quadrangular moulding (*kaṇṭha*).

Another way by dividing into 16 parts and the dimensions of the *garbha* of walls of the top proportionate with that of the wall, of the verandah or circumambulating path (*pradakṣiṇa*), projection proportionate with the sanctum, and of the pavilion in front of the sanctum (*mukhamaṇḍapa*). (Śls. 1-10).

1. See Dr. H. Kern, *Br. Saṁ.* Eng. Transl. *JRAS.* VII. (1875) pp. 286-288. (A diagram is also provided); *Bib. Ind.* Vol. II. pp.17-20; and Vāstuvidyā, pp. 49 ff.
2. See Dr. H. Kern, *Br. Saṁ.* Eng. Transl. *JRAS.* VII. (1875). pp. 289. (A diagram is also provided); *Bib. Ind.* Vol. II. pp. 19-20.
3. *Cf.* Agni, Chs. 42 and 104; Matsya Ch. 269; Bhaviṣya (Brahmaparva) Ch. 130 and *Br. Saṁ.* Ch. 55.
4. *Cf.* Matsya, Ch. 269. Śls. 1--7.

The construction of temples porportionate with the length of the images of the deities. (Śls. 11-13a).

The construction of temples proportionate with the length of the door. (Śls. 13b-16).

Description of a different type of structure from making the dimensions of the temple in proportion with that of the ground. (Śls. 17-18).

The five types of temples according to their dimensions, the yonis or the model types, and sub-divisions[1].

I. The 9 kinds from the yoni-type Vairāja (Caturasra-square) —1) Meru, 2) Mandara, 3) Vimāna, 4) Bhadraka, 5) Sarvatobhadra, 6) Rucuka,[2] 7) Nandana[3], 8) Nandivardhana, 9) Śrīvatsa.

II. The 9 from the Puṣpaka type (āyata—rectangular).

1) Valabhī, 2) Gṛharāja, 3) Śālāgṛha, 4) Mandira, 5) Vimāna[4], 6) Brahmamandira, 7) Bhavana, 8) Uttumbha,[5] 9) Śivikā.

III. The nine of the Kailāsa type (Vṛtta-round) :

1) Valaya, 2) Dundubhi, 3) Padma, 4) Mahāpadma, 5) Mukulī[6] 6) Uṣṇīṣī, 7) Śaṅkha, 8) Kalaśa, 9) Guvāvṛkṣa[7].

IV. The nine of the Mālika (Mālaka)[8] type (Vṛttāyata—oval).

1) Gaja, 2) Vṛṣabha, 3) Haṁsa, 4) Garuḍa, 5) Siṁha,[9] 6) Bhūmukha[10], 7) Bhūdhara, 8) Śrījaya, 9) Pṛthivīdhara.

V. The nine types of the Triviṣṭapa[11] type (aṣṭāsra-octangular).

(1) Vajra, (2) Cakra, (3) Muṣṭika[12], (4) Babhru[13], (5)

1. For a description of 17 out of the following 45 see Matsya, Ch. 269 and P. K. Acharya Mānasāra VII. pp. 347–48.
2. See Kāmikāgama. Ch. 35. Śls.87-91; Cf. Agni. Ch. 104. Śl. 15. Cāruka.
3. *Cf.* Agni. Ch. 124. Sl. 15. Nandaka or Nandika.
4. Agni. : Ch. 104. Śls. 16. Visāla, better as there is another Vimāna in the first type.
5. *Cf.* Agni. Ch. 104. Śl. 17. Prabhava.
6. *Cf. ibid.* Śl. 18. Varddhani.
7. *Cf. ibid.* Śl. 18. Svavṛkṣa
8. *Cf. ibid.* Śl. 20. Manika.
9. *Cf. ibid.* Śl. 18. Ṛkṣanāyaka.
10. *Cf. ibid.* Śl. 19. Bhūṣaṇa.
11. Tripiṣtipa in text wrong.
12. *Cf.* Svastika. Agni. Ch. 104. Śl. 20.
13. *Cf.* Vajrasvastika. *ibid* Śl. 20.

Vakra[1], (6) Svastikakhadga, (7) Gadā, (8) Śrīvṛkṣa[2], (9) Vijaya or Śveta. (Śls. 19-27).

The benefits of building maṇḍapas of different shapes such as triangular, lotus-shaped etc.; instructions pertaining to the construction of maṇḍapas. (Śls. 28-33).

The details about the Meru type of temple. (Śls. 34-35).

According to the image of the deity the temples may have some special features but there is no difference in the main construction. There are no special regulations in the construction of temples for the deities who are self-manifested. (Śls. 36-38).

Instructions for the different parts of the construction and for the maṇḍapas and halls for dances, for keeping vāhanas and so on are set forth. The maṭhas for the monks are located at some distance from the temple. There should also be provision in the temple-grounds for flower and fruit trees and for supply of water. (Śls. 39-43).

Chapter 48. Ślokas 1-91.

The installation (*Pratiṣṭhā*)[3] of images of all deities on an auspicious day.

After sanctification and mantranyāsa, the installation commences with the preparation of five homa kuṇḍas of the form of a square, bow, circle and lotus in the yāgamaṇḍapa; erection of toraṇa; the erection of figures of a lion, horse, cow and suraśārdūla at the quarters, with the mantras ordained for each quarter.

Flags of varied colours are placed in the different directions.

After placing two decorated pitchers and the worship of the guardian deities, the homa dravyas are kept in the north-west.

Conches are placed within eye-sight.

The sanctification of the materials for worship, with the kuśa grass. (Śls. 2-23).

After the purification of the yāgamaṇḍapa, the installation of the pitcher representing the deity to be consecrated, the worship of the *varddhanī* (a beaked vessel or jar), all these are placed on a seat and the decorated pitcher into which fragrant herbs and jems have been put is worshipped. (Śls. 24-27).

1. *Cf.* Citra. *ibid.* Śl. 21.
2. *Cf.* Srīkaṇṭha. *ibid.* Śl. 21.
3. See Jayākhyasaṁhitā. pp. 198–229. and *Br. Saṁ.* ch. 59.

The deity is to be worshipped with the *varddhanī* and pitcher and the two are revolved and the pitcher is sprinkled with the flow of water from *varddhanī*, and held in front. Then the *varddhanī*, *kumbha* and the deity are worshipped. (Śls. 28-29).

The pot is carried to the north-west and the mantras *gaṇānām tvā* for the gaṇas and *vāstoṣpati* for the removal of vāstu-doṣa are then recited. (Śl. 30).

To the east of the *kumbha*, bali is offered to the Lord of gaṇas. The mantras to be used are mentioned. (Śls. 31-32).

The deity is placed on the bathing altar. With various mantras recited and the deity on the *Brahmaratha*, the Brahmans start. The deity is brought to the north-east, placed at the maṇḍapa, and bath etc. with the mantras are done.

The eyes of the deity are wiped with a golden stick and they are opened[1] reciting the mantra *agnirjyoti*. The following mantras are recited for the appropriate acts.

Imam me gāṅge[2]	...	Cooling the eyes.
agnirmūrddhā	...	offering of earths from ant-hill.
yajñāyajña	...	Offering the juice of five trees (*pancaka ṣāyaka*).
yā oṣadhī *yāḥ phalinī*	...	For bathing with pañcagavya, herbal waters (sahadevī, bala etc.) and fruits.
drupadādiva	...	rubbing with fragrant pastes.

After putting into the pots jewels, grains and the herb śata-puṣpikā and symbolically the oceans, in different quarters, reciting the related mantras, the pots are to be consecrated and worshipped.

After the bathing, dress, dhūpa (fragrant smoke), then again bath, arghya, gandha, vastra etc. are offered and the deity is to be brought to the maṇḍapa and set on the seat. (Śls. 33-47).

With the mantra *Viśvataścakṣuḥ*, the deity with and without form is to be invoked, establishing oneself in the Supreme Truth. (Śl. 48).

The consecrated and duly worshipped pot is to be placed at the head of the seat. (Śls. 49-51).

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1. See Jayākhya Samhitā, p. 211.
2. Veṅk. Press reads 'imam me gaṅge'.

Standing near the kuṇḍa the fire is to be established and the following mantras are to be recited :

1. Śrīsūkta, Pavamāna, Vṛṣākapi, Mitra by a Bahvṛca;
2. Rudra, Puruṣasūkta, Sukriyā, Brāhmāṇa, Pitṛmaitra by an Adhvaryu;
3. Vedavrata (?) (Devavrata), Vāmadevya, Jyeṣṭhasāma, Rathanta, Bheruṇḍasāma by a Chāndoga;
4. Atharvaśiras.

The five is to be further worshipped with due procedure and mantras and revolving the pot over it should invoke the supreme light (being) in it. Brahmā, Viṣṇu and Śiva are then to be worshipped. Praise of the worship of Agni. Then homa in the fire with ghee which has been duly purified.

Indra and other Gods, with their mantras are offered 100 stutis, the Pūrṇāhuti being offered at the end. (Śls. 52-70).

Then *bali* is offered to the guardian deities of the directions, to Bhūtas, Nāgas and other gods. The materials for the homa, seasamum seeds, Samit (twigs) and ghee and the mantras to be used for doing homa are given then. Such homas are to be performed as different parts of the deity's form as invoked, head, centre and feet. (Śls. 71-76).

After homa mantranyāsa is made with the mantras *agnimīḷe*, *isetvā*, *agna āyāhi*, *śanno devīh*, bṛhadrathantara Sāmans and so on for the different limbs of the diety. The deity is then to be raised with mantras and taken round the temple. Then the diety is to be established in the sanctum. The installation of the diety is after putting minerals, gems, metal pieces, herbs etc. (Śls. 77-81).

The diety is installed not exactly at the centre but a little to the north, with the mantras *sthiro bhava*, *śivo bhava prajābhyaśca*, *namo namah*, *devasya tvā saviturvaḥ*. The deity is then bathed with the *sampāta kalaśa* (the main kalaśa of the diety in which some thing is left over) and other offerings are made (Śls. 82-86).

Gifts are then made to the priest (Śl. 87).

The observances of Caturthīkrama (the 4 days after a maṇḍala 40 days) : offering of hundred *āhutis* and *pūrṇāhuti* at the end. Then the *bali* is offered outside to the guardian deities. A kapilā cow and other things are to be offered to the ācārya. A feast is to be held at the end (Śls. 88-91).

Chapter 49 Ślokas 1-39.

On the four castes and four orders of life (*āśramas*) and their dharmas. (Śls. 1-28)

The definition of the 8 limbs of yoga—yamas (5), niyamas (10), āsana, prāṇāyāma, pratyāhāra, dhyāna, dhāraṇā, and samādhi and the yogic contemplation on the Brahman are then given (Śls. 29-39).

Chapter 50. Ślokas 1-79.

The daily code of conduct.

The morning bath, its necessity, merits etc. and the different kinds of bath.

The names of the trees, the twigs of which are to be used in cleaning the teeth. The general observances connected with bathing. (Śls. 1-16).

The worship of morning sandhyā. (Śls. 17-29).

The observances on returning home after bath—such as homa, study and recitation of veda. (Śls. 30-35).

The bathing in midday is described then. After finishing the worship of Sun and doing study, tarpaṇa is given to devas, ṛṣis and pitṛs. The deities are then worshipped. (Śls. 36-62).

The five kinds of yajñas (to Devas, Pitṛs, Bhūtas, Manuṣyas and Brahmayajña). The definition of Nityaśrāddha follows then.

The definition of *bhikṣā*, one *morsel*, '*anna*' (four morsels) and *puṣkala* (four times that or what is contained in a whole hand). (Śls. 63-75).

On pollution (āśauca). (Śls. 76-79).

Chapter 51. Ślokas 1-31.

Dānadharma.

The definition of dāna (gifts), its kinds: Nitya, Naimittika, Kāmya, (for some desire), Vimala (given to men of knowledge for the propitiation of God), (Śls. 1-8).

Bhūdāna is commended.

The merits of different dānas and learning etc. is then described. (Śls. 9-15).

Feeding the brahmins, as part of worship. The deities whom one has to worship for the fulfilment of different desires. (Śls. 16-19).

The merits of offering different *dānas*, the appropriate time when the gift is to be made are then set forth. Merits of *dāna* at holy places like Prayāga and Gayā (Śls. 20-29).

The sin one accrues, preventing another from giving a gift and the sin one accrues by not making a gift at the time of famine. (Śls. 30-31).

Chapter 52. Ślokas 1-26.

Deals with Prāyaścittas (expiations).

The five worst sinners (*Mahāpātakins*) *brahmahā surāpa, steyi, gurutalpaga*, and their associates) and the atonement for these (Śls. 1-12).

The atonements for other sins are then set forth (Śls. 13-22).

How pativratā-women are capable of rescuing their husbands from sins. (Śls. 23-25).

The chapter concludes with a praise of bath in *Phalgutīrtha*[1] (Śl. 26).

Chapter 53. Ślokas 1-13.

The 8 nidhis (treasures) as told by Hari to Brahmā, namely (1) Padma, (2) Mahāpadma, (3) Makara, (4) Kacchapa, (5) Mukunda, (6) Nanda, (7) Nīla, (8) Śaṅkha are given here (Śls. 1-2)

(Usually nidhis are counted as Nine (Nava Nidhis) with the addition of Kharva. However, there seems to be a tradition of 8 nidhis. Mārk[2]. Ch. 65 Śl. 5. Omits Varcca and lexicon Haravali reads Varcca).

The characteristics of people bearing one of these marks (Śls. 3-13)

Chapter 54. Ślokas 1-16.

Priyavrata's demarcation of the world in to 7 dvīpas (namely Jambū, Plakṣa, Śālmala, Kuśa, Krauñca, Śāka, Puṣkara) and making 7 out of his 10 sons ((1) Agnīdhra, (2) Agnibāhu, (3) Vapuṣmān, (4) Dyutimān, (5) Medhā, (6) Medhātithi, (7) Bhavya, (8) Śabala, (9) Putra, (10) Jyotiṣmān) rulers of these and the 7 oceans (Lavaṇa, Ikṣu, Surā, Sarpis, Dadhi, Dugdha, Jala) surrounding these.

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1. river flowing near Gayā.

2. यत्र पद्ममहापद्मौ तथा मकरकच्छपौ ।
मुकुन्दो नन्दकश्चैव नीलः शङ्खोऽष्टमो निधिः ॥

The extent of these dvīpas, of Mt. Meru; and the other mountains around (Śls. 6-8).

The people living in *Plakṣa* and other dvīpas not affected by the change in yuga (Yugāvasthās). (Śl. 9)

The nine sons of Agnīdhra, King of Jambūdvīpa (1) Nābhi, (2) Kimpuruṣa, (3) Harivarṣa, (4) Ilāvṛta, (5) Ramya, (6) Hiraṇvān, (7) Pṛṣṭha, (8) Kuru and (9) Bhadrāśva who gave their names to the different parts of the dvīpa. (Śls. 10-11).

Ṛṣabha was son of Nābhi and Merudevī. His son was a *vratī* at Śālagrāma. Then were born Sumati, Tejas, Indradyumna., Parameṣṭhī, Pratīhāra, Pratihartā, Prastāra, Vibhu, Pṛthu, Nakta, Gaya, Nara, Buddhirāṭ, Mahātejā, Bhauvana, Tvaṣṭā, Virajā, Raja, Śālajit, Viśvagjyoti. (Śls. 12-16).

Chapter 55. Ślokas 1-18

The names of regions around the Meru and except Bhārata other have natural perfection. (Śls. 1-3).

The 9 dvīpas surrounded by oceans—(1) Indradvīpa (2) Kaśerumān, (3) Tāmravarṇa, (4) Gabhastimān, (5) Nāgadvīpa, (6) Kaṭāha, (7) Siṁhala, (8) Varuṇa, (9) Aya. (Śl.4).

The name of the peoples living in the regions around (Kuru varṣa) and at the central region. Kirātas, Yavanas, Āndhras, Turuṣkas, and the castes-brahmins etc.), the names of the 7 mountains (Mahendra, Malaya, Sahya, Śuktimān, Ṛkṣaparvata, Vindhya, Pāribhadra) and the names of the 24 rivers flowing at the central region. (Śls. 5-9).

The names of different people inhabiting the different directions (Śls. 10-18).

Chapter 56. Ślokas 1-20.

The names of the rulers of the other 5 dvīpas (Plakṣa, Śālmala, Kuśa, Krauñca, Ṣāka,), their sons, the names of the rivers in the region. (Śls. 1-15).

The name of the ruler of Puṣkara dvīpa, the name of the 2 regions of Puṣkara, their extension; the nature of ocean surrounding that dvīpa and of the region in front of it and how the region is devoid of any inhabitant (Śls. 16-20).

Chapter 57. Ślokas 1-9.

The measurements of the Earth and the 7 worlds and their colours, The Daitya and serpents *d*well in these nether worlds.[1] (Śls. 1-3),

The names of the *Narakas* (hells) in the Puṣkaradvīpa, where the sinners suffer[2] (Śls. 4-7).

The worlds above of the different elements, water, fire, wind, and sky (ether). The egg or shell comprising these bhūta worlds is surrounded by *mahat* ; and the extent of all this which is pervaded by Nārāyaṇa[3] (Śls. 8-9).

Chapter 58. Ślokas 1-30.

The extent and nature of the Sun's car, its plough, axis, hubs, and the six circumferences (of the form of the six seasons). The wheel makes a round in one year. The whole cycle is thus fixed. The second axis of the Sun as also the five and a half more. (Śls. 1-5).

The horses of the Sun are the 7 chandas (Śl. 6).

The particular Āditya, Ṛṣi, Gandharva, Apsaras, Yakṣa, Sarpa and Rākṣasagaṇa presiding over the Sun's car each month from Caitra, to Phālguna. (Śls. 7-19).

How the deities sages etc. residing in the region of the Sun accompany and adore the Sun. (Śls. 20-21).

The Nature of the chariots of the other planets Soma etc. and the number and nature of their horses. (Śls. 22-30).

1. *Cf. Vi.* II. Ch. 5. Śls. 1b-4a.
2. *Cf. Vi.* II. Ch. 6 Śls. 2-5a.
3. *Cf Vi.* II. Ch. 7, Śls. 23a-26a.

Table showing the particular Āditya Ṛṣi etc. presiding over Sun's chariot during each month Caitra etc. of the year. (*Cf. Vi.* II. Ch. 10. Śl.2-19)

Name of the month,	Name of Āditya	Name of Ṛṣi	Name of Gandharva	Name of Apsaras.	Name of Yakṣa	Name of Sarpa	Name of Rākṣasagaṇa
Caitra	Dhātā	Pulastya	Tumburu	Kratusthalā	Rathakṛt[1]	Vāsuki	Heti
Vaiśākha	Aryamā	Pulaha	Nārada	Puñjikāsthalā[2]	Rathaujā	Kacchavīra	Praheti
Jyeṣṭhā	Mitra	Atri	Hāhā	Menakā	Rathasvanā	Takṣaka	Pauruṣeya
Āṣāḍha	Varuṇa	Vasiṣṭha	Kuhū[3]	Sahajanyā	Rathacitrā	Budha	Śukra
Śrāvaṇa	Indra	Aṅgirāḥ	Viśvāvasu	Pramlocā	Srota	Elāputra	Sarpa (pi ?[4])
Bhādrapada	Vivasvān	Bhṛgu	Ugrasena	Anumlocā	Āpūraṇa	Śaṅkhapāla	Vyāghra
Āśvina	Pūṣā	Gautama	Suruci[5]	Ghṛtācī	Suṣeṇa	Dhanañjaya	Dhātā
Kārttika	Parjanya	Bhāradvāja	Viśvāvasu	Viśvācī	Senajit	Airāvata	Āpa
Mārgaśīrṣa	Aṁśu	Kaśyapa	Citrasena	Ūrvaśī	Tārkṣa[6]	Mahāpadma	Vidyut
Pauṣa	Bhaga	Kratu	Ūrṇāyu	Pūrvacittī	Ariṣṭanemi	Karkoṭaka	Sphūrja
Māgha	Tvaṣṭā	Jamadagni	Dhṛtarāṣṭra	Tilottamā	Ṛtajit	Kambala	Brahmopeta
Phālguna	Viṣṇu	Viśvāmitra	Sūryavarcā	Rambhā	Satyajit	Aśvatara	Yajñāpeta[7]

(1) Rathabhṛt *Vi.* II. Ch. 10. Śl. 3. (2) Puñjikasthalā. *Vi.* II. Ch. 10. Śl. 5. (3) Huhu. Vi. II- Ch. 10. Śl. 8. (4) See. *Vi.* II. Ch. 10 Śl. 9. (5) Vasuruci, *Vi.* II. Ch. 10. Śl. 11. (6) Tārkṣya. *Vi.* II. Ch. 10. Śl. 13. (7) Yajñopeta, *Ibid.* Śl. 18.

Chapter 59. Ślokas 1-45.

The 27 constellations and their deities. (Śls. 1-9)

The 8 female deities stationed in particular directions on particular days (tithis) of the fortnight causing *yoginī* which is prohibited for commencing journey (in that direction). (Śls. 10-13).

The 8 stars good for making a journey and the 13 stars auspicious for wearing clothes. (Śls. 14-15).

The division of stars as (1) Adhovaktra, (2) Pārśvamukha, (3) Ūrdhvamukha, and the things for doing which they are commended (Śls. 16-23).

The tithis inauspicious, and those made auspicious in combination with certain planets; the stars causing mṛtyuyoga and amṛtayoga (Śls. 24-37).

The periods of the yogas, called *Viṣkambha, Śūla, Gaṇḍa, Atigaṇḍa, Vyāghāta, Vajra, Vyatīpāta, Parigha, Vaidhṛti* which produce disastrous results[1] (Śls. 38-39).

The combination of the stars and days which give rise to Siddhi and Viṣa yogas. The stars recommended for performing *Jātakarma* and other rites. The stars not auspicious for commencing a journey (Śls. 40-45).

Chapter 60. Ślokas 1-22.

The dasa periods of the 9 planets, their consequences, the 12 zodiacal positions governed by the respective planets (7). (Śls. 1-9).

Dvirāṣāḍha, caused by the occurence of two full-moon and two pūrvāṣāḍhas. Viṣṇu then sleeps in the house Cancer (Karkaṭa) (Śl. 10).

The stars good for decoration (Śl. 11).

Omens auspicious indication of the sight and movements of certain animals and persons, for making a journey; inauspicious indications of the sight of certain persons (Śls. 12-14).

The omen relating sneezing (*hikkā*) (Śls. 15-16).

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1. *Cf.* B. V. Raman, Muhūrta or Electional Astrology pp. 13-19.

Drawing of the figure of Sun in the form of a man and assigning the stars at the different limbs and prognostication based on this (Śls. 17-22).

Chapter 61 Ślokas 1-17.

Good and bad indications based on moon's movements. (Śl. 1).

The 12 avasthās of moon (comprising three stars in each) :— (1) pravāsa, (2) naṣṭa, (3) mṛta, (4) jaya, (5) hāsya, (6) krīḍā, (7) pramoda, (8) viṣāda, (9) bhoga, (10) jvara, (11) kampa, (12) svastha and their consequences in order (Śls. 2-5).

The consequences of the positions of the moon in the 12 houses in order (Śls. 6-8).

The stars favourable for undertaking journey, decoration, kanyādāna, installation etc. (Śls. 9-11).

The effects of the positions of the planets in particular zodiacal signs (Śls. 12-15).

The benefits of the *ṣaṣṭhāṣṭaka* positions of the zodiacal signs. (Śls. 16-17).

Chapter 62. Ślokas 1-17.

The division of a day of 60 ghaṭikās and the duration periods of each of the 12 zodiacal signs (Mīna, Meṣa—5 each) (Śls. 1-3).

The different lagnas starting with Meṣa and the nature of women born in each of these 12 lagnas (Śls. 4-7).

The classification of the zodiacal signs as movable, immovable and both movable and immovable and the things one can do each (Śls. 8-10).

The auspicious tithis (Śls. 11-12).

The characteristics of the planets, and what one can do under each of these (Śls. 13-17).

Chapter 63. Ślokas 1-18.

Sāmudrikalakṣaṇa (Physiognomy). Characteristics of a king. (Śls. 1-4), of a paṇḍita, a poor man and an invalid (Śl. 5).

Indications from the male organ, and the discharge of urine, of serpentine line on the belly and other lines on the body, of a trident (*paṭṭiśa*) on the forehead, of a lifeline in the said manner. (Śls. 6-18).

Chapter 64. Ślokas 1-16.

Characteristics of a woman bringing prosperity to the family, of a pativrata, of an unfortunate woman, of a woman getting happiness. (Śls. 1-4).

On the nature and number of lines (Śl. 5).

On the diverse functions of a woman. (Śl. 6).

Marks of *aṅkuśa, maṇḍala* or *cakra* figures on the palm of a woman, of having hairs at particular places and having raised lips, of a line on the palm like to *toraṇa*, of a black raised line of hair on the abdomen, and if the last two fingers do not rest on the ground and if the earth shakes as one walks, of oily eyes, teeth, skin and feet. (Śls. 7-13).

The characteristics of the limbs of a good woman (Śls. 14-16).

Chapter 65. Ślokas 1-112.

Characteristics of men and women as spoken by *Samudra*.

Benefit of knowing this (Śl. 1).

Characteristics of a good or bad king (Śls. 2-5).

Characteristics of unfortunate men, women and kings (Śls. 6-7).

Indications for one's longevity, being devoid of family, having poverty and other things, known from the nature of the male organ; of testicles of a different nature, indications obtained from the nature of discharge and smell of urine. (Śls. 8-19).

Indications seen from the nature of the limbs—waist, abdomen, shoulder etc., of the folds in the abdomen, of the male organ, heart and chest, collar bones, the neck, shoulder, arms, fingers, wrist and of some marks on the finger-nails. (Śls. 20-43).

Indications of having some special marks on the body and on the arms. (Śls. 44-47).

Indications of lines on the palm (Śls. 48-49a).

Indications of the nature of the face and the indriyas, of the forehead, head, moustache, eyebrows etc. and of the laughter. (Śls. 49b-73).

Indications of the lines on the forehead. (Śls. 74-76).

Indications from the nature of the head, hair and of the body in general. (Śls. 77-80).

The characteristics of the limbs of a king. (Śls. 81-85).

The characteristics of women (*princess*) is taken up for description.

The characteristics of the feet, leg, knee, thigh and other limbs, certain signs on the person marking a princess. (Śls. 86-99).

The indications of lines on the palm. (Śls. 101-103).

After dealing with good indications, the others which are bad, are then dealt with (Śls. 104-111).

Whatever is a good characteristics in women becomes a doṣa in the case of ugly. (Śl. 112).

Chapter 66. Ślokas 1-21.

The different Śālagrama stones as embodying the different forms of Viṣṇu and the merits of worshipping them. (Śls. 1-5).

The tīrthas (Śālagrāma, Dvārakā, Naimiśa, Puṣkara, Gayā, Vārāṇasī, Prayāga, Kurukṣetra, Sūkara, Gaṅgā, Narmadā, Candrabhāgā, Sarasvatī, Purusottama and Mahākāla) which remove one's sin. (Śls. 6-7).

The names of 60 years of the Hindu calendar; the auspicious or inauspicious nature of the names themselves suggest whether they are good or bad. (Śls. 8-13).

The *svarodaya śāstra* (using the 5 vowels) to find the nature of the moment as good or bad (Śls. 14-19).

The effect of wearing certain charms written on leaves. (Śls. 20-21).

From the latter part of ch. 66 the *GP* begins the topic called Svarodaya or Pañcasvarodaya or Pavanavijaya for prognostication based on five vowels ā, ī, ū, e and o. The subject is dealt with in the next ch. also (67). This is found in separate texts called Svarodaya or Pañcasvarodaya and is sometimes found also as a part of texts dealing with war e. g., the Saṅgrāmavijayodaya, *TSS* 123 deals with the subject in chs. 4 ff. In Agni, there is a section dealing with this subject beginning with ch. 124 where the treatment is said to be taken from Yuddhajayārṇava[1]—jyotiṣaśāstra. These svaras are related to breath certain deities presiding over these, and also to give birds (whereby the subject is also called Pañcapakṣi) and the movement of the breath is related to the

1. See e. g 10. 3040 Yuddhajayārṇavatantra following Svarodaya
इति युद्धजयार्णवे तन्त्रे उमामहेश्वरसंवादे स्वरोदयानुसारेण युद्धजयार्णवतन्त्रं संपूर्ण ।

planets and tithis and the system of interpretation evolved for the purpose of victory and other kinds of success in undertakings. It includes also the propitiation of deities with mantra and japa. At the conclusion of ch 66 is mentioned the inscribing of certain Bhūrja leaves with mantras and bearing them for victory etc.

Ch. 67 Śls. 1-31

The next ch. (67) called in the colophon Pavanavijaya deals with the prognostication of the course of winds in the Nāḍīs which also come under the same subject of Svarodaya and it has reference to victory or defeat in battle and several other activities and the prediction of good or bad, profit, loss, death etc.

The course of wind in the body through the left or right nostrils, the planets or elements governing them, their good or bad effects according to the course of the wind through left or the right nostril (Śls. 1-6a).

The number of nerves in the body, their location and the nature of three important nerves (left, right and middle), their functions, the result of the concerted flow of wind in the left and the right and what one can uudertake to do according to the indications are dealt with in this chapter (Śls. 6b-7).

The division of the Nāḍīs into right or left, steady and moving are dealt with here.

Chapter 68. Ślokas 1-52.

Testing of Gems (*Ratnaparīkṣā*)[1]

The legendary account attributing the origin of gems to an Asura Bala. (*Diamond* from his bones, *Pearl* from teeth) *Ruby* from blood, *Emerald* from biles, *Saphire* from eyes, *Lapis lazuli* from his roar, *Topaz* from skin, *Karketana* from nails, *Bhīṣmamaṇi* from energy, *Pulaka* from finger nails, *Rudhira* from rūpa (colour), *Crystal* (Sphaṭika) from medas, *Coral* from intestines) is given at the beginning of each chapter of this section (Śls. 1-8).

The good and bad aspects of jewels. One must therefore take care in the acquisition of these. Experts in testing gems must first examine the shape, colour, quality, and defect of the gems and know the value. The cause of defect in a diamond, the kind a king should wear, the men who alone know its value are then dealt with (Śls. 9-14).

1. In the beginning of this section *Var.* mentions 23 ratnas but he gives treatment only to Vajra, Muktāphala and Marakata.

On account of its importance the testing of *Vajra* (diamond)[1] is first described. Its 8 varieties—Hema, Mātaṅga, Saurāṣṭra, Pauṇḍra, Kaliṅga, Veṇvātaṭa, Sauvīra and their characteristics. The characteristics of a good diamond, its natural colours and the colours to be worn by different castes. The two colours a king can wear. A king can wear any colour, but not all people. The one with double shade portends evil (Śls. 15-25)[2]

Diamonds possessed of auspicious characteristic bring welfare and others the opposite. The qualities of a mined diamond, the type which is difficult to find, and the one which is beneficial (Śls. 26-33).

Its value proportionate with its weight (20 taṇḍulas). A quality diamond which becomes defective by reason of its setting should not be worn by a king (Śls. 34-42).

No kind of diamond shall be worn according to some authorities by women desirous of progeny. But according to others some kinds of diamonds whose characteristics are, specified, might be worn by these women.[3] (Śl.43).

To look out for imitations and tests to find them; the individuality of a diamond (Śls. 44-50).

The effects of wearing a quality diamond (Śls. 51-52).

Chapter 69. Śokas 1-43.

Muktāphala (Pearl)[4]

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1. See Finot pp. XXIV-XXXI.
2. *Cf. Br. Saṁ.* p. 985
3. *Cf.* for *Var.* and Utpala, who say the same thing, *Br. Saṁ.* p. 988.

Var. वज्रं न किञ्चिदपि धारयितव्यमेके
पुत्रार्थिनीभिरबलाभिरुशन्ति तज्ज्ञाः ।
शृङ्गाटकत्रिपुटधान्यकवत् स्थितं य-
च्छ्रोणीनिभं च शुभदं तनयार्थिनीनाम् ॥

Utpala सुतार्थिनीभिर्धन्याभिर्न धार्यं वज्रसंज्ञकम् ।
यच्च शृङ्गाटकाकारं त्रिपुटं धान्यवत्स्थितम् ॥
श्रोणिनिभं सुवर्णं च स्निग्धं किरणसंयुतम् ।
तच्छस्तं धारणे स्त्रीणां पुत्रवृद्धिप्रदं स्मृतम् ॥

The text differs from that reproduced by *Yukti*. p. 102

4. *Cf. Br. Sam.* pp. 989-998.

Their 8 kinds obtained from elephant, cloud, boar, conch, fish, serpent oyster and bamboo[1]. The one from oyster is available in plenty; their qualities and the merits of wearing these. (Śls. 1-9).

The 8 kinds of pearls—1) Saṁhalika, 2) Pāralaukika, 3) Saurāṣṭra, 4) Tāmraparṇa, 5) Pāraśava, 6) Kauvera, 7) Pāṇḍyahāṭaka,[2] 8) Hemaka. (Śl. 23).

Pearls of oyster obtained from Varddhana, Pārasīka *Pātālalokāntara* are not inferior. All types are obtained everywhere. There is no rule concerning their quality or defect. (Śls. 24-25).

The value of a pearl is proportionate with its weight (of māṣa). A table of measures of weigtht. (Śls. 26-34).

The purification of pearls according to Vyāḍi. (Śls. 35-37).

The manner in which the people of Siṁhala set these and wear (Śl. 38).

Tests to find imitation and genuine pearls. (Śls. 39-42)

The effect of pearl having all the qualities enumerated in this chapter. (Śl. 43).

Chapter 70. Ślokas 1-34.

Padmarāga (ruby[3])

Available at Rāvaṇagaṅgā in Siṁhala. (Śls. 1-5).

Its different types (Saugandhikottha, Kuruvindaja, and Sphāṭika),[4] their qualities, the effect of wearing one of bad quality. (Śls. 6-19).

The imitations and tests to find them. A Ruby and Saphire cannot be scratched by any others except a Diamond and Ruby. Prohibition of wearing imitation stones and the merits of wearing one of goods quality. (Śls. 20-32).

The value of Ruby in relation to that of a Diamond. Value increases or decreases according to qualities or their absence. (Śls. 33-34).

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1. *Ibid.* p. 989.
2. *Ibid.* p. 989 reads Pāṇḍyavāṭaka. It should be Pāṇḍya kavāṭaka. *Cf.* Arthaśāstra Adhi. 2. Prakaraṇa 11. Śl. 2.
3. See Finot, pp. XXXVII–XLI.
4. See Finot, pp. XXXVII.

Chapter 71. Ślokas 1-29.

Marakata (Emerald)[1].

Obtained from the regions around Māṇikyagiri and elsewhere of which the former is difficult to get and possesses good quality. The description of a good and bad quality Emerald (Śls. 1-19).

The ways of identifying a bad quality stones. (Śls. 20-24).

The occasions when it is to be worn. (Śls. 25-27).

Value of Emerald in comparison with that of Ruby. (Śls. 28-29).

Chapter 72. Ślokas 1-19.

Indranīla (Saphire)[2]

Obtained from Siṁhaladeśa. Their different varieties, the likely defects in the gems, the variety spoken high by the learned. (Śls. 1-7)

The benefit of wearing them; its 3 kinds; the test of true Saphires as in the case of Ruby. It has more heat-bearing capacity than Ruby of same size and weight. But it should not be subjected to the heat test The bad effect of fire on Saphire. (Śls. 8-13).

The imitations to be tested (Śls. 14-15).

The kind to be preserved and the definition of the variety called Mahānīla. The value of Saphire in relation to that of Ruby (Śls. 16 19).

Chapter 73. Ślokas 1-19.

Vaiḍūrya (Lapis lazuli)[3]

Its usual provenance, the region of the Vidūra Mt. and the river on the border of Kāmabhūtika (Śls. 1-5).

Vaiḍūrya has the quality of reflecting the colours of the gems. (Śl. 6).

The variety not commended (Śl. 7).

Good and bad varieties (Śl. 8).

The different varieties and tests to find their quality. (Śls. 9-10).

1. See Finot, pp. XLIII--XLV.
2. See Finot. pp. XLI--XLIII.
3. See ibid. pp. XLV--XLVII.

Its value in relation to that of Saphire (Śl.11).

Test for the genuineness of gems apparently resembling it (Śls.12-13).

Their value depends on how they have been set and their other features.

The special price of Vaiḍūrya at its source as well as at sea-ports (Śls.14-16).

A table of weights and measures. (Śls.17-18).

Chapter 74. Ślokas 1-5.

Puṣparāga (Topaz)[1]

Its mythological origin. It is obtained from Himalayas and is classified with the Ruby or Saphire according to its colour; its value and effect of wearing are same as in the case of Lapis lazuli. Its good effects. (Śls.1-5).

Chapter 75. Ślokas 1-7.

Karketana.

The legendary story of its origin. Available from *Padmavana*. Its natural colours, description of a good variety and of the benefits of wearing it; its valuation. (Śls.1-7).

Chapter 76. Ślokas 1-8.

Bhīsmamaṇi.

An account of the origin. Found in the northern snow-bound regions. The natural colours, the benefits of wearing it either with gold or on the finger, the defects and the valuation. (Śls.1-8).

Chapter 77. Ślokas 1-4.

Pulaka.

Legendary account of its origin Obtained from the northern region. Description of a good variety and its merits and valuation. (Śls.1-4).

Chapter 78. Ślokas 1-3.

Gem called Rudhira.

Mythological account of its origin. The place of its availability is the beds of Narmadā river. A good quality gem is described. (Śls.1-3).

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1. See Finot, p.XLV.

Chapter 79. Ślokas 1-3.

Sphaṭika (Crystal).[1]

Story of its origin. It is found in Kāvera, Vindhya, Yavana and Cīna. A description of its colour, the benefit of wearing it and its value. (Śls. 1-3).

Chapter 80. Ślokas 1-3.

Vidruma (Coral).[2]

An account of its origin. It is obtained from Kerala and other places. Its quality, value and the benefits of the main variety are then given.

Chapter 81. Ślokas 1-30.

The *Tīrthas* (Sacred places).

The greatness of Ganges at Haridvāra, Prayāga, Vārāṇasī and at the confluence with the ocean. (Śls. 1-3).

The other places which are sacred—Kurukṣetra, Prabhāsa (Somanātha), Dvārakā, Kedāra, Śambalagrāma[3], Badarikāśrama, Śvetadvīpa[4], Naimiśa, Puṣkara, Ayodhyā, Āryatīrtha, Citrakūṭa, Gomatī, Vaināyaka[5], Rāmagiryāśrama, Kāñcīpurī, Tuṅgabhadrā, Śrīśaila, Setubandha, Rāmeśvara, Kārttikeya, Bhṛgutuṅga[6], Kāmatīrtha, Kāmara, Kaṭaka, Ujjayinī (Mahākāla), Kubjaka, (Śrīdhara), Kubjāmraka, Kālasarpis, Mahākeśī, *Kāverī*, Candrabhāgā, Vipāśā, Ekāmra, Brahmatīrtha[7], Devakoṭaka, Mathurā, Śoṇa, Jambūsaras. (Śls. 4-12a).

The greatness of making a gift, bathing, *japa* and *tapa* at places where Sūrya, Śiva, Gaṇa, the Goddess and Hari are consecrated. (Śls. 12b-13).

Śālagrāma (tīrtha of Paśupati) (Kathmandu?), Kokāmukha (of Vārāha)[8], Bhāṇḍīra,[9] Mohadaṇḍa (Mahāviṣṇu at), Mandāra[10]

1. See Finot pp. XLVII-XLVIII.
2. See Finot pp. XLVIII.
3. Identified with Sambal in U.P. See Kane, HDS. IV. pp. 799-80.
4. A mythical country to the north of Kṣīrodadhi, *ibid.* p. 811.
5. See also Matsya ch. 22. Śl. 32.
6. See Kane IV, p. 739.
7. See *ibid*, p. 741.
8. On the Triveṇī, See Kane *HDS* IV. pp. 768-9.
9. Near Mathurā, Kane IV. p. 738.
10. On the Vindhyas, on the Southern bank of Ganges. See Kane p.779.

(Madhusūdana at), Kāmarūpa (Kāmākhyā at), Puṇḍravarddhanaka (Kārttikeya at), Viraja (Puruṣottama at), Mahendraparvata *Kāverī, Godāvarī, Payoṣṇī*, Vindhya, Narmadā, *Gokarṇa*, Māhiṣmatī, Purī, Kālañjara, Śukratīrtha, Viraja, Svarṇākṣa, Nanditīrtha, Nāsikya, Govarddhana, *Kṛṣṇaveṇī, Bhīmarathā*, Gaṇḍakī, Irāvatī, Bindusaras (Śls. 14-21).

The higher conception of a tīrtha as virtues and other qualities and practice conductive to purificaion. Yamas and Niyamas are described as the real tīrthas. The greatest tīrtha, for purification is contemplation on Supreme being. (Śls. 22-23).

The pilgrimage to sacred places is for those who see the difference between holy and the unholy. He who sees everything as the undifferentiated Brahman has no more tīrtha to visit (Śl. 24).

The places noted above as tīrthas and the merit of bath, gift, śrāddha etc. at these places. (Śl. 25).

Merits of bath at *Śrīraṅga*, Tāpī, Mahānadī, *Saptagodāvarī*, Koṇagiri where Mahālakṣmī is enshrined, Sahyādri, Ekavīra, mouth of Ganges, Kuśāvartta, Vindhya, Nīlaparvata and Kanakhala. (Śls. 26-28).

Gayātīrtha is dealt with in the next chapter. (Śls. 29-30).

Chapter 82. Ślokas 1-17.

The greatness of Gayā extending up to chapter 86.

The story of Gayāsura and his destruction by Hari. From the time of Viṣṇu destroying Gaya, He is established as Gadādhara at Gayā. (Śls. 1-7).

The merits of religious observances at Gayā. The creation of the great river, the wells, edibles and fruits etc.

The land extending to 5 krośas[1] at Gayākṣerta given to brahmins, their acts of greediness and how they were cursed.[2] Their appeal to Brahmā and the latter's blessing that people performing śrāddha etc. at Gayā would worship them. (Śls. 8-13).

The four means of getting emancipation—knowledge of Brahman, śrāddha at Gayā, death in cow-shed, living at Kurukṣetra (Śl. 14).

The greatness of Gayā and performance of śrāddha there. (Śls. 15-17).

1. For extent of different parts of Gayā *Cf. Vāyu* II Ch 43 Śls. 74-76
2. For a detailed account *Cf Vāyu* II Ch 44 Śls. 73-84

Chapter 83. Ślokas 1-70.

The sacredness of Gayā and Rājagṛha in Kīkaṭa (Magadha).

With the Muṇḍapṛṣṭha (hill) in the middle, the Gayākṣetra extends to five Krośas of which Gayāśiras comprises one krośa. The efficacy of visiting Gayā and offering piṇḍa to manes where Janārdana is in the form of the manes. (Śls. 1-4).

The merits of visiting Rathamārga, Rudrapada, Kāleśvara, Kedāra, and worshipping Brahmā, Gadādhara and Kanaka (river), Arka (Sun). (Śls. 5-8)

The greatness of worshipping Gāyatrī and the three sandhyās at Gayā (Śls. 9-10).

The benefits of visiting different places at Gayā and observances as bath, śrāddha, tarpaṇa etc. at different parts of Gayā as follows:—

Nāgeśvara (hill), Dharmāraṇya (wood), Gṛdhreśvara (liṅga on Okūṭa hill), Dhenuvana (wood), Prabhāsa (hill), Koṭīśvara (tīrtha), Aśvamedha (Daśāśvamedha, tīrtha) svargadvāreśvara (deity), Rāmeśvara (deity), Muṇḍapṛṣṭha (Mahācaṇḍī at), Phalgvīśa (deity), Phalgucaṇḍī (deity), Gaurī (deity), Gomaka, Gopati, Mārkaṇḍeyeśvara (deity), Phalgutīrtha, Kanaka (river north of Phalgutīrtha), Nābhitīrtha (in the middle of Phalgutīrtha), Brahmasadas (saras) (tīrtha), Kūpa (tīrtha), Akṣayavaṭa (tree) (most important), Haṁsatīrtha, Koṭitīrtha, Gayāloka (spot), Vaitaraṇī (river), Brahmatīrtha, Rāmatīrtha, Āgneyatīrtha, Somatīrtha, Rāmahrada (tīrtha), Uttara and Dakṣiṇa Mānasa (tīrtha), Kūṭa (?), Dhenukāraṇya (wood), Aindra-Nara-Vāsava-Vaiṣṇava tīrthas, Mahānadī (Phalgutīrtha), Gāyatrī, Sāvitrī and Sarasvatī tīrthas, Kākajaṅghā (?), Dharmāraṇya, (wood), Mataṅgavāpī (tīrtha), Dharmayūpa and Kūpa (tīrtha), Rāmatīrtha, Svapuṣṭhā (?), Dharmapṛṣṭha (spot) Gayāśīrṣa (spot), Brahmāraṇya (wood), (south of Mahanadī), Nāgādri (hill), Bharatāśrama (spot) (both east of Brahmasadas (saras), Campakavana (wood) (south of Gayāśiras and west of Mahānadī) (Pāṇḍuśilā at), Niścirā (north of Krauñcapāda), Mahāhrada (river), Kauśika (deity), Tṛtīyā (lake) (north of Krauñcapāda). (Śls. 11-44).

Merits of residing for both the Pakṣas at Gayā and the greatness of the three places—Muṇḍapṛṣṭha, Aravindaparvata and

and Krauñcapāda and offering piṇḍas when Sun is in Capricorn and at the time of Solar and Lunar eclipses (Śls. 45-48).

Special benefits of observances at Mahāhrada (for Kauśikī), Gṛdhrakūṭaguhā, Māheśvaridhārā, Viśālā river, Somapada, Ravipāda (Śls. 49-51).

The benefits accruing to the manes by śrādhha etc. at other places. The sanctity of Vaitaraṇī river (Śls. 52-57).

Only those brahmins instituted by Brahmā are to be fed at Gayā (Śls. 58-59).

The benefits of different observances at Gayā and its different holy spots : Rāmatīrtha, Mātaṅgavāpī, Niścirāsaṅgama, Vaśiṣṭhāśrama, Mahakauśī, Brahmasaras, Agnidhārā, Kumāradhārā, worship of Kumāra, Somakuṇḍa, Vāpi (Saṁvarta), Pretakuṇḍa, Devanadī, Lelihāna, Mathana, Jānugartaka.

Chapter 84. Ślokas 1-44

Description of the pilgrimage to Gayā and the observances there for a period of 5 days.

Tonsure and fasting is prescribed to be followed at all tīrthas except Kurukṣetra, Viśālā, Virajā and Gayā.

Comparative value of śrāddha at Gayā and Vārāṇasī etc. (Śl. 5).

The details of the 5 days observances at Gayā. (Śls. 6-31).

Then follows the stories of preta's address to a merchant and an account of the latter's son meeting three different pretas, explaining the importance of offering piṇḍas to manes. (Śls. 32-39)

The different departed souls which are gratified by the observances at Gayā. (Śls. 40-44).

Chapter 85. Ślokas 1-23.

After bath in Pretaśilā and other places one has to offer piṇḍas for the sake of different persons departed in the manner given here.

One more enumeration of the sacred spots at Gayā. (Śls. 1-23)

Chapter 86. Śloks 1-38.

The Pretaśilā at Gayā is in three forms :—

Prabhāsa, Pretakuṇḍa and Gayāsuraśiras; the purpose of its presence and the benefits of performing śrāddha there. (Śls. 1-3).

The reason for Muṇḍapṛṣṭha and Krauñcapāda being called so and their location. (Śls. 4-6).

Reference to Viṣṇu's avatāras including the Buddha.(Śls.7-11).

The greatness of Ādi Gadādhara and His worship. (Śls. 12-17).

The fruits of the worship of different deities at Gayā (Śls. 18-32).

Chapter 87. Slokas 1-62.

Table of the names of 14 Manus, their sons, Ṛṣis, Devatāgaṇas, Indra and the Demons killed by Viṣṇu in each of the Manvantaras. *Cf. Vi.* I. Ch. 7 Śls. 7-21 and III Ch. 1-2 and *Bhāg.* VIII. Chs. 1.5.14.

	Manu	Sons	Ṛṣis	Devatāgaṇas	Indra	Demon	Viṣṇu's forms
1.	Svāyambhuva	Agnīdhra[1] and others	Marīci, Atri, Aṅgirasa, Pulastya, Pulaha, Kratu, Vasiṣṭha	Jaya, Amita, Śukra. Yama (12 gaṇas)	Vāmadeva	Bāṣkali	Viṣṇu with Cakra.
2.	Svārociṣa	Caitraka, Vinata, Karṇānta, Vidyuta, Ravi, Bṛhadguṇa, Nabha.	Ūrja, Stamba[2] Prāṇa, Ṛṣabha[3] Nicula, Dambholi, Arvavīra	pārāvata and Tuṣita (the 12)	Vipaścit	Purukṛtsara	Hasti
3.	Uttama	Āja, Paraśu, Vinīta, Suketu, Sumitra, Subala Śuci, Deva, Devāvṛdha, Mahotsāha, Ajita.	Rathaujā, Ūrdhvabāhu, Śaraṇa, Anagha, Muni Sutapāḥ, Śaṅku.	Vaśavarti, Svadhāma,[4] Śiva, Satya, Pratardana, (each numbering 12).	Svaśānti[5]	Pralamba	Matsya
4.	Tāmasa	Jānujaṅghā,[6]	Jyotirdhāna,	Surāga and			

1. *Cf. GP.* I. Ch. 54. Śl. 1 Sons of Priyavrata. 2. *Vi.* reads Stambha. 3. *Vi.* reads Pṛṣabha. 4. *Vi.* reads Sudhāma.
5. *Vi.* reads Suśānti. 6. *Cf. Vi.* III. Ch. 1. Śl. 19..

Manu	Sons	Ṛṣis	Devatāgaṇas	Indra	Demon	Forms of Viṣṇu
	Nirbhaya, Navakhyāti, Naya, Priyabhṛtya Vivikṣipa, Havuṣkadhi, Prastalākṣa, Kṛtabandhu, Kṛta	Dhṛṣṭakāvya, Caitra, Ceta, Agni, Hemaka.[1]	Svadhiya (each consisting of 25).	Śibi	Bhīmaratha	Kūrma
5. Raivata	Mahāprāṇa, Sādhaka, Vanabandhu, Niramitra, Pratyaṅga, Parahā, Śuci, Dṛḍhavrata, Ketuśṛṅga	Devaśī, Vedabāhu, Ūrdhvabāhu, Hiraṇyatoma, Parjanya, Satya, Svadhāma	Abhūtarajas Devāśvamedhas Vaikuṇṭha, Amṛta,[2] (each consisting of 14).	Vibhu	Śāntaśatru	Haṁsa
6. Cākṣuṣa	Ūru, Puru, Śatadyumna, Satyabāhu, Kṛti, Agniṣṇu Atirātra, Sudyumna	Haviṣmān, Sutaṅu, Svadhāmā, Viraja, Abhimāna, Sahiṣṇu, Madhuśrī	Āryā,[3] Prasūta[4] Bhavya[5] Lekha, Pṛthuka (each consisting 8)	Manojava	Māhākāla	Aśva

1. *Cf.* ibid. Śl. 18. 2. *Cf. Vi* III. Ch. 1. Śl. 21. 3. *Vi* reads Āpya. 4. *Vi* reads Prasūta. 5. *Vi.* Bhavya.

Manu	Sons	Ṛṣis	Devatāganas	Indra	Demon	Form of Viṣṇu
7. Vaivasvata	Ikṣvāku, Nābha, Viṣṭi, Sarjāti, Lajiṣyanta, Pāṁśu, Nabha, Nediṣṭha, Karūṣa Pṛṣadhna, Sudyumna[1]	Atri, Vaśiṣṭha, Jamadagni, Kaśyapa, Gautama, Bharadvāja, Viśvāmitra.	Āditya, Vasu, Sādhya[2] (each numbering 12).	Tejasvī	Hiraṇyākṣa	Varāha
8. [3]Sāvarṇi	Vijaya,[4] Arvavīra, [5]Nirdeha, Satyavāk, Kṛti, Variṣṭha, Gariṣṭha, Vāca. Saṅgati.	Aśvatthāmā, Kṛpa, Vyāsa, Gālava, Dīptimān, Ṛṣyaśṛṅga, Rāma	Sūtapa, Amṛtābha[6] Mūkhya (each numbering 20)	Bali (son of Virocana)		Vāmana
9. Dakṣa Sāvarṇi	Dhṛṣṭiketu[7] Dīptiketu, Pancahasta, Nirākṛti[8], Pṛthuśrava, Bṛhaddyumna, Ṛcīka	Medhātithi, Dyuti, Śabala[9], Vasu, Jyotiṣmān, Havya[10] Kavya[11]	Para[12], Marīcigarbha, Svadharmā[13]. (consisting of 12 each).	Vibhu[14]	Kālakākṣa	Padmanābhā
10. Dharmaputra[15]	Sukṣetra, Uttamamuja, Bhūriśreṇi,[16] Śatānīka, Nirāmitra, Vṛṣasena, Jayadratha, Bhūridyumna, Suvarcā	Ayomūrti[17] Haviṣmān, Sukṛti, Avyaya, Lābhaga[18], Apratima, Sauraabha.	Prāṇa (Consisting of 100 devatās)	Śānti	Bali	Viṣṇu with Gadā

1. *Cf. Vi.* III. Ch. 1. Śls. 33-34. 2. *Vi.* Rudra. 3. From Manus 8 to 12. *Cf Vi.* III. Ch. 2, Śls. 14ff. 4. *Vi.* reads Viraja.
5. *Vi.* Nirmoka. 6. *Cf: Vi.* Amitābha. 7. *Vi.* Dhṛtaketu, 8. *Vi.* Nirāmaya. 9. *Vi.* Savana. 10. *Vi.* Bhavya.
11. *Vi.* Satya. 12. *Cf. Vi.* Pāra. 13. *Vi.* Sudharma. 14. *Vi.* Adbhuta. 15. *Vi.* Brahmasāvarṇi. 16. *Vi.* Bhūriṣaṇa.
17. *Vi.* Tapomūrti. 18. *Vi.* Nābhāga.

Manu	Sons	Rṣis	Devatāgaṇas	Indra	Demon	Form of Viṣṇu.
11. Rudraputra[1]	Sarvatraga, [2]Sūsarmā, Dēvānīka, Puru, Guru, Kṣetravarṇa, Dṛḍheṣu, Ārdraka, Putraka	Haviṣmān, Haviṣya, Varuṇa, Viśva, Vistara, Viṣṇu, Agniteja.	Vihaṅgama, Kāmagama, Nirmāṇaruci[3] (Consisting of 30 each)	Vṛṣa	Daśagrīva	In the form of Śrī
12. Daksaputra	Devavān, Upadeva, Devaśreṣṭha, Vidūratha, Mitravān, Mitradeva, Mitrabindu, Mitravāha, Pravāha.	Tapasvī, Sutapāḥ, Tapomūrti, Taporati, Tāpcdhṛti, Tapodyuti, Tapodhana.	Svadharmā, Sutapasa, Harita, Rohita, Surāri. (Each numbering 10).	Ṛtadhāmā[4]	Tāraka	Napuṁsaka.
13. Raucya	Citrasena, Vicitra, Dhṛti, Sunetra, Kṣetravṛtti.	Dṛḍha, Dhṛtimān, Avyaya, Niśārūpa Nirutsuka, Nirmāṇa[5], Tattvadarśī	Svaromā, Svadharmā, Svakarmā[6] (each numbering 33).	Divaspati	Iṣṭibha	Mayūra
14. Bhautya[7]	Uru, Gabhīra, Tarasvī, Grāha, Abhimāni, Pravīra, Jiṣṇu, Samkrandaṅa, Tejasvī Durlabha.	Agnīdhra, Agnibāhu, Magadha, Śuci, Ajita[8], Mukta[9], Śukra.	Cākṣuṣa, Karmaniṣṭha, Pavitra, Bhrāji, Vācavṛtha (each numbering 7).	Śuci	Ripu	Hari.

1. *Vi.* Dharmasāvarṇi. 2. *Vi.* Sudharmā. 3. *Vi.* Nivrāṇarati. 4. *Vi.* Ṛtudhāmā. 5. *Vi.* Nirmoha. 6. *Vi.* Sutrāmā, Sukarmā, Sudharmā. 7. *Vi.* Bhauma. 8. *Vi.* Jita. 9. *Vi.* Yukta

Chapter 88. Ślokas 1-28; Chapter 89 Ślokas 1-83; Chapter 90 Ślokas 1-7.

After describing the Manus, the narration of the story of Ruci, father of Raucya. the 13th Manu is taken up now extending to the next two chapters.

The story of wandering Ruci addressed by his manes to get married for his own emancipation; his penance towards Brahmā and the latter's advice to him to worship the manes.

Ruci's stotra on his ancestors. Their blessings to ask him a favour and he requests for a wife. They blessed him that his son known as Raucya would be the lord of a Manvantara.

The merits of reciting Ruci's stotra on the pitṛs.

The story of Apsaras Pramlocā offering her daugher Māninī to Ruci and the marriage of Ruci and Māninī.

Chapter 91. Ślokas 1-18.

The worship of Lord Hari by Svāyambhuva and others.

The Advaitic form (aham brahmāsmi—Śl. 16) with which the contemplation should be done.

Chapter 92.Ślokas 1-18.

The two ways of contemplation on Viṣṇu; with form and without form.

Chapter 93. Ślokas 1-13.

Now begins a section relating to Dharmaśāstra which extends from here to chapter 107. This section has already been noticed by P. V. Kane[1] and R. C. Hazra [2] The former[3] has pointed out that this material represents a stage intermediate between Viśvarūpa and Vijñāneśvara. Having this as one of the basis, R. C. Hazra[4] fixes the date of *GP.* or atleast its Dharmaśāstra section between 850-1000 A. D.

The names of the expounders (18) of Dharmaśāstra are first given—Manu, Viṣṇu, Yama, Aṅgiras, Vasiṣṭha, Dakṣa, Saṁvarta, Śātātapa, Parāśara, Āpastamba, Uśanas, Vyāsa, Kātyāyana, Bṛhaspati, Gautama, Śaṅkhalikhita, Hārīta, Atri. (Śls. 4-6).

1. *HDS.* I. pp. 173-175.
2. Stud. PRHRC. pp. 143-44.
3. HDS. I. p. 175
4. Stud. PRHRC. pp. 143-144.

The different acts of *dharma* (Śls, 7-9).

The appropriate periods for different Saṁskāras. (Śls. 11-13).

Chapter 94. Ślokas 1-32

The proper period for the initiation (upanayana); the daily observances of an initiated: the definition of an ācārya; the period when the upanayana is to be performed for the three higher castes; the meaning of the word (*dvija*); the way of worshipping the ancestors.

Chapter 95. Ślokas 1-33.

The dharmas of the house-holder (Gṛhastha).

After completing the Snātakavrata, the type of girl one has to marry, the definitions of the 8 kinds of marriages and for whom they are prescribed, the details pertaining to the conduct of marriage in general and how the married women are to be treated and the code of conduct for them.

Chapter 96. Ślokas 1-72.

The origin of the different castes and their relative position in society. (Śls. 1-7a).

The duties of a householder as well as of a Kṣatriya, Vaiśya and Śudra; details of Upākarma; the periods when there is no adhyayana; rules regarding taking food. (Śls. 7b-73).

Chapter 97. Ślokas 1-10.

On the purification of the vessels, water, and other food. The occasions when ācamana is done as a purification.

Chapter 98. Ślokas 1-19.

On making gifts (dāna).

The persons to whom gift is to be made and the proper time for it. (Śls. 1-4).

The type of cow to be given.

Gift of an 'Ubhayatomukhī[1]' cow, with the calf just being delivered; in this form, the cow is equal to earth itself.

the merits of such a gift (Śls. 5-10).

The other gifts and the benefits of giving them. (Śls 11-14a).

The merits of copying and making a gift of Vedas, Itihāsas and Purāṇas. (Śls. 14b-16).

1 See Mitākṣara's Com. on *Yaj* p 64 Śl 207

A dvija should not hear—heretic schools perverse discussions, Prākṛta and the speeches of the Mlecchas. (Śl. 17).

The occasions when one can receive a gift (Śls. 18-19).

Chaper 99. Śls. 1-39.

The periods for performing a śrāddha (Śls. 1-2).

The person who is fit to be invited to conduct it (Śls. 3-7).

The procedure for performing it and the benefits. (Śls. 8-39).

Chapter 100. Ślokas 1.6.

The evil effects of being visited by the evil spirit called Vināyaka and the observances to remove them.

Chapter 101. Ślokas 1-12.

Grahayāga, the purpose of doing it (śl. 1).

The nine planets, the metals representing them, the colours, the mantras for doing homa to them (Ākṛṣṇena, Imam devā, Agnirmūrddhā Udbudhyasva, Bṛhaspate paridīyā, Annāt pariśrutorase, Śanno devī, Kayānaśca, Ketum kṛṇvan), the twigs (samit) used for the homa and the particular food-offering for each planet and the observances connected with their worship.

Chapter 102. Ślokas 1-6.

The duties of a Forest-dweller (Vānaprastha). (Śls. 1-6).

Chapter 103. Ślokas 1-5

The duties of a Recluse (Bhikṣu).

Chapter 104 Ślokas 1-4.

Now a section dealing with Karmavipāka, fruits of acts, especially sinful acts, fruits like bodily malformations etc. (Śls. 1-4).

Chapter 105. Ślokas 1-70.

The necessity and benefits of expiatory observances (Śls. 1-6a)

The major sins (Mahāpātakas) and minor sins (Upapātakas) and the expiation (prāyaścitta) for minor sins and other sins; the sins pertaining to women (Śls. 6b-48)

Expiation for other sins and the greatness of doing the five yajñas (Śls. 49-55).

The enumeration of the *yamas* and *niyamas*. (Śls. 56-7).

The definitions of expiatory observances called Sāntapana, Mahāsāntapana, Parṇakṛcchra, Taptakṛcchra, Prājāpatya, Atikṛ-

cchra, Kṛcchrātikṛcchra, Parāka, Śāma (Saumya),[1] Tulāpuruṣa,[2] Cāndrāyaṇa of two different kinds and benefits of the observances of Cāndrāyaṇa (Śls. 58-70).

Chapter 106. Ślokas 1-25.

On pollution due to death.

The details of obsequial rites (Śls. 1-11).

The periods of pollution according to the age of the dead and the dead person (Śls. 12-19).

The general means of purification. (Śl. 20).

Now follow five ślokas on the means of livelihood in different situations (āpaddharma) (Śls. 21-25).

Chapter 107 Ślokas 1-38

In this chapter the whole text of Parāśarasmṛti is condensed in 38 ślokas:—

How Veda is considered as dharma; the dharma for Kaliyuga; how the sinner gets the fruits of his action; the importance of doing—sandhyā, snāna, japa, homa, deva and atithipūjana, daily; the duties of different castes; periods of pollution due to death of different kinds and purificatory observances in certain other cases; the result of abandoning one's good and chaste wife; the occasions for the observances as Kṛcchra, Atikṛcchra and Cāndrāyaṇa; the circumstances (5) when a woman is permitted to take another husband[3]; and the merits of dying along with the husband (sahamaraṇa); purifications, when one is polluted by dog-bite; mode of cremation for different kinds of death; the impurity caused by killing birds and animals which is of the durations of a day; the expiatory observances in case of homicide of different kinds. (Śls. 1-38).

Chapter 108 Ślokas 1-28

Now begins a section on morals (nīti), known as Bṛhaspati-nītisāra extending upto chapter 115. This was already noticed

1. See *Yāj.* p. 483. Śl. 321.
2. Cf. *Yāj.* p. 483. Śl. 322 and Mitākṣara's C. —पिण्याकादीनां पञ्चानां क्रमेणैकैकस्य त्रिरात्राभ्यासेन पञ्चदशाहव्यापी तुलापुरुषाख्यः कृच्छ्रो वेदितव्यः।
3. न विद्यते in the text wrong; it should be विधीयते.

by Johan van Manen[1], Chintāharaṇ Chakravarti[2] (on its date), Ludwik Sternbach[3] and R.G. Tiwari[4], and A.P. Karmarkar[5].

Of these Johan van Manen has noticed the similarity of the Br. n.s. with the Cāṇakya ślokas. On the basis of the verse found in *GP.* 112.16 in Bāṇa's Kādambarī, Chintāharaṇ Chakravarti proceeds to show[6] that the Nītisāra if not the whole of *GP.* atleast in its present form cannot be earlier than the 9th or 10th Cent. A.D. It may be even later if it was based on Bhojarāja's collection. Ludwik Sternbach[7] has attempted to prove that the Nītisāra is an imitation of other Subhāṣita collections. He[8] has also shown that of the 390 ślokas comprising the Bṛhaspati saṁhitā, 334 have been identified with one of the texts of different manuscripts of Cāṇakyarājanītiśāstra, 11 are found in other versions of the same, 5 others are found in other Sanskrit works and only 56 ślokas which have not been traced elsewhere remain as *GP*'s own. According to same writers[9], two more śls. from GP. have been identified. R.G. Tiwari has made a Social, Political, and Cultural Study of this section[10].

General maxims such as making friendship with pious men; the things one has to avoid; the things which bring one's decline; the role played by time. (Śls. 1-9).

The greatness of this nītisara uttered by Bṛhaspati. (Śl. 10).

The necessity for doing worship; the actions which do not bring one's decline; the things which one has to avoid always; how a relative may not be beneficient and an outsider may be beneficient; the definitions of a relative, father, friend, country, servant etc. (Śls. 11-17).

1. Foreword to Cāṇ. Rāja Niti Śāra, Cal. Ori. Ser. No. 2. p. XIV.
2. JASB. No. XXIV. (1928) pp 461-62.
3. ABORI. XXXVII, pp. 58-110 and Purāṇa VI. 1. pp. 114. 129. and Cāṇakya-Nīti Text-Tradition Vol. I. pt. ii. pp. XXXVIII-LVII.
4. J. Indilis. XXXVIII (1960) pp. 139-165. 5. Siddabhāratī, I. pp. 236-238.
6. JASB. No. XXIV. (1928) p. 462.
7. ABORI. XXXVIII. pp. 58-110.
8. Purāṇa, VI. i. pp. 114-129.
9. Cāṇakya Nīti-Text-Tradition Vol. I. Pt. ii. Intro. pp. XXXVIII-LVII.
10. J. of Ind. Hist. XXXVIII. (1960). pp. 139-65

The characteristics of a good and bad wife (Śls. 18-27).
The things which make one unfirm. (Śl. 28).

Chapter 109. Ślokas 1-54.

Similar verses of nīti and Subhāṣita continued.

Chapter 110. Ślokas 1-30.

Nīti verses continued.

Chapter 111. Ślokas 1-33.

Nīti verses continued. Characteristics and duties of a King.

Chapter 112. Ślokas 1-25.

Nīti verses continued. On royal officials and servants.

Chapter 113 Ślokas 1-62.

Nīti verses continued. General topics relating mainly to the King.

Chapter 114. Ślokas 1-75.

Nīti verses continued, on general topics.

Chapter 115. Ślokas 1-83.

Nīti verses continued. on general topics.
The greatness of knowledge (Vidyā).
Viṣṇu told Śaunaka the nītisāra and also all vratas. Śaṅkara heard them from him and from him Vyāsa heard them and told them to others.

Chapter 116. Ślokas 1-8.

Vratas are described from this chapter onwards upto chapter 137. These are described in the sequence of the Tithis, Prathamā etc.

Prathamā	—	Vaiśvānara, Kubera, Brahmā, Aśvinī
Dvitīyā	—	Yama; Lakṣmī, Nārāyaṇa.
Tṛtīyā	—	Gaurī, Vighneśa, Śaṅkara.
Caturthī	—	Caturvyūha (Viṣṇu)
Pañcamī	—	Hari.
Ṣaṣṭhī	—	Kārttikeya, Ravi.
Saptamī	—	Bhāskara.
Aṣṭamī	—	Durgā.
Navami	—	Mātṛs. (the 7 divine mothers), diśā (quarters).
Daśami	—	Yama, Candra.
Ekādaśi[1]	—	Sages.

1. See also GP. I. Ch. 135. Śl: 4.

Dvādaśī	— Hari.
Trayodaśī	— Kāma.
Caturdaśī	— Maheśvara.
Pañcadaśī	— Brahmā.
(Paurṇamī, Amāvāsyā)	— Pitaras.

Chapter 128. Ślokas 1-18.

Some acts pertaining to all vratas like bath, continence etc. (Śls. 1-7).

The ten *Sāmānya-dharmas* applying to all vratas : kṣamā, satya dayā, dāna, śauca, indriyanigraha, devapūjā, aghihavana, santoṣa, asteya. (Śl. 8).

The purificatory *Brahmakūrca*[1] prepared with ghee, curd, the water sanctified with Darbha etc. (Śls. 10-11).

Observances to be avoided in Malamāsa (intercalary month): Agnyādhāna, Pratiṣṭhā, Yajña, Dāna, Vrata, Vedavrata, Vṛṣotsarga, Cūḍākaraṇa, Mekhalā, Māṅgalya, Abhiṣeka. (Śl. 12).

Sāvana (a period of thirty days from darśa to darśa (new Moon)), and Saura (based on the rising and setting of the Sun); *Yajña* is done according to the former and *Vivāha* according to the latter. (Śls. 13-14a).

Combination of certain tithis as meritorious and others the contrary.

After commencing a vrata, if a woman has her menstrual period, she can cause gifts to be made by others and herself do the physical works. (Śl. 16).

Course to be followed in case of *vratabhaṅga* due to anger, error, greed and in the case of one's physical inability. (Śls. 17-18)

Chapter 129. Ślokas 1-28.

The Śikhivrata observed in prathamā and giving a cow at the end.

Worship of, Brahmā in Caitra; offering of garlands in Śuklaaṣṭamī in Kārttika; worship of Śrīdhara in Śrāvaṇa, Kṛṣṇa Tṛtīyā; and the observance on Tṛtīyā in Phālguna.

The 12 goddesses to be worshipped in order commencing from Tṛtīyā in Mārgaśīrṣa : Gaurī, Kālī, Umā, Bhadrā, Durgā, Kānti, Sarasvatī, Maṅgalā, Vaiṣṇavī, Lakṣmī, Śivā, Nārāyaṇī.

Observance on the Śukla Caturthī in Māgha etc. completed in 2 years.

1. Brāhmakṛcchra in the text is wrong. *Cf.* Hemādri, Vrata, pp. 147. 238. 931-940.

List of Vratas. Chapters 117-125, 127 and 130-137. (See also Kane, HDS. V. pp. 255-462).

Month	Tithi	Name of Vrata	Deity worshipped	Other details
Caitra	Śukla Saptamī	Anodana (nā) Saptamī (I4. Ch, 130. Śls. 5-6).	Sun	Fasting on Ṣaṣṭhī and worship on Saptamī Odana comprising of bhojya and lehya be avoided.
—do—	Śu. Aṣṭamī	Aśokāṣṭami (I. Ch. 133. Śls. 1-2).	Durgā	Drinking of water mixed with 8 Aśoka buds.
—do—	Śu. Navamī	Daman (ākhyā) navamī (I. Ch. 135. Śl. 2.)	Devī[1]	Worship with Damanaka
Āṣāḍha	Ekādaśī or Paurṇamāsya	Cāturmāsya (I. Ch. 121. Śls. 1-9).	Hari	Merits of avoiding certain things; benefits; of some other observances for 4 months (such as Cāndrāyaṇa, Parāka etc).
Śrvāṇa		Agastyārghya (I. Ch. 119 Slś. 1-6)	Agastya	Before Sun's transit into Virgo; to be offered for 3 days; a gift is to

1. Mahiṣamardinī, *Cf*. Hemādri, Vrata pp. 453-55.

				be made at the end of the *Kumbha* used in this connection.
		Kṛṣṇāṣṭamī[1] or Rohiṇy-āṣṭamī. (I. Ch. 131. Śls. 3-19).	Hari (Kṛṣṇa)	
Bhādrapada	Śukla Saptamī	Phalasaptamī (I. Ch. 130. Śl. 4)	Sun.	After the worship, dates, coconuts and *mātuluṅga* fruits are given to brahmins to satisfy Sun and for the fulfillment of all desires.
—do—[2]	Śu. Saptamī	Marīcasaptamī (I. Ch. 130. Śls. 1-2).	Sun	Feeding brahmins and making them eat pepper on Saptamī, one eats food after the fast on Aṣṭamī; the separated people once again come together.
—do—	Śu. Dvādaśī with Śravaṇa star	Śravaṇadvādaśī. (I. Ch. 136. Śls. 1-11).	Hari	The conjunction of the Ekādaśī and Dvādaśī called Vijayā. Fast, and

1. See Kane, HDS. V. pp. 396-7; to be done in Bhādrapada, Kṛṣṇa Aṣṭamī with Rohiṇī star.
2. To be observed on Caitra Śu. Saptamī, Bhaviṣya. I. Ch. 214. Śls. 40-47. See Kane *ibid*. p. 371.

				things one should not eat and other observances, offer of pitchess to brahmins on the seashore.
Bhādrapada	Śu. Aṣṭamī	Dūrvāṣṭamī (I. Ch. 131. Śls. 1-2).	Dūrvā, Gaurī, Gaṇeśa, Śaṅkara.	The type of food one can eat and the benefits of the observance.
Āśvina	Śu. Aṣṭamī (in Uttarāṣāḍha star)	Mahānavamī (I. Ch. 133. Śls. 3-17; Ch. 134. Śls. 1-6).	Durgā	Worship of golden or silver image of Durgā together with the weapons; other observances; the mantra known as Mahākauśika in connection with this vrata.
do	Śu. Navamī	Vīranavamī[1] (I. Ch. 135 Śl. 1)	Devī[2]	
Āśvina	Śu. Ekādaśī.	Māsopavāsa (I. Ch. 122 Śls. 1-7).	Hari	On the merits of eating once daily and the observances of Cāndrāyaṇa, Prājāpatya, Parāka etc. for a month.

1. Given as Vīravrata in Hemādri, Vrata, p. 958.
2. Seems to be Śiva or Umā or both. See Kane, HDS. V. p. 415.

Kārttika	Śu. Ekādaśī	Bhīṣmapañcaka	Hari	Tarpaṇa to manes and worship of Viṣṇu from Ekādaśī to Caturdaśī and what one should eat on each of these days and a feast is held for the brahmins on the 5th day. The greatness of this observance.
Mārgaśīrṣa	Śu. Tṛtīyā	Rambhātṛtīyā (I. Ch. 120. Śls. 1-11).	Devī	Commencing here Devī is worshipped in Her different forms—in the succeeding 11 months, with different offerings.
do	Śu. Caturthī	(I. Ch. 129. Śls. 11-22).	Gaṇa	Separately given.
Mārgaśīrṣa	Śu. Dvādaśī	Akhandadvādaśī (I. Ch. 118. Śls. 1-5)	Viṣṇu	Fasting on Ekādāśī, worship on Dvādaśī, making gifts of vessels for 4 months—Saktupātra in Caitra etc., and filled with ghee in Śrāvaṇa etc. and the merits of this observance.

—do—	Śu. Trayodaśī	Anaṅgatrayodaśī[1] (I. Ch. 117. Śls. 1-15).	Śambhu	Worship of Anaṅga (identified with Śambhu) every month under a different name Anaṅga, Naṭeśvara, Vīreśvara, Surūpa, Śambhu, Pradyumna, Umābhadra, Sadyojāta, Surādhipa, Rudra; and the offer of homa.
Pauṣa	Śu. Aṣṭamī (On Wednesday)	Budhāṣṭamī (I. Ch. 132. Śls 1-20)	Budha	Merits of observing on both the pakṣas; benefits of eating the prescribed quantity of food in the said manner; Story of Vīra, a brahmin at Pāṭalīputra and the benefits derived by his daughter-in-law (Vijayā) by the observance of this Vrata.
Māgha	Śu. Ekādaśī	Bhīmadvādaśī (I.Ch.127.Śls. 1-20)	Viṣṇu	The greatness of this vrata; worship of golden image of Varāha and

1. *Cf.* GP. I. Ch. 137. Śl. 1 Madanatrayodaśī, worship of kāmadeva with Damanaka.

				other procedures connected with it.
Phālguna	Kṛṣṇa. Caturdaśī (between Māgha and Phālguna)	Śivarātri (I.Ch. 124. Śls. 1-22)	Śiva (Rudra)	The merits of the observance. The story of King Sundarasena a sinner and hunter and how while hunting in forest he had to spend a night there engaged in acts accidentally conducive to the worship of Śiva.
Month of observance optional and unspecified				
Śrāvaṇa, Bhādrapada Āśvina, or Kārttika or especially in Śrāvaṇa or Bhādrapada.	Śu. Pañcamī	Daṣṭoddharaṇa[1] Pañcamī[2] (I. Ch. 129. Śls. 23-28)	Vāsuki, Takṣaka and other serpents	This observance for the removal of all poisons.

1. Also called Nāga.
2. These verses quoted by Kṛtyatattva p. 437 and Tithitattva p. 33.

(Caitra ?)	Śu. Daśamī	Digdaśamī, (I. Ch. 135. Śl. 3)		Benefits of eating once a day (since Caitra) and making a gift of 10 cows and gold at the end of the year.
	Ekādaśī of both pakṣas (I. Ch. 125 Śls. 1-7 and Ch. 127 Śl. 20)		Viṣṇu	Merits of fasting on, as in the case of Māndhātā and Rukmāṅgada; and bad results of fasting at the meet of Daśamī and Ekādaśī, as in the case of Gandhārī; the benefits of observances when trayodaśī is also present.
	Vijayasaptamī[1] (I. Ch. 130. Śls. 7-8)			To eat Arka and fast; the merits of avoiding certain things.
	Caturdaśyāṣṭamī[2] in Śu. & Kṛ. Pakṣas. (I. Ch. 137. Śl. 2).		Śiva	Merits of the observance for one year.

1. Vijayasaptami *Cf.* Hemādri, Vrata pp. 717-720 and 662-664.
2. *Cf.* (Vratakośa pt. I. no. 1138). Hemādri, Vrata, pp. 158-9 (Bhaviṣyottara)

Chapters 138-141 deal with the genealogies of the Solar and Lunar races. As already mentioned by Pargiter[1], the account in the *GP* is a mere list of kings without any further details.

Chapter 138. Ślokas 1-58.

Account of the sons of Vaivasvata Manu and their successors (Śls. 1-4). The descendants of Nābhāga (Nābhanediṣṭa)[2] were known as Vaiśālaka dynasty (Śls. 5-13). The Śaryātas[3] were the descendants of Śaryāti, son of Manu (Śl. 14). The Nābhāgas[4] were the descendants of Nābhāga (son of Manu Śls. 15-16). The Solar race[5] the descendants of Ikṣvāku, a son of Manu is then given. (Śls. 17-44a). The Videha[6] dynasty, descendants of Ikṣvāku's son Nimi follows. Here the list in *GP.* omits the first two Nimi and Mithi Janaka and adds this to the line of Vikukṣi, son of Ikṣvāku (Śls. 44b-57).

Chapter 139. Ślokas 1-74.

After describing the Solar dynasty, *GP.* introduces the Lunar race. Conforming to the purāṇic tradition the text traces the divine origin and gives the dynasty[7] (Śls. 2-7) descended from Purūravas' son Amāvasu. Then the list takes up the Kāśī dynasty[8] (Śls. 8-14). The list continues with the kings of Aila race[9] (Śls. 15-17). To Yayāti were born Yadu and Turvasu through Devayānī and Druhyu, Anu and Pūru through Śarmiṣṭhā (daughter of Vārṣapārvaṇī) (Śl. 18). Now Haihaya dynasty[10] of the Yādavas is taken up (Śls. 19-24). The following verses deal with the Yādavas in the line of Kroṣṭu upto Sāttvata[11] (Śls. 25-35), continuing with the sons of Sāttvata-Bhajina, Bhajamāna etc., and their descendants (Śls. 36-37). The Śaiveyas[12] sons of Vṛṣṇi

1. AIHT. p. 80.
2. See AIHT pp. 88, 96-97,144-47.
3. See *ibid.*, pp. 97-98.
4. See *ibid.* p. 98.
5. The list stops with Prasuśruta. see *ibid.*, p. 94-95.
6. See *ibid* pp. 95-96, 145, 147, 149.
7. See *ibid.* pp. 99. 144-45.
8. See AIHT pp. 101-145.
9. Omits Anenas and attributes this lineage to Kṣatravṛddha wrongly. See AIHT pp. 85-86.
10. See *ibid.* pp. 102. 144. 146. 148.
11. The list afterwards shows much confusion. See AIHT p. 103.
12. See AIHT. p. 107 named as Śainyas.

and his brothers are then described (Śls. 38-40). Then follows the names of the descendants of Anamitra[1] (in the line of Vṛṣṇi) (Śls. 41-43a). The Kukuras[2] are then described (Śls. 43b-48a). The descendants of Bhajamāna, known as Andhakas[3] are then given (Śls. 48b-50). Then it furnishes the names of kings in the line in which Kṛṣṇa was born later (Śls. 51-62). The lines of Turvasu[4] (Śls, 63-64), Druhyus (Śls. 64-5), Ānavas (Śls. 65-67), Titikṣu[5] (Śls. 68-74).

Chapter 140. Ślokas 1-40

The genealogy of the Pauravas[6], descendants of Puru. Starting wlth Janamejaya it gives the genealogy upto Ajamīḍhaka (Śls. 1-8). Then follow the names of kings[7] of South Pāñcāla (Śls. 10-13) names of Dvimīḍhas (Śls. 14-16) kings of North Pāñcāla (Śls. 17-24), of kings of Cedi and Magadha (Śls. 25-30), other kings from Janamejaya to Pāṇḍavas (Śls. 30-40).

Chapter 141. Ślokas 116.

This chapter continues the Paurava line upto Śl. 4 here and describes the Aikṣvākus (Śls. 5-8), and Bārhadrathas[8] (Śls. 9-11).

The chapter then says that the future kings would be unrighteous. Śūdras would be the rulers.

Concluding verses describe the course of final deluge.

On the language of this account in *GP.*, Pargiter[9] observes that the condensed account was apparently composed in Sanskrit.

The important fact[10] that we may note here is that the *GP.* does not include the historical dynasties which the other Purāṇās describe.

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1. See *ibid*., (AIHT) p. 106.
2. See *ibid*., p. 104.
3. See *ibid*., pp. 104, 105, 148.
4. *GP*. omits the last part here. See AIHT p. 108.
5. *GP* omits Jayadratha's descendants here. See AIHT p. 109.
6. See AIHT p. 110.
7. See *ibid*., pp. 117, 115, 113 and 118.
8. See Purāṇa Texts of the Dynasties of the Kali Age, pp. 3-8, 8-12, 13-17.
9. See *ibid*. intro. p. xi.
10. See *ibid*. intro. p. 13.

Chaper 142

Another enumeration of the avatāras of Viṣṇu, including Dhanvantari. The stories of Rāma and Āṇi Māṇḍavya in connection with the superiority of Sītā in respect of chastity are briefly given (Śls. 1-29).

Chapter 143

The account of Rāmāyaṇa in 51 ślokas here does not show any deviation from the original.

Chapter 144

The story of Kṛṣṇāvatāra or Harivaṁśa in 11 ślokas.

Chapter 145

The narration of Mahābhārata story in 42 ślokas.

We have a long section on medicine comprising chapters 146-202 treating the diagnosis (nidāna) and treatment of different diseases. Chapters 146-55 have been examined by Surabhi H. Trivedi[1] comparing with 1-6 adhyāyas of Ṇidānasthāna of the Aṣṭāṅgahṛdaya. It is known that W. Kirfel[2] has written on the Nidānasthāna in *GP*. But we could not use it in our thesis.

Chapter 146.

Roga (disease) and its synonyms; its five-fold division *nidāna* (diagnosis), *pūrvarūpa* (symptom of occuring disease), *rūpa* (symptoms developing during the course of the disease), *Upaśaya* (homologatory signs), *samprāpti* (pathogenesis), *rūpa* (symptoms developing during the course of the disease) its synonyms, *upaśaya* (homologatory signs), anupaśaya (non-homologatory sign), *samprapti* (pathogenesis) and their definitions.

The 8 divisions of fevers according to the period, severity etc. the ascendency and period of disease. Usage of unbeneficial things causes irritation of the humours of the body. The individual reasons for the irritation of the three humours and the combined cause of the derangement of all humours. (Śls. 1-24)

Chapter 147

Jvara (fevers), its synonyms; the names of the fevers which an elephant, horse, dog, cloud, water, herb and earth have.

Fever due to phlegm, āmajvara (symptoms existing), nirāmajvara (symptoms nonexistent) and fevers due to any two of the three homours and their symptoms. (Śls. 1-11).

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1. *J. Ori. Inst.* M.S. Uni. Baroda, XV. 3-4 (1965), pp. 488-508.
2. Richard Garbe Com, Vol. pp. 102-108.

Sannipātajvara (fever arising from a vitiated state of the 3 humours) its symptoms, when it is curable or incurable. (Śls. 12-31).

Besides the 8 fold division of the fevers, there is also a two-fold division of six kinds (viz. śarīra-mānasa, saumyatīkṣṇa, antar-bahirāśraya, prākṛta-vaikṛta, sādhya-asādhya, sāmanirāmaka) and their explanation. (Śls. 32-40).

Pacyamānajvara, symptoms of. (Śl. 41).

The five-fold division of fever. (Santata Satata, Anyedyu, Tṛtīyaka, Caturthaka). (Śls. 42-3). (Malarial Remittent, Double Quotidian, Quatidian, Tertian and Quartan fever).

The views of Agniveśa and Hārītasmṛti regarding fevers. (Śls. 44-49).

The five kinds of jvaras, their systems and observances during these. (Śls. 50-61).

The way in which fevers develop. (Śls. 62-66).

Fevers due to special developments and their symptoms. (Śls. 67-82).

Chapter 148.

Raktapitta (haemorrhage), its symptoms. (Śls. 1-7).

The way to control it. (Śls. 8-16a).

Chapter 149.

The five types of cough one severe than the preceding (caused by wind (vāta), biles, phlegm, injury, consumption).

The symptoms and the control of these. (Śls. 1-21).

Chapter 150.

Śvāsakāśa (asthma), its symptoms and cause. (Śls. 1-18).

Chapter 151.

Hikkā (hiccough) and its symptoms. (Śls. 1-13).

Chapter. 152.

Yakṣman (consumption); why it is known as rājayakṣmā. (Śls. 1-2).

Symptoms of it. (Śls. 3-26).

Chapter 153.

Arocaka (loss of appetite); its symptoms. (Śls. 1-10).

Chapter 154.

Hṛdroga (heart disease); symptoms of. (Śls. 1-20).

Chapter 155

Madātyaya (any distemper such as headache resulting from drunkenness); its symptoms. (Śls. 1-34).

Chapter 156

Arśas (piles); their two kinds; their cause and symptoms. (Śls. 1-58).

Chapter 157

Atisāra (dysentery), symptoms (Śls. 1-12); two kinds of Atisāra—(1) sāma (with fever) (2) nirāma (without fever) (Śl.13).

The difference between Atisāra and Grahaṇī. Grahaṇī (diarrhoea) symptom of (Śls. 14-26).

The six other incurable diseases besides Atisāra and Grahaṇī (Śl. 27).

Chapter 158

Mūtraghāta (urinary disease) and its symptoms (Śls. 1-39).

Chapter 159

Prameha (an urinary disease) (diabetes)—their different kinds and their symptoms (Śls. 1-37).

The ten kinds of pimples with reference to Prameha—Śarāvikā, Kacchapikā, Jālinī, Vinatā, Ālaji, Masūrikā, Sarṣapikā Putriṇī, Savidārikā, Vidradhi.

Chapter 160

Vidradhi (abcess) and its symptoms (Śls. 1-60).

Chapter 161

Diseases of the stomach and their symptoms (Śls. 1-45).

Chapter 162

Pāṇḍu (jaundice) and Śotha (swelling) and their symptoms (Śls. 1-40).

Chapter 163

Visarpa (Erysipelas) (dry spreading itch) and its cause and symptoms (Śls. 1-24).

Chapter 164

Kuṣṭha (leprosy), its cause, different varieties whether curable or incurable and the symptoms of the disease (Śls. 1-41).

Chapter 165

The two kinds of insects—outside and inside the body; of which the outside insects are of four kinds. The outside insects of particular types are of 20 kinds.

On the nature, forms and growth of different insects. (Śls. 1-14).

Chapter 166

Vātavyādhi (gout, rheumatism) of different kinds and the symptoms (Śls. 1-53).

Chapter 167

Vātarakta (acute gout) of different kinds and their symptoms (Śls. 1-61).

Chapter 168

The description of yogasāra (essence of therapy) for the removal of all diseases.

The causes for the excitement of the three humours, the symptoms of disease caused by the derangement of all the humours, two or one of them (Śls. 1-14).

The seven essential ingredients of the body (dhātu), the three doṣas (humours) and the other impurities, the characteristics of the three humours, the things which excite these (Śls. 14-19).

The effects of different tastes madhura (sweetness), amla (soartaste), dīpana (digestive), tikta (bitter), pittala (causing piles), Kaṣāya (astringent) The characteristic of an excellent dravya; the two kinds of rasapāka (change in taste): the four parts (aṅgas) of treatment; the things one has to consider before commencing the treatment (Śls. 20-27); the method of treating different kinds of people in sickness; the ways to find the strength of a man; the definition of harmony (sāmya). The predominance of particular humour in one according to the nature of food eaten by the pregnant mother; the characteristics of men according to the predominance of one of the humours or of all the three humours. (Śls. 28-35). The 4 kinds of digestive fire-manda (weak), tīkṣṇa (strong), viṣama (irregular), sama (regular) according to the predominance of one of the three humours of their equal proportion and the course of action in each.

Indigestion, its four kinds, their symptoms and the course of action in each (Śls. 36-45). The five digestive (dīpana) roots and the five aphrodisiac (vṛṣya) roots (Bilva, soma, Gambhārī, Pāṭalā, Gaṇikārikā, Śālaparṇī, Pṛṣṇiparṇī the two Bṛhati, Gokṣura) which set right phlegm and wind and biles and *sannipāta* fever and other diseases (46-49a). The definition of kvātha (decsoction), sneha (obetion), kalka (residue), Pāka (dissolvent) basti (enemata), khara (hard), mṛdu (soft). (Śls. 46-51),

No treatment is to be undertaken by the doctors in certain cases (Śls. 52-54).

Chapter 169

The qualities of different grains. (Śls. 1-65).

Chapter 170

Prescription for different kinds of fevers, dysentery, diarrohoea, piles, jaundice, raktapitta (haemorrhage), coughs, loss of appetite, hiccough, vomitting, epilepsy, vātarakta (rheumatism), dropsy, rheumatism, painful discharge of urine (mūtrakṛcchra), enlargement of the spleen (plihodara), inguinal hernia (antravṛddhi), inflammation of the glands of the neck, abscess (vidradhi), wounds. (Śls. 1-78).

Chapter 171

Remedy for fistula (nāḍīvraṇa), venereal disease, leprosy and certain fevers. (Śls. 1-37).

Remedy for small pox (masūrikā) use of ground galic to destory mosquitos. Prescription for dental, ear, afflictions, colds and eye diseases (Śls. 38-68).

Chapter 172

Treatment for diseases of women; prescription for easy confinement; remedy for atisāra (Śls. 1-18).

Mantra to remove children's affliction (Śl. 19).

Prescription for the removal of poisons (Śls. 20-22).

The five kinds of medical treatment (Śl. 30).

When they are to be made use of (Śls. 31-53).

Chapter 173

The things sweet (madhura), and their effect. (Śls. 1-5); sour (amla) and their effect (Śls. 6-11); pungent (kaṭu) and their effect (Śls. 14-18); astrongent (kaṣāya) and their effect (Śls. 19-20); the

things which remove wind (Śls. 21-22), phlegm and biles (Śls. 23-24), phlegm (Śls. 24-25).

Use of some other dravyas for certain other things. (Śls. 26-33).

Chapter 174

The use of things in ghṛtas and tailas (preparation of ghee and oil) for all diseases (Śls. 1-23).

Chapter 175

Prescription for different kinds of fevers (Śls. 1-17).

Chapter 176

Treatment for baldness (Śls. 1-5).

Prescription to destroy loush in the hair etc. (Śl. 6).

Preparation which makes the hair black (Śls. 7-9).

Remedy for disease in the head (Śl. 10), ear-disease (Śls. 11-16); for the growth of the male organ (Śl. 17).

Chapter 177

Eye diseases and their treatment (Śls. 1-17). Remedy for the following diseases—piles, wounds, facial diseases, swelling of glands in the neck, head diseases (Śls. 18-31).

Prescription to make one beautiful. (Śls. 32-33).

Remedy for increasing digestive power, for vātaśūla, pittajvara, heart disease, cough, poisonous fever, to get sleep, to cure burning sensation, for biles, wind, śūla, epilepsy, ūrustambha (paraplegia), different kinds of wind complaints, for burning sensation on the feet; ointments for feet and for burns; remedy for heartache, wounds, indigestion, eye trouble; preparation to smear with on the body (Śls. 34-64).

The use of nasya which frees ḍākinīs, pitṛs and brahma—rākṣasas.

Prescription to control, women, to make men strong (Śls. 65-68).

Abhicāra to destroy one's enemies (Śls. 69-74).

Remedy for growth of hair (Śl. 75), to remove heat (Śl. 76).

Prescription to destroy one's enemies, serpents, flies and mosquitos (Śls. 77-84).

Chapter 178

The combination of certain things to control men and women, to bring quarrel in a house to make one invisible (Śl. 1-23)

Prescriptions for obtaining excellent conception for women and for the removal of puṣpagarbha (Śls. 24-27).

Chapter 179

Remedy for the following—to have white teeth, ear pain, women's afflictions, srāva (out flow), indigestion, cholera and eye diseases (Śls. 1-11).

Chapter 180

Prescriptions to make one passionate to control women, make women strong, to destroy *ḍakinījvara*) (dengue) on dhūpa for destruction of mosquitos; preparation to cause bhagastambha. (Śls. 1-12).

Chapter 181

Remedy for eye pain, cough, hiccough, raktavikriyā the combination giving *kokilasvara,* (pleasing voice) lomaśātana (fall of hair) to make the teeth white (Śls. 1-10).

Chapter 182

On taking curds; the things which develop the intellect, make one strong, and beautiful (Śls. 1-5)

Remedy for pariṇāmaśūla (painful colic) and indigestion, to make weak into stout, to make one strong and intelligent, for consumption, for lomaśātana (fall of hair). (Śls. 6 10).

To achieve agnistambhana, ambhasaḥ stambhaṇa and control over men (Śls. 11-20).

Remedy for heartpain, preparation for various kinds of poisons Śls. 21-26), for the easy confinement of women (Śls. 27); for dysentery (Śl. 28).

Chapter 183

Prescription for diarrhoea, dysentery, kamalā (Jaundice); the things which act as purgative; remedy for ūrustambha (paraplegia), dyspepsia, wind in muscles, epilepsy, acute gout, vomitting, biles, phlegm, fever, scabies, spleen, piles and leprosy. (Śls. 1-19).

Chapter 184

Treatment of *Kaṭiśūla* (pain is the hip), piles, fistula, painful discharge of urine, burns, fever; prescription which keeps away thieves and tigers; remedy for hiccough, cough, for causing pregnancy, increasing the semen, for mutual pleasure in a couple; for weakness;

Procedure to make things silver-like or gold-like.

Certain combinations which accomplishes one to do certain extra-ordinary things.

Treatment of jaundice, indigestion, dental disease, poison, wind in the body, headaches, sterile woman, inflammation of the glands of the neck, spleen, pain due to wind and biles, heart disease (Śls. 1-37).

Chapter 185

The efficacy of chanting the Gaṇapati mantra, of homa and worship of Gaṇapati on aṣṭamī and caturdaśī (8th and 14th). (Śls. 1-5)

Prescription for controlling woman and to get rejuvenation for colic, heart ache and all pains, dysentery, diarrhoea, cholera, urinary disease, eye diseases, fevers etc., dental affections (Śls. 1-37).

Chapter 186

Remedy for urinary disease, hiccough, diabetes, inflammation of glands in the neck, hydrocele, goitre, male diseases, fistula, waste of blood, piles, to increase digestive power. (Śls. 1-15).

Chapter 187

The things which make one free from all diseases, intelligent etc.; the food which makes one long-lived and young; the combination of things which increases one's retentive power, improves the eye sight, makes the hair black, makes one strong and long-lived (Śls. 1-14).

Chapter 188

Remedy for inflicted wounds, fistula, impurities in blood, abscess, swelling and hardening of the vessels of the body.

Prescription to drive away goblin and demon (Śls. 1-12).

Chapter 189

Treatment of eyes, teeth, ear, enlargement of spleen; or prescription for easy confinement; remedy for all fevers (inflammatory fever, quotidian), for all poisons, consumption, acute gout;

Prescription to drive away, goblins, demon, lion, crocodile etc. (Śls. 1-16).

Chapter 190

Remedy for inflammations of the glands on the neck, pains.

Prescription to make breast of women beautiful.

Remedy for spleen (enlargement), abscess, stomach ailments, leprosy, skin disease, scabies.

Prescription to get well proportioned body, to remove bad smell from the body, for afflictions of summer.

Preparation of a fragrant unguent.

Remedy far acute gout, jaundice, *raktapitta* (haemorrhage) catarrh, cough, thirst in fever, vomitting. (Śls. 1-32).

Chapter 191

Prescription to prevent snakes entering houses and remedy for snake-bites, dog bites and all poisons and making of a gift of a lamp in this connection. Remedy for intoxication (Śls. 1-24).

Chapter 192

Remedy for indigestion, jaundice, dysentery, spleen affliction, heart pain, inflammation of glands in the neck, epilepsy, acute gout, diseases due to wind, deafness and other ear affections, for bad smell in the body and to make one strong, piles, enlargement of spleen, swelling, abscess, itch skin diseases, white leprosy.

Preparation of Brāhmīghṛta which makes one intelligent; prescription to have sweet voice, to make one wise.

Remedy for eye diseases etc. (Śls. 1-48).

Chapter 193

Prescription for the following :—to make one's mind clear; for epilepsy, fever etc. and to remove fear from goblins ; for scab, leprosy, and itching ; for colic etc. ; increasing appetite ; for cough; to act as purgative ; dhūpa for insanity.

Contemplation of Viṣṇu as a curative of all ills. (Śls. 1-17).

Chapter 194

Five chapters now follow setting forth some mantras said to be efficacious in the curing of certain diseases.

First Viṣṇukavaca in which the Lord is prayed to in His different manifestations and incarnations to protect oneself from illness and death. The Kavaca is to be borne as a talisman (Śls. 1-29)

Chapter 195.

The mantra for realisation of all desires within a week, addressed to Viṣṇu (Śls. 1-6).

Chapter 196

The mantras known as Viṣṇudharma for gaining victory over all enemies. He who bears this mantra will not only captivate others but will be freed also from all diseases (Śls. 1-16).

Chapter 197

Gāruḍīmantra told by Garuḍa and by Sumitra to Kaśyapa and its efficacy in removing poison.

The procedure for using this mantra.

With this mantra one not only masters all others and gains the power to move in the skies but becomes free from diseases like cāturthika (quastan) (fever etc. recurring every 4th day). (Śls. 1-55).

Chapter 198

Tripurāmantra and mantras relating to attendant deities like Bhairava, Śkanda etc. By this mantra also one can remove poison. (Śls. 1-10)

Chapter 199

Praśna Cūḍāmaṇi to be used for finding out by question (*praśna*) good and bad. Prognostication from (1) dhvaja (flagstaff) (2) dhūmra (smoke) (3) siṁha (lion) (4) śvā (dog) (5) vṛṣa (bull) (6) khara (ass) (7) dantin (elephant) (8) dhvāṅkṣa (crow) (Śls. 1-35).

Chapter 200

On vāyu or vāta, one of the three humours of the body and its control; flowing upwards is called Agni; downwards, Varuṇa (Jala) and middling, Śakra or Mahendra. The behaviour of vāta according to the days; indications of other good and bad from the movement of Vāyu (Śls. 1-9).

Chapter 201

Now begins a short section on Hayāyurveda, (Aśvāyurveda).

Horses, their defects and merits of superior, middling and inferior quality.

Some treatments relating to horses (Śls. 1-32).

The same chapter has a few verses at the end on Gajāyurveda. (Śls. 33-39).

Chapter 202

The names of herbs as told by Dhanvantari to Suśruta are now set forth (Śls. 1-86).

Chapter 203-204

The next section is on Kātantra grammar taught by Kumāra to Kātyāyana. This section is discussed elsewhere in this thesis.

Chapter 205

The dharmaśāstra is again taken up with chapter 205 which begins a description of sadācāra for four varṇas, the sources of dharma, the two kinds of dharma : śrauta and smārta, the eight universal dharmas, the importance of dharma, Dharma for four varṇas, and the four āśramas, the daily routine from the early hours of the morning. Under svādhyāya are mentioned all the four vedas, itihāsas, purāṇas and vedāṅgas. The division of the day into 7 parts and the apportion of the daily routines in the different parts.

Chapter 206

Rules regarding snāna (bath) with the recitation of mantras. (Śls. 1-39)

Chapter 207

On tarpaṇa to manes and the mantras used in this connection (Śls. 1-8).

Chapter 208

The vaiśvadeva (Śls. 1-2).

Chapter 209

On the worship of sandhyā (Śls. 1-9).

Chapter 210

The procedure for performing *śrāddha* (pārvaṇa) (Śls. 1-34)

Chapter 211

The procedure for performing nityaśrāddha (Śls. 1-8).

Chapter 212

The procedure and proper period for performing (*sapiṇḍikaraṇa* rite. (Śls. 1-10).

Chapter 213

In this chapter is given succinctly a treatment in 24 verses of the essential virtues called *dharmasāra* dealing with the avoidance of dejection, fate, charity and gifts, practice of dharma, a voidence of avarice, and other attendant evils, Iṣṭāpūrta or digging of wells and tanks, setting up of garden; finally treats truth, self-control, penance, purity, contentment, forbearance, straight forwardness, knowledge, quietitude, compassion, gifts all of which are referred to as constituting the eternal dharma.

Chapter 214

Expiations and purifications for different kinds of pollutions.

The 7 things which are always pure—flies, minute particles escaping from the mouth (*vipruṣa*), a lady, water, fire, cat, mangoose (Śl. 1).

Later in the chapter again the purāṇa reverts to the eternally pure things which require no purification (Śls. 22-24)—falling water, dust blown by wind, ladies, boys, oldmen, fruits fallen through the agency of birds, calf at birth, dog employed in the hunt, things in water, things grown on ground.

Mention is made in this chapter of the following kṛcchras—Cāndrāyaṇa, Parāka, Prājāpatya, Kṛcchra, Kṛcchrārddha, Krcchrapāda, Sāntapana, Aindhana. (Śls. 25-65).

Chapter 215 Ślokas 1-37

The narration of the *Pralaya* (deluge) and the four yugas and the characteristic features of each of the latter.

In the same chapter the eighteen Mahāpurāṇas are enumerated (Śls. 15-16). as also the Upapurāṇas in Śls. 17-20. Attached is a table of Upapurāṇas as given here. (Śls. 1-37).

Names of Upapurāṇas as in *GP*. I Ch. 215. Śls. 17-20.[1]

Sanatkumāra (Spoken by)

Nārasiṁha

Skanda[2] (spoken by Kumāra)

1. Same in Kūrma I. Ch. 1. Śls. 17-20. See R. C. Hazra, Studies in the Upa. Purāṇas Vol. I. pp. 4-13; A. D. Pusalker, Studies in the Epics and Purāṇas, intro. p. xlviii. (gives Nanda for Skanda and Mānava for Brahmāṇḍa).

2. Śl. 20a: 'evam sarvārthasañcayam' is read as 'sauram sarvārtha sañcayam' as found in Kūrma.

Śivadharma (spoken by Nandīśvara)
Āścarya (spoken by Durvāsas)
Nārada (spoken by)
Kapila
Vāmana
Uśanas (uttered by)
Brahmāṇḍa.
Vāruṇa
Kālikā
Māheśvara
Sāmba
(Saura)
Parāśara (spoken by)
Mārīca
Bhārgava

In a similar connection reference to other branches of Sanskrit Literaturer-Veda, dharmaśāstra, Vedānta, Upavedas etc. are also found in this chapter.

Chapter 216

Dissolution continued Śls 1-37)

Chapter 217

The description of the transmigration cycle or the passage of men after death through heaven and hell and rebirth according to his acts.

The acts which will lead to heaven and those that lead to hell. (Śls. 1-37).

Chapter 218. Ślokas 1-39

Yoga and the way to release as taught by Datta reya to Alarka.

The five Yamas and the Niyamas and other details of Aṣṭāṅgayoga.

Chapter 219. Ślokas 1-39

This and the following seven chapters deal with devotion towards Viṣṇu.

The eight kinds of Bhakti

Sl. 26 same as *Vi.* III. ch. 7, Śl. 14,

Refercnce to *mukti* attained by Śiśupala, Suyodhana etc. by the mere remembrance of His names, even though they were opposed to Him.

Chapter 220.

Devotion to Viṣṇu continued (Śls. 1-20).

Chapter 221.

On the worship (ārādhanā) of Viṣṇu, Puruṣasūkta is referred to (Śls. 1-9) Śl. 3. 1st half is Bhagavad gītā. XVIII. 46.

Chapter 223

Śaṅkara's stotra on Narasiṁha, an incarnation of Viṣṇu. At the request of Śaṅkara, Viṣṇu is said to have assumed the Narasiṁha-form to control the hungry Mātṛgaṇas, when the latter desired to devour the world on account of their hunger and Śaṅkara could not control them. (Śls. 1-25).

Chapter 224

Stotra called Kulāmṛta or Jñānāmṛta on Viṣṇu uttered by Śiva, proclaiming the supremacy of Viṣṇu over other gods (Śls. 1-224).

Chapter 225

Stotra called Mṛtyvaṣṭaka on Viṣṇu made by Mārkaṇḍeya, to ward off death. This has been treated elswhere in this thesis. (Śls. 1-11).

Chapter 226

Stotra known as Acyuta stotra or Cakradharastotra spoken by Brahmā to Nārada (Śls. 1-56).

Chapter 227

In this and the next two chapters knowledge (jñāna) according to Śāṅkhya and Vedānta is dealt with. With this section of Pūrva-khaṇḍa also comes to an end.

Śl. 4 is an echo of Gītā.

Treatment of Yama and Niyama of Yoga.

Again verses 23.35 and 41 are echos of Gītā

Chapter 228 Śls. 1-15

On the supremacy of advaitic way of identifying the soul with the Brahma (सोऽहमस्मि) in attaining release from bondage.

Here also there are echos of Gītā including some reproductions.

Chapter 229 Śls. 1-30

This chapter is called Gītāsāra. The teachings of Gītā given in a succinct manner together with Aṣṭāṅgayoga.

Śl. 15. is Manu. Adh. IV. Śl. 138.

UTTARAKHAṆḌA

Now begins a section which is styled the Uttarakhaṇḍa[1] and Pretakāṇḍa Dharmakāṇḍa[2]. It consists of chapters 1-35. in Chowk. Chapters 1-49 in Veṅk. and chapters 1-45 in Vaṅga editions, consisting of 1401, 2895 and 2691 verses respectively in the three editions. Of the ślokas in chapters 1-10 of the Veṅk. edition and chapters 1-11 of the Vaṅga editions some are repeated later and the others are additional. The matters common to all the three editions are not often found at the same place. In the Chowk. edition, based on Jivananda. However there is not so much difference between the other two editions.

This section is devoted to the subject of death and after life. The state of this section in the text of *GP.* is discussed elsewhere in this thesis. We shall now give a brief resume of these chapters forming the Uttarakhaṇḍa.

The three editions have been fully compared and a table showing the verses common to these, common to only two editions, and faund in only one edition has bhen provided elsewhere.

Chapter 1.

After the opening verse in all the three editions, the Vaṅga and Veṅk. editions have 22 additional verses beginning with the query of Śaunaka and other sages to Sūta regarding the correct position about rebirth whether it is after death or only after experiences in hell. Sūta's reply based on what Kṛṣṇa told Garuḍa.

Garuḍa's desire to have a look at different worlds and his arrival at Vaikuṇṭha after visiting Pātāla, Bhava and Svarga and the description of Vaikuṇṭha. (Veṅk. Śls. 2a-22b, Veṅga 2a-23b).

The further portion is common to these two editions and the Chowk. edition (Veṅk. Śls. 23-32a, Vaṅga 24a-34a, Chowk. Ch. 1. śls. 3-8. Ch. 18. Śls. 6-7).

Garuḍa's query regarding observances after death, how one dies and what happens to the elements in the body and the organs and how one enjoys the fruits of one's actions and also about the expiations. These are found only in the Vanga. (Śls. 34b-69b) and Venk. (Śls. 32b-69a) editions.

1. Chowk. and Vaṅga editions.
2. Veṅk. edition.

The last verse (No. 20 in Chowk.) is found in all the three editions.

Chapter 2.

The beginning ślokas are common to all the three editions. (Veṅk. and Vaṅga Śls. 1-32a, Chowk. Ch. 19) except 5 ślokas and then follows in the Venk. and Vaṅga. editions a description of how death takes place in general and the results of one's actions in his past life (Śls. 34-92 except few in between not found in Chowk. edition).

Chapter 3.

From Śl. 1 to Śl. 90 are found only in Veṅk. and Vaṅga editions dealing with the extent and nature of sufferings one undergoes in each of the important Narakas—Raurava, Mahāraurava, Atiśīta, Nikṛntana, Apratiṣṭha, Asipatravana, Taptakumbha among 1000 Narakas.

The following portion is common to all the three editions. (Veṅk. Śls. 91-105, Vaṅga 91-106a, Chowk. Ch. 21. Śls. 23-41).

The concluding pāda is found in Veṅk. and Vaṅga editions only.

Chapter 4.

In Vaṅga edition Śls. 1-35a (repeat again *ibid.* in Ch. 32) and is found to correspond to Chowk. (Ch. 22. Śls. 1-36; 40; 42-43; 47-9; 70-2) and Veṅk. (Ch. 32) editions. Then it has verses treating about the sufferings one has to undergo before one's birth and of the cycle of birth and death and the rites after death found only in this edition. (Śls. 35b-72a; 73a; 75a; 78-82). The other ślokas in between the above are found in Chowk. edition.

Chapter 4 in Veṅk. corresponds to Chapter 5 in Vaṅga edition dealing with the 10 expiatory gifts and their benefits; obsequial rites, Satī, obsequial rites for unnatural death. (Śls. 1-115).

Then there are verses common to all the three editions. (Veṅk. Śls. 116-151a; Vaṅga Śls. 113b-148a; found again in Veṅk. Ch. 4 and Vaṅga Ch. 38 corresponding to Chowk. Ch. 30. Śls. 16-62).

The Veṅk. and Vaṅga editions then speak of the importance of cleanliness while performing obsequial rites; then the expiatory

observances-Kṛcchra, Taptakṛcchra, Sāntapana and their explanation follow. (Śls. 115-165).

The two verses following these are common to all editions found in Chowk. Ch. 30. Śl. 63.

The further portion (Śls. 168-175) found only in Venk. and Vanga editions is devoted to rites one has to perform on his return after obsequial rites have performed for him that he was dead; obsequial one who has not returned from abroad after; 12 or 15 years; for women dying in their menstrual courses and after delivery.

The concluding verses (176-185) are common to all the three found in Chowk. Ch. 25. Śls. 17-27

Chapter 5

In Veṅk. is Chapter 6 in Vaṅga edition which is absent from Chowk. edition.

Rules pertaining to eating, sleeping and spending time in house after cremating a person dead in the house; the observances during the days of mourning.

The three varieties of Ṣodaśa (16) śrādhas[1]-Malina, Madhya and Uttara.

The periods for the nine śrāddhas (Śls. 1-80).

How pretas reach the city of God of Death, and their suffering on their way (Śls. 86-93).

The names of the 16 places (Yāmya, Sauripura etc.) on their way. This is found in all the editions (Chowk. Ch 5. Śl. 80). Then follows a description of these and of the food the departed takes on his way to particular place in particular month. This is found only in the Veṅk. and Vaṅga editions. (Śls. 94-154).

1. *Cf.* GP. Sāroddhāra, pp. 50-51. *Malina*-śrāddhas one each at the following places-at the place of death, entrance to the house, half the way to the cremation gound, on the funeral pyre, on the hands of the dead body, at the time of collecting the bones after cremation (asthisañcayana) and one on each of the ten 10 days after death.

Madhya-offer of piṇḍas to Viṣṇu, Śiva,Yama, and his attendants Soma, Havyavāha, Kavyavāha (fires), Kāla, Rudra, Puruṣa, Preta, Viṣṇu, Brahmā, Viṣṇu, Śiva, Yama and Tatpunesa.

Uttama-12 monthly śrāddhas, sapiṇḍīkaraṇa, śrāddha after three fortnights, Six months and after the completion of one year.

Incidentally it may be observed somewhat surprisingly that contrary to its name *GP.* sāroddhāra explains the text of *GP.*

Chapter 6.

In Veṅk. is Chapter 7 in Vaṅga, and not found in Chowk. edition.

In connection with the greatness of Vṛṣotsarga rite, narration of the story of King Vīravāhana, in the city of Virādha.

His visit to the hermitage of Vasiṣṭha, where the sage in reply to his query describes the Vṛṣotsarga and directs him to perform it for the removal of fear from Yama and his followers. Vasiṣṭha's narration of the story of a brahmin Dharmatrāta in the city of Videha, his visit to a forest to gather Kuśa grass for the sake of his father' ceremony and the sudden appearance of four men who carry him from place to place and finally to a king who receives the brahmin courteously. The brahmin's query as to what is that country, who are the people and why he is brought there. King's reply that whoever is bent on righteous living and is devoted to Hari is to be worshipped by the king and pray's for excuse for forcibly bringing him. The minister narrates the past life of the king.

In the city of Virādha he was formerly a Vaiśya named Viśvambhara, leading the life of a householder, Once when he was on a pilgrimage, he met sage Lomaśa and told him of the places visited by him.

The following holy places are mentioned : Gaṅgā, Sarasvatī, Kāśī, Pulahāśrama, Phalgutīrtha, Gaṇḍakī, Cakratīrtha, Naimiṣa, Śivatīrtha, Anantaka, Gopratāra, Nāgeśa, Ayodhyā (Rāma at), Āgneya, Vāyu, Kaubera, Kaumāra, Bhūruha (?), Saukara, Mathurā, Puṣkara, Satyatīrtha, Jvālātīrtha, Indratīrtha, Kurukṣetra, Tāpī, Payoṣṇī, Nirvindhyā, Malaya, *Kṛṣṇaveṇī* Daṇḍaka, Tāmracūḍa, Dyāvābhumīśvara (?), Śrīśaila, *Veṅkaṭādri*, *Śrīraṅga*, Candratīrtha, Bhadravaṭa, *Kāverī*, Kuṭilācala (?), Avaṭoda, *Tāmraparṇī*, Trikūṭa Kollaka, Vasiṣṭha, Brahmatīrtha, Jñānatīrtha, Mahodadhi, Hṛṣīkeśa, Virāja, Viśāla, Nīlaparvata, Bhīmakūṭa, Śvetagiri, Rudratīrtha, Umāvana, Vāruṇa, Sūryatīrtha, Haṁsatīrtha, Mahodaya, Viśvarūpa. Banditīrtha, Ratneśa, Kuhakācala (Narañārāyaṇa at), Dṛṣadvatī, Narmadā, Nīlakaṇṭha, Mahākāla, Amarakaṇṭaka, Candrabhāgā, Vetravatī. Viśvabhadra, Gaṇeśvara, *Gokarṇa*, Bilvatīrtha, Karmakuṇḍa, Satāraka (Śls. 59-75).

The king adds that inspite of his pilgrimage he has not got control over the mind.

Then the sage narrates him the story of Nārada[1] in his past life.

Nārada was the son of a brahmin and a female slave. He was taught very well in his boyhood and had the association of pious men and the good fortune to serve them during rainy season in his house. The sages explained him how people are bound by their Karmas and enjoy the fruits of their actions, how by propitiating Hari, one gets Release; the stages expatiate on the Ātman in the body, Lord's manifestations and the transitoriness of the world. The minister also added that Nārada practised as directed and reached Hari after death and was born again as the son of Brahmā and by his blessings roams about without any desire.

The sage (Lomaśa) continued that sins committed in different births get removed by the contact of pious men, and explained him the importance of performing Vṛṣotsarga and asked him to perform it.

The minister continued that the Vaiśya observed the rite as prescribed in the month of Kārttika at holy Puṣkara. On account of the merits of his actions he was born as King Vīrasena. After this the brahmin Dharmatrāta is taken to his own home by the servants of the King (Śls. 85-128).

Vasiṣṭha concludes his narration and directs Vīravāhana to perform Vṛṣotsarga and the King follows his injunction. After his death he is received by the God of Death saying that he deserves to dwell in Devaloka because of his merits (Śls. 129-44).

Chapter 7

Ch. 7 in Veṅk. edition is Chapter 8 in Vaṅga edition on the conversation between a brahmin Santaptaka and the 5 Pretas.

Besides the account here the same story occurs in chapter 22 in Veṅk. and Vaṅga editions in brief, corresponding to Ch. 12 in Chowk. edition as a dialogue between Bhīṣma and Yudhiṣṭhira

Once a brahmin named Santaptaka wandered in the forest knowing the worthlessness of saṁsāra He lost his way and came across a dead body tied to the banyan tree with 5 pretas. The

1. *Cf. Bhag.* I. Ch. 5. Śl. 23, Ch. 6. Śl. 39.

pretas ran at him each saying that it will eat first and each caught hold of a particular part of the body of the brahmin and flew in the sky. The brahmin getting terrified prayed to Viṣṇu. Viṣṇu hurried to his rescue. The Yakṣa Maṇibhadra was ordered by Him to destroy the pretas. A scuffle followed between the Yakṣa in the form of a preta and the other pretas resulting in a lot of confusion between the pretas and Maṇibhadra. Finally because of the presence of Viṣṇu the pretas recollected their past lives and saluted the brahmin. They prayed excuse and narrated their story.

The five were called Paryuṣita, Sūcimukha, Śighraga, Rodhaka, Lekhaka deriving their name according as how they conducted themselves on different occasions.

Regarding Paryuṣita the story is told how the śrāddha food was consumed before the śrāddha by himself and the remainder served to the brahmin. On account of this sin he became a preta after death.

Sūcīmukha is the story of one who waylaid an old woman and divested her of her belongings and drank water from the vessel her son had. After his death he became a preta.

Śīghraka is the story of a Vaiśya who went for trade along with his friend, killed him while he was asleep, misappropriated all his possessions and enjoyed them. He reported that his friend was killed and robbed by thieves. He became a preta after his death.

Rodhaka is the story of the preta of a śūdra born in a rich family who drove away his brother, imprisoned his parents so that he may take the whole property and eventually himself died.

Lekhaka was a brahmin temple priest who robbed the temple idols of the jewels, killed the king, ran away to the forest where he was claimed by a tiger.

Then the pretas continued their narrative about the life they were leading then. Viṣṇu appeared before them and they were all redeemed.

Chapter 8

Ch. 8 in Veṅk. is Chapter 9 in Vaṅga edition, occurring only in these two editions.

Kṛṣṇa's narration about the proper persons eligible to do aurdhvadehika rites, and what one has to do himself in case of uncertainty that someone will do śrāddha for him and the ātma-śrāddha. (Śls. 1-33)

Chapter 9

Ch. 9 in Veṅk. is Ch. 10 in Vaṅga, not found as it is in Chowk But Chowk. Ch 17 corresponding to Ch. 27 in Veṅk. and Vaṅga, has the story of Babhruvāhana, king of Mahodaya-pura (in Tretāyuga) giving the story of Vaiśya Sudeva at Vaidiśa occurring here.

King Babhruvāhana (Vāṅga) in Kṛtayuga went to the forest, followed a deer and got separated from his retinue. He slept on the banks of a tank and then was accosted by a preta followed by 100 other pretas. On the King's questioning it the preta narrates its story of its pretahood. The preta requests the king to perform aurdhvadehika rite for the sake of those who had obtained pretahood. (Śls. 1-39).

This story (Śls. 40-51) is found in Chowk. edition (Ch. 17. Śls. 21-32).

Answering the king's question as to how to find how one is in the form of preta[1] in one's family, and how to get release from it, the preta also enumerates to the king the following as indications of pretas infesting a house, and concludes that the performance of Vṛṣotsarga releases one from the state of pretahood.

The performance of the rite by the king and the release of the preta from its pretahood. (Śls. 52-74).

Chapter 10

Chapter 10 in Veṅk. is Ch. 11 in Vaṅga found only in these two editions.

On the necessity of performing śrāddhas etc. and how the food offered reaches the pretas, (Śls. 1-30).

Then begins the narration as to whether any one has seen the pitaras coming to the world to partake of the offering. The story of the performance of śrāddha by Rāma while

1. Another version of this is found in Chowk. Ch. 19. Corresponding to Ch. 20 in Vaṅga and Veṅk. editions.

Rāma and Sītā were in exile and how Sītā was able to see Daśaratha coming to partake of the offerings. (Śls. 31-50).

The reason why a śrāddha is to be performed on the Amāvāsyā day The merits of performing śrāddha on the proper day. The rites for the manes are more important than for the deities. (Śls. 51-72).

How, the dead obtains a new body is then described. (Śls. 73-86). (Veṅk. 85-Gītā 2.23).

Chapter 11-16

Ch. 11-16 in Veṅk. corresponds to Chs. 12-17 in Vaṅga and Chs. 1-6 in Chowk.

The course of the Karma and the passing away of the life breath. The obsequial rites must be performed the whole year.

The four kinds of beings in the world (aṇḍaja, Svedaja, Udbhijja, jarāyuja) and an estimate of their number. The rarity of human birth and its obligations. Dharma alone follows man after his death. The importance of dharma.

The obsequial rites; the importance of Vṛṣotsarga, the most important of gifts (dāna) to be done for the benefit of the dead; the importance of a son for the performance of obsequial rites; the sufferings undergone if the obsequial rite is not performed.

The merits of gift made by one before his death.

The appropriate period and other details for performing the Vṛṣayajña and the other rites done prior to it.

This is entitled a description of the world of Yama or the God and Death.

The observances immediately after death.

Before that the text deals with the course of Karma which determines the future life. The meritorious acts which could be done before death are described; acts which would bring about salvation of the departing soul. The actual process of death and what would happen at the hands of the emissaries of death who pull out the spirit of the size of thumb out of the body is then mentioned.

The offerings to be made after the departure of the soul. The rites to be done for cremating the dead body. The rites to be done during the 10 days of the death. The departed soul taking the next body. The inexorable nature of Karma.

The pretas reach the Yāmyapura on the 18th day; the description of the place—Puṣpabhadra, river; Nyagrodha tree there.

The places mentioned in the previous chapter crossed by the preta on particular months after death and the hardships undergone at these places are then dealt with.

Chapter 17

Ch. 17 in Venk. is found in Chowk. Ch. 7 which is absent in Vaṅga.

It describes the beings called Śravaṇas who watch men's actions and duly report them to the Lord of Death. (Dharmarāja).

Chapters 18-20

Chs. 18-20 in Veṅk. and Vaṅga agree with Chowk. Chs.8-10.

The purpose of the 7 gifts of umbrella, shoe etc. for the help of the departing spirit on its way to the abode of Dharmarāja.

Different Narakas or hells are now described.

84 lakhs of Narakas are mentioned, out of which 21 are mentioned as being the most prominent ones and the names of the latter are given: Tāmisra, Lohaśaṅku, Mahāraurava, Śālmalī, Raurava, Kuṇḍala, Pūtimūrtika, Kālasūtrak, Santata, Lohatoda, Saviṣa, Sapratāpana, Mahānaraka, Kokola, Sañjīva, Mahapatha, Avīci, Andhatāmiśra, Kumbhīpāka, Asipatravana, Patana.

New birth according to one's Karma.

Citragupta's scrutiny of the good and bad acts of people.

The merits of mahādānas and of observing dharma in this connection.

How the pretas returning from hell dwell in the world and afflict people.

The afflictions due to pretas and the people who could be free from these by virtue of their good deeds.

Chapter 21.

Ch. 21 in Veṅk. and Vaṅga corresponds to Chowk. Ch. 11. The opening verse is found only in Veṅk. and Chowk. The next two verses are common to all the three editions. The verses then following are found only in Veṅk. and Vaṅga. Then the three editions agree almost till the end except for the last verse, found only in Chowk. and Venk. editions.

The way to find the condition of birth of a soul in its preta state and the observances to get the soul released from the preta state.

Chapter 22

Ch. 22 in Veṅk. and Vaṅga correspond to Ch. 12 of the Chowk. edition. The first two editions have few additional verses. (8b-12a, 15-17) on the same subject.[1]

In connection with the narration of the causes for remaining in the state of preta, the conversation between Yudhiṣṭhira and Bhīṣma is given here which deals with the story of the four pretas Paryuṣita, Sūcīmukha, Śīghraga and Rohaka and how they obtained their names and forms; the kinds of food they eat and the places where they eat the food.

Those who do not become pretas : those who fast, observe Cāndrāyaṇa, perform sacrifices, charities and Iṣṭāpūrta and help in the marriage of brahmins, and maidens, those who give education, security from fear).

Those who become pretas—(those who conduct sacrifices for those who are unfit to perform sacrifices and fail to officiate to those who are fit to perform; and is addicted to evil; he who appropriates the property of gods, brahmins and teachers and gives a dowry at the marriage of daughter and who abandons without reason wife, mother, sister daughter-in-law and daughter; appropriates the deposit kept with him, treacherous to a friend, takes to other's wife, betrayer, deceitful, harms one's own brother, the one who kills brahmines or a cow, a drunkard, takes to elder's wife, one who has left of his family tradition and has taken to evil ways, one who steals gold and land).

Chapter 23-24

Ch. 23 in Veṅk. and Vaṅga are found in Ch. 11 of Chowk. except ślokas 9-10a and 14b-15b in Veṅk. and Vaṅga edition on the same subject.

Ch. 24 in Veṅk. and Vaṅga is found in Chowk. as Chapters 13-14.

Different causes consiting of sins of omission and commission in respect of ordained duties, of the shortened lives of people in

1. See also Ch. 7.

Kali age. A list of these sins of omission and commission for the different castes is given.

The premature death of children; obsequial rites for children who die like this.

The importance of making gifts.

Chapter 25.

Chapter 25 in Veṅk. and Vaṅga correspond to Ch. 15 in Chowk.

In addition to the continuation of the matter dealt with in the previous chapter, the obsequial rites of those who die above 5 years is also given.

The importance of making gifts for the release of the preta form.

The importance of a son in obtaining release for one's father.

Chapter 26.

Ch. 26 in Veṅk and Vaṅga is found in Chowk. as Ch. 16.

Sapiṇḍīkaraṇa to be performed on the 12th day, in three fortnights or after 6 months or one year.

Either one's son, wife, brother, brother's son, a kinsman (sapiṇḍa), or a pupil can do this.

The greatness of anumaraṇa (satī) for the ladies and merits of serving the husband.

Chapter 27

Ch. 27 in Veṅk. and Vaṅga is found in Chowk. as Ch. 17 except few ślokas (10) not found in Chowk.

The story[1] of the king Babhruvāhana, ruler of Mahodaya-pura in the Tretāyuga, going for hunting and seeing a preta at the foot of a Nyagrodha tree. In reply to the King's question the preta told his story as to how he was a Vaiśya called Sudeva at Vaidiśa and how inspite of his good deeds he has become a preta because he had no progeny. Hearing the preta, the King learns the way to secure the release of the preta, does accordingly returning home.

Chapter 28.

The opening verses in Veṅk. agree with the first two verses in Chowk. Ch. 18 not found in Vaṅga. The next verse is

1. *Cf. Ch. 9.*

common to all. Then the text in Veṅk. agrees with Vaṅga. Then again we have verses common to all the three editions.

On the gift which secures release from the state of preta.

Garuḍa's query to Kṛṣṇa on the necessity for certain observances such as dīpadāna, recitation of Viṣṇusūkta and the worship of Viṣṇu in a maṇḍala on the ground, after death.

All these are explained by Kṛṣṇa in the next chapter. Later ślokas 13a-34b in Veṅk. agreeing with ślokas 14a-32b of Vaṅga are not in Chowk. edition. These are Garuḍa's query regarding certain observances after death, how one dies, what happens to indriyas etc.

The last pāda is same in all the three editions.

Chapter 29.

Ch. 29 in Veṅk. and Vaṅga is almost same in Chowk. Ch. 19.

Kṛṣṇa's narration of all matters pertaining to aurdhvadehika.

The importance of a son; the reasons for placing 5 ratnas at the face of dead, the drawing of a maṇḍala for doing a homa; the greatness of darbha grass, brahmins, mantras, fire, tulasī; the 6 things which give emancipation (mukti) Viṣṇu, Ekādāśī, Gaṅgā, Tulasī, Vipra, Dhenus; the importance of lavaṇa (salt) and its use in gifts.

Chapter 30-32

Ch. 30. The opening pāda is found in all the three editions. The next two verses are found only in Veṅk. and Vaṅga editions. The succeeding portion is found in all the three editions forming Ch. 20 in Chowk. edition, on the merits of making dānas and mahādānas.

Ch. 31. in Veṅk. and Vaṅga is same as in Chowk. Ch. 21.

This chapter describes first the benefit of making different gifts after death and the best period for making a gift of a lamp.

The way in which death takes place and what happens to the different matters within the body.

Chapter 32.

Ch. 32 in Veṅk. and Vaṅga agree with Chowk. Ch. 22 upto śloka 57 in Veṅk.

The details about the formation and growth of the embryo in the womb in the course of 9 or 10 months.

The enumeration of the 10 important nāḍīs or nerve-centres and also of the 10 vāyus (vital breath) in the body.

But Veṅk. Edition has additional verses 58-105a on the growth of the embryo, the resolution it takes that it should never be born again and how Vaiṣṇavī māyā envelops him and he is tossed in the cycle of saṁsāra. Then we have an account of observances at the approach of death.

The further portion is common to all the three editions. (Śls. 105-130 in Veṅk, 55-75 in Vaṅga, 51-74 in Chowk.)

A replica of the composition of the body is found in the universe (brahmāṇḍa).

The five things which are pre determined by the destiny of the new-born child—span of life, Karma, wealth, learning and debt.

Chapter 33.

Ch. 33 in Veṅk. and Vaṅga is found in Chowk. as Ch. 23.

Now begins a sub-section on the world of Yama (God of Death).

Its location, extent etc.

The description of Dharmarāja.

The torments in His world.

Chapter 34.

Ch. 34 in Veṅk. and Vaṅga agrees with Ch. 24. Śls. 1-39 in Chowk. upto. Śl. 45.

The definition of dharma and adharma.

Those who do the following have no suffering on the way to the world of Yama—adhering to dharma according to smṛti, doing Iṣṭāpūrta, making gifts of land and other necessities.

The merits of having a son.

The offer of water on the days following death.

Other austerities to be observed during the days of mourning: eating some *nimba* leaves, using mud-vessel and reciting Yama-gāthā.

The succeeding six ślokas deal with the growth of the preta in the course of ten days after death. The further matter is common to all the three editions. (Veṅk. Śls. 52-59). (Chowk. Śls. 40-46).

On the performance of śrāddha on the 11th day after death and of the ūnamāsya and other rites. Discussions in this connec-

tion of the tithis called Riktā (4th, 9th or 14th day of the lunar fortnight).

Then the text describes the necessity of a gift of vessel with water (udakumbhadāna) and incidentally deals with the periods of pollution for four castes and how the above gift frees one from pollution (Śls. 60-68) found only in Veṅk. and Vaṅga editions.

Then there are verses found in all the editions (Veṅk. 69-107, Vaṅga 69-107, Chowk. 47-83). On the merits and rules relating to *dānas* (gifts) of *śayyā* (bed) etc.

The chapter then ends in Chowk. edition and the Veṅk. and Vaṅga. editions have 39 additional verses on the importance of Sapiṇḍīkaraṇa in relation to the other rites.

Chapter 35.

Ch. 35 in Veṅk. and Vaṅga agrees with Ch. 25 in Chowk. except two verses (11-13a) not found in Vaṅga.

On the sapiṇḍīkaraṇa again.

The five inauspicious stars (Dhaniṣṭhā-Revatī) and the expiations for death occuring in this.

The number of śrāddhas to be performed in a year.

On the manner of preserving the dead body and obligations to be observed till the body is removed.

Chapter 36.

Ch. 36. in Veṅk. and Vaṅga. is almost the same as in Chowk. ch. 26.

Death while one is fasting (upavāsa), death of a sannyāsin on pilgrimage.

Duties following fast, pilgrimage etc.

Chapters 37-39.

Chs. 37-39 in Veṅk. and Chowk. Chs. 27-29 correspond to Ch. 37 in Vaṅga edition.

The gift of udakakumbha (vessel filled with water) for the welfare of the preta. The proper time and merits of making the dāna.

The 7 holy places—Ayodhyā, Mathurā, Māyā, Kāśī, Kāñcī Avantikā, Dvārāvatī (Dvārakā).

The visit to sacred places yields mokṣa. Mental purification is more important than pilgrimage.

The benefits of dying while fasting or in sacred places like Harikṣetra, Kurukṣetra, Bhṛgukṣetra, Prabhāsa, Śrīphala, Arbuda, Tripuṣkara, Bhūteśvara.

The benefits of conducting the marriage of a maiden, of making mahādānas, doing Īṣṭāpūrtas, providing a house to a wise brahmin and other dānas and good deeds.

The merits of anumaraṇa (satī) for a lady.

On pullution.

The things to be abstained from doing during the ten days of pollution from death.

The periods of pollution by reason of birth and of occurrence of death caused under different cirumstances.

The absence of pollution for the death of certain persons.

The occurrence of death in the midst of happy celebrations like marriages and the absence of pollution for certain things und r these circumstances.

Chapter 40.

Ch. 40 in Veṅk. corresponds to Ch. 38 in Vaṅga and Ch. 30 in Chowk.

The fate of people who die unnaturally; no other rites for their sake except the offer of Nārāyaṇabali and tarpaṇa with Viṣṇu mantras like 'Puruṣasūkta'.

The details about the procedure for the observance-making an effigy out of darbha, offer of piṇḍas with mantras, making 8 kinds of gifts and the performance of Vaiṣṇava śrāddha for those who have an unnatural death.

Few verses of these are found only in Veṅk. and Vaṅga editions.

Chapter 41-42

Ch. 41 in Veṅk. is found only in Vaṅga edition as Ch. 39 dealing with the Vṛṣotsarga rite.

Ch. 42 in Veṅk. and Ch. 40 in Vaṅga agree completely. Except śloka 7 here the other ślokas are found in Chowk. 31.

In praise of various kinds of gifts.

The sins accruing to one who takes back something given as a gift; from destruction of the property of Gods, brahmasva-haraṇa and disrespect to brahmins.

Chapters 43-45

Ch. 43. in Veṅk. corresponding to Ch. 41 in Vaṅga has only 5 verses, found also in Chowk. ch. 32. Ślokas 1-5 on the observance of expiatory rites.

Ch. 44 in Veṅk. is found only in Vaṅga as Ch. 42 on the performance of rites for sinners whose death is due to serpents, animals, out-castes or suicide. Incidentally it treats of the worship of serpents.

Ch. 45 in Veṅk. and Ch. 43 in Vaṅga agree completely corresponding to Ch. 32. Ślokas 6-15.

The rules regarding the observance of annual śrāddha (pārvaṇa), ekoddiṣṭa and in case if pollution due to death occurs in the middle, and if several persons die at the same time.

Here Ślokas 13-24 in Veṅk. are not found in Chowk. These are on performing śrāddhas when the day or month of death is not known; the pollution of a man abroad who returns home after the pollution period and the things in the house not being affected by pollution.

The problem of the news of pollution while a śrāddha is going on.

The further material in Veṅk. (Śls. 25-34) and Vaṅga editions corresponds to Ch. 33 in Chowk. On performing śrāddha everyday during the year of death. (Nityaśrāddha).

Chapter 46-47

Chs. 46-47 of Veṅk. edition agreeing with Ch. 44 in Vaṅga, are found in chapters 34-35 of the Chowk. edition with which the Chowk. edition ends.

Karmavipāka and the taking of bodies in re-birth according to one's previous Karma. The kind of birth which the sinners take and the form of punishment for the past sins. Accordingly defective bodies, diseases and sufferings are traced to particular sin of the past life.

The extent of the Vaitariṇī river in Yama's place and the torments present there. The kinds of sins which cause suffering to one in the Vaitariṇī river. The best gifts namely godāna which helps the departed soul to cross over it.

Chapters 48-49.

Ch. 48 and 49 in Veṅk. edition agree completely with Ch. 45 in Vaṅga edition and not found in Chowk. edition.

Of these Ch. 48 deals with the lamentation of the preta after death; the sins of omission and commission; the meritorious deeds which brings one emancipation (Mokṣa).

Ch. 49 with which this section concludes, deals with the means of getting Spiritual Salvation (Mokṣa). This chapter therefore deals with the Vedānta and the nature of the Supreme Brahman (Parabrahman) and this is advaita in tone and treatment. Supreme Being is devoid of form, qualities etc., is of the form of Sat, Cit and Ānanda. Jīvas are its aṁśas, as sparks from fire. Through knowledge alone one gets liberation. There are number of verses on sādhanās which are found in other texts also.

Śloka 108 is Gītā VIII. 13.

Śloka 123 describes how this Purāṇa was succesively told by Hari to Tārkṣya, Tārkṣya to Bhṛgu, Bhṛgu to Vasiṣṭha, Vasiṣṭha to Vāmadeva, Vāmadeva to Parāśara and Parāśara to Vyāsa.

The last few verses describe the merits of hearing this Purāṇa.

With the above, the text ends in Jivananda, Vangavasi and Chowk. editions. But in Veṅk. edition alone there is a third section called Brahmakāṇḍa.

BRAHMAKĀṆḌA

Chapter I. Śls. 1-92.

This section which is called Brahmakāṇḍa gives an account of Viṣṇu considered as supreme related to Philosophy and the worship of the personal God namely Viṣṇu.

In this connection three Purāṇas are singled out as most important for people of the Kali age. The foremost is *Bhāg.* and then come *Vi.* and *GP.* Mention of three parts (aṁśa) of *GP.* first Karmakāṇḍa, second Dharmakāṇḍa, third, Brahmakāṇḍa,[1] the last namely the present one being the most important.

Then follows the names of other Purāṇas in which Viṣṇu's glory is dealt with. Matsya, Kūrma, Vāyu all the three of which called Sāttvika. The Skand, Padma, Vāmana, Varāha,

Āgneya, Bhaviṣya are mentioned as Rājasa. Brahmāṇḍa, Liṅga, Brahmavaivartaka, Mārkaṇḍeya, Brāhma, Āditya are Tāmasa.

The 18 Upapurāṇas are mentioned—Viṣṇudharmottara, Bhāgavata tantra[1], Tattvasāra, Narasiṁha, Vāyu, Haṁsa referred to as Sāttvika Upapurāṇas, Bhaviṣyottara, Bṛhannārada, Laghunārada, Vināyaka, Bṛhadbrahmāṇḍa are mentioned as Rājasa. Śaiva, Nandi, Pāśupata, Reṇuka, Bhairava, and also another Bhāgavata are mentioned as Tāmasa. Bhārata is also mentioned and the Bhagavadgītā is said to be important along with Viṣṇusahasranāma in Bhārata (Śls. 1-92).

Chapter 2

The account of sṛṣṭi (creation of the world) by Lord Viṣṇu and narration of bimbapratibimbavāda (Jīva cannot be a pratibimba of Viṣṇu; it is only a subordinate and similar to Viṣṇu).

The status of Lakṣmī (Śls.31-45) and the order in which the Gods came into being. (Śls. 46-52).

A stotra on Viṣṇu (Śls. 62-70).

Chapter 3 Ślokas 1-58.

The different forms through which Viṣṇu manifests Himself by his power imparted to *Māyā*. Discussion of how the Lord takes these forms. Elucidation of the real nature of *Māyā*.

The creation of the three guṇas out of Prakṛti.

Chapter 4 Ślokas 1-77.

How Lakṣmī takes the three forms of Śrī, Bhū and Durgā composed of Sattva, Rajas and Tamas.

How Viṣṇu takes the forms of Viṣṇu, Brahmā and Śiva. Brahmā and Rudra are not to be identified with these forms and are only 'āveśas'.

Criticism of the view that the three are identical.

The *sāmya* and *vaiṣamya* of guṇas explaining the process of creation. The proportion of three guṇas involving different kinds of *sṛṣṭi*.

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1. One of the authorities quoted by Madhva. Śri, Jīvagosvāmi informs that according to Hayaśīrṣa Pāñcarātra' Tantrabhāgavata is a sort of Commentary on Bhāg.

Chapter 5. Śls. 1-58.

Continues the account of evolution of the tattvas beginning with *ahaṁkāra* born of *Mahat* and the gods presiding over each. viz. ahaṁkāra—Śeṣa.

Chapter 6

The tattvas and the Gods beginning with Śrī created as above praise Viṣṇu.

Chapter 7

The same series of stotra is continued.

Chapter 8

The same continued.

Chapter 9

The creation of divine beings called *Ajānas* which class includes Vidyādhara and others and of another class of beings born of *Ajānajas* or Karmadevatās the latter includes Yakṣas, Apsaras, Ṛṣis and from them the pitaras.

Chapter 10.

The universe surrounding the egg and the 8 circles (āvaraṇa) in which they exist.

The Gods presiding over the āvaraṇas and the Gods and the tattvas which they represent. The crossing of the 8th āvarṇa is *Mokṣa* (liberation).

The number and nature of living beings and their characteristics. Śls. 53. 54, 55 criticism of the philosophy of the universe being Mithyā and that everything being real.

The description of the Vaikṛtik sṛṣti continued.

Chapter 11

The praise of Viṣṇu by Lakṣmī and the nature and role of Prakṛti (aja) in the evolution of the different order of beings and the way in which aja subserves the real nature of the jīva.

Chapter 12.

Garuḍa's praise of Viṣṇu. Vīṣṇu directing Brahmā to perform penance. Brahmā seeing the Lord at the end of His penance. There is some echo of some expressions from *Bhāg.* X. Ch. 3. Śl. 9,

description of Kṛṣṇa in the prison chamber soon after His manifestation. Brahmā's stotra on Viṣṇu. Greatness of Viṣṇubhakti. Reference to the servants or devotees of Vāyu (Śls.79) destroying Śivalingas.

The origin of Asuras and their conflict with the Lord.

All these above are dealt with as part of the stotra of Brahmā on Viṣṇu.

Chapter 13.

Viṣṇu's response to Brahmā's praise and blessing Him the powers of creation. Description of the further creation.

Chapter 14

The avatāra (manifestation) of Viṣṇu. The Lord is described, as not only the author of everything and destroyer but as enjoyer of the best in everything and in this connection a number of things which are excellent in each class are mentioned and the Lord is said to be its enjoyer (śārabhoktā).

Chapter 15

The avatāras of Viṣṇu-Vāsudeva, Saṅkarṣaṇa, Aniruddha, Sanatkumāra, Sanandana and others, Varāha, Nārāyaṇa, Kapila the expounder of philosophy (Sāṅkhya) to sage Āsurī), Dattātreya (the expounder of Ānvīkṣikī to Alarka) Svāyambhuva Manu, Kūrma, Dhanvantari, Mohinī (Śrī), Nṛsiṁha, Vāmana, Paraśurāma, Vyāsa, Rāghava (Rāma), Kṛṣṇa, Buddha and Kalki.

Chapter 16

The nature of Lakṣmī and Her manifestations as Māyā (Consort of Vāsudeva), Jayā (consort of Saṅkarṣaṇa), Śāntā (consort of Aniruddha), Kṛti (consort of Pradyumna), Śrī (Consort of Viṣṇu), Durgā or Kanyakā (who manifested Herself in Kṛṣṇāvatāra as the sister of Kṛṣṇa), Bhūdevī (consort of Varāha), Annapūrṇā, (presiding deity of the Vedas) (Śl.10), Lakṣmī (consort of Nārāyaṇa), Dakṣiṇā (consort of Yajña), Jayantī (consort of Vṛṣabha) Sītā (consort of Rāma), Rukmiṇī and Satyabhāmā (consort of Kṛṣṇa) (Śls. 1-14).

Brahmā born of Vāsudeva and Māyā, known also as Puruṣa and Viriñca and the origin of his different forms– Viriñca, Vidhi and Caturmukha (Śls. 15-19).

The different forms of Vāyu—Pradhāna (to Saṅkarṣaṇa and Jayā), Dhṛti (to worship Nārāyaṇa), Sthiti (remains in the heart of people), Smṛti remembers Hari at Śvetadvīpa, Mukti (because He liberates people), Citta, Mahāprabhu, Bala, Yaṣṭṛ (sacrificer) (Śls. 20-33).

The benefit of Kāmyapūjā (worshipping for getting the desires fulfilled). (Śls. 34-45).

Other forms of Vāyu—Prajña (always sees Hari), Jñāna (always sees Hari), Mahādhyāta (the great meditator of Viṣṇu), Vijña (capacity to know the true nature of all), Virāga (produces detachment in the hearts of yogins), Sukha (cause of happiness), Kali (cause of unhappiness). On the whole there are 19 aṁśas all manifestations of Vāyu. (65).

Manifestations of Māruti—Virocana (one of 14 moons), Rocana, Hanumāna, Bhīmasena, Śaṅkara (an asura named Maṇiman) (Śls. 66-72).

The 3 avatāras (manifestations) of Vāyu are for the establishment of dharma and for subduing the wicked (Śls. 73-74).

In Kṛtayuga the twins Vāṇī (Brahmāṇī or Sāvitrī) and Sarasvatī were born to Pradyumna (Śls. 81-83).

The avatāras (manifestations) of Bhāratī—consort of Vāyu in the forms of Mahādhyāta, Jñānarūpa, Sukhasvarūpa, Mahāguru, Dhṛti, and Mahāprabhu (Śls. 84-89).

She is also known as Bhuji, consort of Vāyu as Citrarūpa. Her form Śradhā, consort of Vāyu as Rocanendra (Śl. 91).

Hanumān was then born in Tretā when Bhāratī took the form of Śiva (Śl. 92).

Other forms of Bhāratī—Damayantī, Kālī and Draupatī.

Chapter 17

The story of how Bhāratī assumed different forms and consorted the God in these forms.

The story of Brahmā's curse is narrated in this connection and the following forms of Bhāratī are mentioned—Pārvatī, Sacī, Śyāmalā (consort of Yama), Uṣā (Aśvins), Draupatī. (Śls. 1-42).

Chapter 18

Śeṣa, Garuḍa and Rudra (Ahaṅkārātmaka) are described as equal to one another.

Laksmaṇa, Sītā (to serve Rāma), Balabhadra (son of Vāsudeva and Rohiṇī) are the 3 manifestations of Vāyu.

The 10 avatāras (manifestations) of Rudra—Sadāśiva (always aśiva), Hara (wears inauspicious things), Tapa, Śuka (son of Vyāsa) (an āveśa of Vāyu), Durvāsā, Drauṇi (son of Droṇa), Vāmadeva (Kāla and Balātmaka), Aghora, Sadyojāta, Aurva (son of Uru) and the purposes of these forms (Śls. 13-29).

The story of Rudra's lamentation remembering His neglect of the worship of Viṣṇu and Rudra's praise of Viṣṇu (Śls. 28-72).

Chapter 19.

The proportionate knowledge, happiness and strength (Jñāna, ānanda and bala) of Brahmā, Vāyu, Māruti, Bhāratī and Hari. (Śls. 1-13).

The greatness of Viṣṇu known to other Gods in varying proportions (Śls. 14-26).

Of the 6 consorts of Kṛṣṇa, the story of Nila, daughter of Agni, loved and married Kṛṣṇa is told. (Śls. 27-43).

In connection with the cultivation of Viṣṇubhakti the text mentions Tirupati, Ranganātha (Śrīrangam), Kāverī (r), Kāñcī (Varadarāja there), Setu, Bhīmā (r), Narmadā, Gayā and Viṣṇupāda there, Badarī, Prayāga, Kapilatīrtha (at Tirupati), and the way to go up the hill. Pāpanāśam waterfalls at Tirupati.

In this context there is a tell-tale reference to Madhvaśāstra in (Śl. 44) which lets the cat out of the bag.

Chapter 20.

The story of the marriage of Bhadrā, daughter of Nala with Kṛṣṇa (Śls. 1-20).

The story of Mitravindā's marriage with Kṛṣṇa. The text mentions Bhāgavata (Śls. 26-27) and Śl. 27 praises the Brahmakāṇḍa the portion of the Purāṇa now being reviewed. Bhāgavata is again and again mentioned in the further verses. (Śls. 21-51).

Chapter 21.

The story of Kālindī's marriage with Kṛṣṇa (Śls. 1-34).

Chapter 22.

The story of Laksmaṇa's marriage with Kṛṣṇa in connection with the meaning of the name, narration of the 32 characteristics

which remain in Nārāyaṇa (Śls. 4-17), are present in Rāma, Brahma and Bhāratī and in decreasing quantity in Hara, Vararuci, Candra, Śacī and other Gods and Goddesses (Śls. 18-30). Characteristics of semi-gods Gandharvas etc. The bad qualities in other Gods (31-71).

Chapter 23.

The story of Jāmbavatī's (daughter of Soma) marriage with Kṛṣṇa. Here also Tirupati figures in the story again and again. Śloka 43 has a tell-tale reference to Madhva and Viṣṇu being resident in his heart. (Śls. 1-48).

Chapter 24.

Jaigīṣavya's description of the glory of Śrīnivāsa at Tirupati and also of the greatness of reciting Gītā while mounting the steps of Tirupati hills. Svāmī Puṣkariṇī (the sacred tank at Tirupati) is referred to (Śl. 80) as also the main eastern gopuram of the temple. The way to enter and worship at different points in Tirupati temple is then set forth step by step.

Chapter 25.

Story of how Jāmbavatī saw the God at Tirupati on the banks of the sacred tank Svāmī Puṣkariṇī. The Veṅkaṭeśa mantras and the etymology of the name Vyaṅkaṭeśa (Śls. 1-46) and Prātastuti—a hymn to Vyaṅkaṭeśa to be recited at dawn.

Chapter 26.

Jaigīṣavyas' narration of the story of how Śrīnivāsa came to Śeṣācala.

The story of demon Hiraṇyākṣa's penance.

Śrīmuṣṇa in South Arcot and Lord's manifestation as Varāha is mentioned in Śl. 21. Suvarṇamukhī river near Tirupati, Kṛṣṇā river, Śrīśaila mount are then referred to (Śls. 25, 26). The sanctity of the tank Svāmī Puṣkariṇī in Tirupati (Śls. 38ff).

Reference to Śrīnivāsa as residing within Madhva. Reference to Madhvatīrtha and Vāyutīrtha. (Śls. 45-47).

The other tīrthas at Tirupatī—Candratīrtha (Śl. 59), Bhūvarāha (Śl. 72), Brahmatīrtha (Śl. 82), Indratīrtha (Śl. 91), Vahnitīrtha (Śl. 101), Yamatīrtha (Śl. 106), Nairṛtatīrtha (Śl. 111), Śeṣatīrtha (Śl. 116), Vāruṇatīrtha (Śl. 125), Svāmī Puṣkariṇī (Śl. 131). The Gods there and the merits of bath, dāna etc. in these places.

Chapter 27.

Further account of the tīrthas in Tirupati-Nandāriver (Śl. 1), Kumārītīrtha (Śl. 13), Tumburu (Śl. 22), Śakratīrtha (Śl. 28), Kapilatīrtha (Śl. 28), Pañcāyudhatīrtha (Śl. 30), Agnikuṇḍa (Śl. 31), Brahmatirtha (Śl. 31), Saptarṣitīrtha (Śl. 32).

Merits of doing 'Aṅgapradakṣiṇā' round Lord Veṅkaṭeśa (Śl. 20).

Chapter 28

The story of the incarnation of Vāruṇi consort of Śeṣa as Pārvatī consort of Rudra; Pārvatī's penance and her birth as Revatī, wife of Balabhadra (Balarāma) (Śls. 1-16).

The seventh among the 14 Indras is known as a Purandara or Mantradyumna and Arjuna is an incarnation (avatāra) of Mantradyumna. The other incarnation of Indra are Vālin, Gādhi, Vikukṣi, Kuśa (Śls. 17-28).

The incarnations of Kāma are Pradyumna (son of Kṛṣṇa), Bharata, Sudarśana, Sāmba, Skanda, Sanatkumāra (Śls. 29-34).

Garuḍa and Aniruddha came later into being. Śatrughna is an incarnation of Aniruddha. It is interesting to note that Rāmānuja is an incarnation of Aniruddha.[1]

Rugmavatī and Laksaṇā (daughter of Duryodhana) (wife of Sāmba) are incarnations of Rati.

Then came into being Svāyambhuva Manu (son of Brahmā), and Bṛhaspatī. The three incarnations of Bṛhaspati are Bharata, Droṇa and Uddhava (Śls. 41-49).

The birth of Dakṣa and his daughters, Śacī (consort of Indra). The incarnations of Śacī are Tārā, Piśaṅgadā (wife of Vijaya (Arjuna) (mother of Babhruvāhana)[2], Pulomajā (wife of Mantradyumna), Kāśikā (wife of Gādhirāja), Sumati (wife of Vikukṣi), Kāntimatī (wife of Kuśa)[3] (Śls. 50-55).

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1. Gp. III. Ch. 28. Śl. 38.
   कामपुत्रोऽनिरुद्धोऽपि हरेरन्यः प्रकीर्तितः ।
   स एवाभूद्धरेः सेवां कर्तुं रामानुजो भुवि ॥
2. Cf. MBh. Ādi. 216.24 son of Arjuna and Citrāṅgadā, daughter of King Citravāhana.
3. Cf. above Śl. 28.

Śacī, Rati, Aniruddha, Manu, Dakṣa and Bṛhaspati are equal to one another (Śl. 56).

Then was born the Vāyu known as Pravaha; the reason why he is named so (Śls. 57-64).

In praise of devotion of Viṣṇu and in this connection the description of the independent nature of Viṣṇu and the dependency of other Gods on Him; the eternal difference between jīva, jaḍa etc. (Śls. 65-69).

The two forms of Buddhi—good and bad and the characteristics of each.

The description of the Marigandāṣṭamī; the *tithi* on which the deities are to be worshipped:—

Jyeṣṭhā on Aṣṭamī, Marigandhā on Marigandhāṣṭamī (?), Dīpastambapūjā wearing sūtra, worship of Mahālakṣmī, Bhīmasena, Mahādeva.

It is again interesting to note that Śl. 101 mentions worship of Jaṅgamas belonging to śūdra class and versed in Śaivāgama.[1] Worship of Kulāladeva and respect shown towards His devotees. (Śl. 102).

Worship of Reṇukā, Khaḍgadeva, Mahādeva, Śākambarī, Kulāladeva, Śeṣa, Vināyaka, Piṣṭadevī, Viṣṭhādevī (to be worshipped in a waterman's house), Caṇḍāladevī (to be worshipped on a winnowing basket), Cauladevī. (Śls. 105-139).

Chapter 29.

The creation of Dharma (son of Sūrya) known afterwards as Yama, Gaṅgā (consort of Varuṇa).

Here is rather a detailed description of Gaṅgā and the myths associated with Her. Her four forms are then described as Abhiṣecanī (wife of Mahābhiṣakjana), Gaṅgā (wife of Śantanu), Suseṇā (wife of Suṣeṇa), Maṇḍūkinī (wife of Maṇḍūka).

The appearance of Parjanya from Sūrya identified with Śarabha.

The manifestation of Śyāmalā (consort of Yama) as wife of Kalī; the characteristics of the Kali age. Her other forms are

1. हरेत्युक्त्वा जङ्गमान्पूजयस्व
शैवागमे निपुणाञ्छूद्रजातान् ।

Devakī, wife of Yudhiṣṭhira, Rohiṇī (consort of Candra), Samjñā (spouse of Āditya).

Then come in order Svāhā, Budha was born to spouse of Agni.

Abhimanyu is described as a form of Kṛṣṇa, Candra and Yama.

The places of Uṣā (consort of Aśvins), Budha, Svāhā, daughter of Magadha (wife of Nakula), daughter of Śalya (wife of Sahadeva).

Śanaiscara (Saturn). Yama is given as a form of Sanaiscara. Puṣkala is another form of Śani.

With the description of acts which are for the propitiation of Viṣṇu the chapter 29 and the Brahmakāṇḍa come to an end.

TEXTUAL PROBLEMS AND TEXTUAL CRITICISM

There are four old editions[1] of the *GP.* and two recent editions[2] based on one of the earlier editions[3]. The text is generally in two khaṇḍas, except in one of the earlier editions which has an additional Brahmakāṇḍa. Besides this there are also some differences in the number of chapters as found in each of the earlier editions. They are due to additional matter found in two of these editions. For example the chapters on metrics is found only in Vaṅga and Veṅk. editions.

We may note the following important points of textual criticism regarding the edns.

(i) Rasikamohana Chattopadhyaya's edition appeard in two parts respectively having 229 and 35 chs. (2) The edition by Jivananda Vidyasagar also appeared in two parts, the first having 229 chs. and the second 35 chs. (3) The edition by Pancanana Tarkaratna was also in two khaṇḍas, I-243 chs., II-45 chs. (4) The Venkateswara Press edition was based on a text from Lahore, in 2 khandas or 3 aṁśas—Ācārakhaṇḍa, Pretakāṇḍa (kalpa) (Dharmakāṇḍa), Brahmakāṇḍa respectively containing 240, 45 and 29 chs.

The following are two recent editions: (1) from Pandita Pustakalaya, Kasi, 1963 and (2) in the Kasi Sanskrit Series No. 165, Varanasi, 1964. These are based on Jivananda's edition.

There is an English translation by Manmatha Nath Dutt[4] of the text in the Jivanand's edn. leaving on the Uttarakāṇḍa.

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1. (i) Ed. by Rasikamohana Chattopadhyaya, Calcutta, 1885. Text with Bengali translation. This edition I could not use.
   (ii) Ed. by Jivananda Vidyasagar, Sarasvati Press, Calcutta, 1890.
   (iii) Ed. by Panchanana Tarkaratna, Vangavasi Press, Calcutta, 1890.
   (iv) Manuscript form. Venkateswara Steam Press, Bombay, 1906.
2. (i) Ed. by Pandit Pustakalaya, Kasi, 1963.
   (ii) Ed. by Ramshankar Bhattacharya, Kashi Skt. Ser. 165 (1964).
3. Venk. edn.
4. Published by the Society for Resuscitation of Indian Literature, Calcutta in 1908 in the Wealth of India series; this has been recently reprinted by the Chowkhamba Press, Varanasi (1968).

R. C. Hazra[1] has given a brief concordance of the chapters of the first khaṇḍa of Jivananda and Vaṅga editions. A comprehensive concordance of the chapters in the three editions is given here. As I have used the Chowk edition following Jivananda's edition, it is given first.

I khaṇḍa

	Chowk.	Vaṅga	Veṅk.	Chowk.	Vaṅga	Veṅk.
Chs.	1-132	1-132	1-132			
	133	133-34	133			
	134	135	134	192-201	198-207	192-201
	135	136-39	135	202-204	208-210	204-206
	136-137	140-41	136-37		211-216	207-212
	138-145	142-49	138-45	205-221	217-233	213-229
	146-191	150-95	146-91	222	234-235	230
		196	202	223-228	236-241	231-236
		197	203	229	242-243	237-238
						239-240

Except two chs. on medicine and six chs. on metrics in the first khaṇḍa found only in Vaṅga and Veṅk. editions and the last two chs. in Venk. edition the rest are common to all the three editions.

The second, the Uttarakhaṇḍa as has been stated by R. C. Hazra[2] "varies hopelessly and the differences in the editions are too numerous". Hence a separate concordance of the verses of the Uttarakhaṇḍa in the three editions is given elsewhere in this thesis. The concordance is in three groups according as the verses are found in all the three editions or common to two editions or found only in one edition. The Chowk., Vaṅga and Veṅk. editions have respectively 35, 45, and 47 chs. With Chowk. edition as the basis. Chs. 1-35 of Chowk. edition correspond to chs. 12-45 of Vaṅga edition and Chs. 11-47 of Veṅk. edition. The chs. preceding these in both the latter editions, mostly agree with each other and the verses in some of these chs. are repeated elsewhere in the respective editions.

The Brahmakāṇḍa the third section found only in the Veṅk. edition has 29 chs. It is as if the Brahmakāṇḍa is not represented in manuscripts. From the materials of the New Catalogus

1. Stud. PRHRC. p. 141, fn. 148.
2. *ibid.*

Catalogorum we have been able to trace manuscripts of the Brahmakāṇḍa, Ānandāśrama 1031. 7891. MD. 14343. MT. 1434 (d). Stein 201 (2 mss). Trav. Univ. 2261A. 2284. 4198. While the nature and extent of Ānandāśrama and Stein manuscripts are not known the two in the MD. and MT. are small fragments of this kāṇḍa.

Of the three manuscripts in the Kerala University Library one has 21 chs., and it is quite interesting to note that one of the other two manuscripts contains 11 more chs.[1]

Manuscripts of the GP.

Of the manuscripts of *GP.* the following found in descriptive catalogues[2] of manuscripts may be noted. Only those for which descriptive notices are available in catalogues are given here.

The manuscript in BBRAS. 911 is in Nāgarī and is dated Śaka 1593.

Of the three mss. Cs. IV Nos. 26, 27 and 300, the first one in Nāgarī script and dated Śaka 1836 contains preta section complete in 35 chs. agreeing with the Chowk. edition except that the manuscript has 99 śls. in the 35th ch. The second manuscript in Nāgarī script also contains 35 chs. of the same section but with slight differences from the above. The third one also in Nāgarī script agrees with the Chowk. edition from I. ch. 2. Śl 31 to II end of ch. 1.

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1. The following are the colophons of the 11 additional chs. found in this manuscript in Trivandrum, which gives some indications of the subject matter of this section. We are thankful to the Director, Kerala University Manuscripts Library for supplying these colophons.

इति श्रीगारुडपुराणे त्रिंशोऽध्यायः ।···एकत्रिंशोऽध्यायः ।···एकोनविंशति-सहस्रे ब्रह्मकाण्डे भृग्वादित्रयविचारो नाम द्वात्रिंशोऽध्यायः ।···विश्वामित्रादिनवानां गुणविनिर्णयो नाम त्रयस्त्रिंशोऽध्यायः ।···पित्रादिगुणविचारो नाम चतुस्त्रिंशोऽध्यायः। शेषशतर्छगुणविचारनिर्णयो नाम पञ्चत्रिंशोऽध्यायः ।···तत्त्व··· गुणविचारो नाम षट्त्रिंशोऽध्यायः । ·· प्रह्लादचरिते सप्तत्रिंशोऽध्यायः । अष्टत्रिंशोऽध्यायः ।···एकोन-चत्वारिंशोऽध्यायः ।—both continue Prahlādacarita. कृष्ण गरुड-संवादे तृतीयांशे ब्रह्मकाण्डे तन्त्रकर्मसु भगवद्रूपानुसन्धानपूर्वकस्वरूपकथनं नाम चत्वारिंशोऽध्यायः । Trav. Uni. 2284.

2. The abbreviations for the references to manuscripts are as in the New Catalogus Catalogorum, University of Madras.

The single manuscript in Bomb. Uni. 1249 contains pretakalpa in Nāgarī script.

Of the 2 numbers Hultzsch Nos. 787, 2054, the first one represents a manuscript in Grantha script and the latter is given as incomplete.

There are 8 manuscripts in 10. numbers 3353-3358. 6600. 6601. Of these manuscripts the first three contain pūrvakhaṇḍa in Nāgarī scrip. The remaining three contain pretakalpa. The last two numbers have 106 chs. From the extracts of the end given in the last mentioned two 10 manuscripts, which do not agree with the corresponding portion of the ptd. edn. we mayi nfer that these 2 manuscripts contain differences worth examining.

The only manucript in L. 2525 called also in the colophon Ādimahāpurāṇa in Bengali script has 7568 śls. The extracts and subject matter given here agree with the pūrvakhaṇḍa of the Chowk. edition. The Chowk. printed edition has 6817 ślokas for corresponding portion. Therefore, the L. manuscript represents a longer version.

MD. 2108 agrees with the Chowk. edition chs. 1-71 of the pūrvakhaṇḍa and is in Telugu script.

Of the 7 manuscripts in RASB. 4008—4014, the first two in Nāgarī and Bengali scripts have been described as complete in the catalogue. The next two numbers in Nāgarī and Bengali contain up to Purāṇamāhātmya, which is evidently the end of pūrvakhaṇḍa in Veṅk. edn. No. 4012 containing 248chs. is described as complete. The last two numbers have pretakalpa. Of these, one has 13 chs. only and the other contains 35 chs. probably same as the section in Chowk. edn.

Texts claiming themselves to form part of GP.

In some of the manuscripts we find some stotras or other sections claiming as part of the *GP.* We propose to deal with those sections first, which could be identified in the printed text of *GP.*

Narastrīlakṣaṇa from *GP.*, RASB. 4017 containing 144 ślokas is same as chs. 63-65 of Chowk. edn.

Yogasāra in the same collection, No. 4015 claiming to form part of *GP.* is chs. 168 and succeeding one in the Chowk. edn.

Lastly Vaidyakaśāstra in BBRAS. 171 is same as chs. 146-201 of the Chowk. edn.

Nidāna section in L. 2459 is chs. 146-202 of *GP* Chowk. edn.

The other manuscripts of works or sections claiming themselves as part of *GP.* which are not found in the printed text of *GP.* are now taken up.

These are the *Ekādaśīmāhātmya*[1], Kāruṇyastotra[2] in praise of Viṣṇu, Gaṇḍakīmāhātmya[3], Garuḍadvādaśanāmastotra[4], *Gītāmāhātmya*[5], Govindadvādaśīkalpa[6], Govindastavarāja[7], Jvaraharaṇastotra[8], Tāpītrirātravrata[9], Tulasīvratakalpa[10] (interlocutors Brahmā and Nārada), Tulasīstotra[11],Tulādānapaddhati[12], Triveṇīstotra[13], *Nītisāra*[14], Pañcatattvapūjana[15], Pañcaparvamāhātmya[16], *Pitṛstotra*[17], Pretamañjarī[18], Praiṣādhyāya[19], Lakṣatulaśīvratodyāpana[20], Viṣaharapūjāpaddhati[21], Viṣṇuṣoḍaśanāmastotra[22], *Viṣṇusahasranāmastotra*[23], Viṣṇustotra[24], *Veṅkaṭagirimāhātmya*[25], *Veṅkaṭācalamāhātmya*[26], *Veṅkaṭeśamāhātmya*[27], Śatāparādhaprāyaścitta[28],Śatāparādhastotra[29], Śrāddhaprayoga. Baroda 1691. 8590. 8637 (Tripiṇḍīvidhāṇa). cf. 3897 (Kṛṣṇa-Tārkṣyasamvāda). Śrīmuṣṇakṣetramāhātmya[30], Śrīraṅgamāhātmya[31], *Ṣaḍadhyāyī* (metrics)[32], Śālagrāmamāhātmya[33], Sundarapuramāhātmya[34] (Nandikeśvara-Sanatkumāra-Saṁvāda), Sūryastavakalpa[35], Hariścandropākhyāna[36].

Attention may be invited to those printed in italics in the above list. While the titles in the above list are all taken from catalogues giving no extracts or description, we may still say on tha basis of the subjects implied in the titles that this item underlined may belong to the text of the *GP.* as available. Thus, in the order of narration of entries, the following portion of the *GP.* text may be pointed out :—

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1. BISM. वि. 85/1. 2. RASB. V. 4016. 3. Adyar. 4. MD. 8822. 5. TA. 3401 (b). 6. MD. 17764. 7. GD. 1213M. 8. Burnell 201b. CPB. 1891. 9. Firenze 428. 10. MD. 8313 (inc.). 11. Alph. List Beng. Govt. p. 48. Ujjain II. p. 76. 12. Stein 90. 13. Burnell 20 1a. 14. Viśvabhāratī 892 (a). 15. Im. 7131. 16. BORI 104 of A 1882-83. 17. Filliozat I. 211 (2 mss). 18. Alwar 801. B. III. 110. Oxf. 8b. 19. Burnell 188a. 20. MD. 8441. 21. IM. 10689. 22. Mysore I. p. 206. 23. Jodhpur 2000. 24. Burnell 101a. 25. Rice 88 26. Taylor III 765. 27. Mysore I. p. 190. 28. Burnell 200b. 29. Trav. Uni. 4235F. 30. Mysore II. p. 8. 31. Burnell 188a. 10. 3357. Mack. 88. MT. 6080. Mysore I. p. 192. Oppert I 5028. PUL. II. p. 158. TD 10463. 32. Mysore I. p. 295. 33. Adyar I. p, 148b. 34. 10 6962 (2). Mack 89. 35. Adyar II. p. 229b. 36. PUL II. pp. 128.129.

Ekādaśīmāhātmya	cf.	GP. I.	Chowk. edn. ch. 127
Gītāmāhātmya	cf.	,,	Ch. 229 (Gītāsāra)
Nītisāra	cf.	,,	chs. 108—115.
Pitṛstotra	cf.	,,	chs. 89
Viṣṇusahasranāmastotra	cf.	,,	ch. 15
Veṅkaṭagirimāhātmya Veṅkaṭācalamāhātmya Veṅkaṭeśamāhātmya	cf.	,,	Veṅk. edn. III, ch.26-27
Śālagarāmamāhātmya	cf.	,,	Chowk. edn. I. Ch. 45
Ṣaḍadhyāyī (on chandas)	cf.	,,	Veṅk. edn. I. chs.207-212

The definition of Purāṇa and the Position of GP in the light of the definition

The term Purāṇa is defined as consisting of five characteristics namely, 1) primary creation, 2) secondary creation, 3) genealogy of Gods and sages, 4) periods of Manus, 5) accounts of royal genealogy. This definition is found in the Purāṇas themseves[1]. The Brahma, Matsya, Brahmāṇḍa and Vāyu are considered to be the earliest Purāṇas because they satisfy these characteristics to a great extent.

The above subjects are dealt with in a comparatively abridged form in Agni and *GP.* and paraphrased in prose in *Vi.* There are only three cases of complete description of these five topics in the Purāṇa literature, namely, in the Brahma, Brahmāṇḍa, Vāyu and Matsya. It has been pointed out that even as they are the accounts in the Purāṇas, they do not have a harmonious character. Pargiter[2] thought that there was one complete harmonious accountwhich was the original from which others were reproduced, which Kirfel[3] thought too hypothetical.

Almost all the Purāṇas have a sectarian character according to the cult of the deity they adhere to. This necessitated a new

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1, Cf. I. GP. I. 4. 1. Rudra's words :

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।
वंशानुचरितञ्चैव एतद् ब्रूहि जनार्दन ॥

and see *ibid* I. Ch. 215. Śl. 14.

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।
वंशानुचरितञ्चैव पुराणं पञ्चलक्षणम् ॥

2. AIHT. p.36.

3. Das Purāṇapañcalakṣaṇa, Intro. p. XLVIII.

definition for the Purāṇas. As pointed out by S.D. Gyani[1], according to Brahmavaivarta[2], the five characteristics are applicable to the Upapurāṇas and the Mahāpurāṇa must have ten charactristics. Bhāgavata[3] also mentions ten characteristics, which a Purāṇa should embody. These are "creation, details of creation, duties of sentient beings, protection of devotees, ages of Manu, dynasties of kings and Ṛṣis, career of individuals, dissolution of the world, cause of creation and Brahmā.[4] A simple but comprehensive definition has also been pointed out from Matsya.[5] According to this the Purāṇa deals with "the glorification of Brahmā, Viṣṇu, Sūrya and Rudra, the dissolution and preservation of the world and with the four puruṣārthas"[6] in addition to the ten characteristics it should satisfy.

Now we shall examine how *GP* stands in the light of these definitions. Wilson[7] pointed out that the five characteristics are not at all adhered to in many of the existing Purāṇas. Winternitz[8] pointed out that the GP meagrely satisfies the pañcalakṣaṇa definition. Kirfel[9] who compiled the Pañcalakṣaṇa texts on the basis of the texts of the different Purāṇas, showed the comparative position of the Purāṇas relating to the pañcalakṣaṇa. From his compilation the following results are obtained as to how far *GP* satisfies these characteristics.

The *GP* satisfies meagrely the five characteristics of the Pūrāṇa, treating as it does of the primary and secondary creation (chs. 4 and 5), the genealogies of gods and sages (ch. 6), Manvantaras (chs. 87-90), the genealogy of kings (chs. 138-141), Cosmogony (chs. 54-8), and Pralaya (ch. 216).

1. Agnipurāṇa A Study Intro., p.9.
2. IV. ch.133 Śls. 6-9.
3. XII. ch. 7. Śls. 9-10.
   सर्गोऽस्याथ विसर्गश्च वृत्ती रक्षान्तराणि च ।
   वंशो वंशानुचरितं संस्था हेतुरपाश्रयः ॥
   दशभिर्लक्षणैर्युक्तं पुराणं तद्विदो विदुः ।
   केचित्पञ्चविधं ब्रह्मन् महदल्पव्यवस्थया ॥
4. Haraprasad Shastri, RASB. Intro. p. cxxvii.
5. Ch. 53 Śls 66-67. See Haraprasad Shastri, JBORS. XIV (1928) p.330.
6. Pusalker, Stud. Epics and Purāṇas, Intro. p. xlvi.
7. Viṣṇupurāṇa, Vol. I Preface.
8. HIL. I. p. 576.
9. Das Purāṇapañcalakṣaṇa, Bonn, 1927.

Sarga and Pratisarga : In the accounts pertaining to Sarga and Pratisarga in the *GP*, 1. ch. 1. śl. 1 to ch. 4. Śl. 3 do not agree in their contents with those quoted in the similar text group comprising the two recensions of Padma, Varāha and Viṣṇu. The succeeding 7 ślokas in *GP* preserve the characteristics in the form of an abstract or fragmentary manner but with many correspondence with the other Purāṇa texts of the group. Then ch. 4 Śls. 13 to 35 and ch. 5 śls. 19 to 32 show that these passages are extant in a residual manner in the enlarged or modified form of the topic. Ch. 5 Śls. 9-18 agree in wording and contents with the sections in other Purāṇas.

Vaṁśa : The third section namely, Vaṁśa comprises ch. 6 Śls. 65. Of these śls 1-13 preserve the matter in the form of an extract and śls. 14-57 contain only a fragment of the matter.

Manvantara: The fourth section is found dealt with in *GP*. in ch. 87-90. Kirfel[1] has not included this section from *GP* in his construction of this section of the Pañcalakṣaṇa text. A comparison of the *GP*. ch. with the texts collected by Kirfel show that it is brief and varies in form and contents.

Vaṁśānucarita: Comprising chs. 138-141 in *GP*, it presents only a simple table of contents. On this section in Brahmāṇḍa, Vāyu, Kirfel[2] observes that there must have existed prior to the version of *Bḍ*—Vāyu, either a manuscript with correct order or one with a confused order of verses which were later put in proper form. If it should be the latter, Kirfel[3] opines that the abstract of *GP*, as well as the later prose paraphrase of the *Vi* go back to the corrected version in the Bḍ.—Vāyu. On this section in *GP*, Pargiter[4] observes that it is a later compilation. Without reproducing any of the old verses except rarely, it has restated the genealogies in fresh verses generally in more condensed form. The *GP* gives merely bald pedigrees with hardly any incidental allusions. According to him[5] the *GP* follows the Vāyu tradition as regards the Aikṣvākus and the common tradition regarding the other dynasties. The *Bhāg*. has used the *Vi* and so also has the Garuḍa apparently according to him[6]. It may be noted here that Kirfel

1. Das Purāṇapañcalakṣaṇa, pp. 254–283.
2. *ibid*, Intro. pp. XL-XLI.
3. *ibid*.
4. AIHT. p. 80.
5. *ibid*.
6. Das Purāṇapañcalakṣaṇa, table opposing Intro. p. XX.

has grouped *GP.* along with Brahma, Brahmāṇḍa, Vāyu and *Vi* regarding this section.

The other topics dealt with in the GP

We shall now consider the other subjects dealt with in *GP.* and the allotment of chs. to the same and the nature and extent of the treatment.

Besides the pañcalakṣaṇa the *GP.* deals with other legitimate subjects flowing from the above viz., the varṇāśramadharma (duties of different castes and of the orders) (chs. 49-52, 205-15), the philosophies (Advaita vedānta, Sāṅkhya, Yoga, and an epitome of the Bhagavadgītā, chs. 227-29). The Uttarakhaṇḍa in 35 chs. gives an account of life after death and matters pertaining to death. Besides dharmaśāstra material which is also closely related to the above, the *GP.* has matters from smṛti texts-Yājñavalkya (chs.93-106), and Parāśara (ch. 107), a section on Morals (Bṛhaspatinītisāra) (chs. 108-115), a section on Vratas (austerities) (chs. 116-137).

As the Purāṇa is mainly devoted to the worship of Viṣṇu, there are chapters devoted to subjects related to this theme, e. g. temples and temple-worship; and under this we have Vāstuvidyā (pertainning to the building sites especially for temples), Prāsādalakṣaṇa (erection of temples), the śālagrāma stones representing Viṣṇu (chs. 45-48), the installation of Deities in the temples and their worship, the details connected with the worship, hymns on Viṣṇu and the thousand names of Viṣṇu (chs. 7-45, 91-92, 217-226). We also have two different enumerations of the incarnations of Viṣṇu, one enumeration devoting separate chapters to the story of Rāma, Kṛṣṇa and the Mahābhārata. (chs. 1, 142-45).

There are other topics dealt with here which are not directly connected with the above; but we know that Purāṇas like Agni have such additional material, chiefly *resumes* of different branches of learning. The *GP.* too has chapters devoted to some branches of learning: Medicine, including Veterinary science (chs. 146-202), Lapidary art (chs. 67-80), Physiognomy (Sāmudrikalakṣaṇa) (chs. 63-65), Grammar in the form of an abstract of Kātyāyana's work and Kātantraparišiṣṭa (chs. 203-204), Astronomy and Astrology (chs. 59-62), and miscellaneous subjects like the cycle of years of the Hindu calendar (ch. 66). Some of the edns. have a section on Metrics in 6 chs. (chs. 207-212 in Veṅk. edn.).

We thus find that, of these 229 chs. in the Pūrvakhaṇḍa, 14 chs. deal with the pañcalakṣaṇa, 56 chs. with the medicine, 53 chs. with the nature and worship of Gods, 61 chs. with dharmaśāstra matter (including matter from *Yāj.* and Parāśarasmṛtis), 8 chs. with morals, 13 chs. with lapidary science and the remaining 24 chs. with miscellaneous topics like astrology, physiognomy. Thus two khaṇḍas have been divided with uneven number of chs. in each. Often the length of chs is uneven. Some of the chs. are too short[1].

From the above it is clear that the GP. devotes more attention to extraneous subjects than to subjects coming under the legitimate 'lakṣaṇa' of Purāṇa.

The Brahmakāṇḍa which is a later addition, speaks of the supremacy of Viṣṇu and of the greatness of some sacred places with a detailed description of Veṅkaṭācala (Tirupati). It also supports in an outspoken manner the doctrines of Madhva's Dvaita school[2], using their terminology[3] and ideas and criticises the advaitic concepts of Māyā, Avidyā, Mithyā[4] and so on.

It may also be observed that this section is sectarian—viz., the verses criticising those who speak ill of Viṣṇu and are worshippers of other deities.[5]

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1. chs. 17, 20, 24 and 41.
2. ch. 3. Śls, 55-57
   अतश्च परमाणूनां पार्थिवानन्त्यवादिनाम् ।
   भेदः परस्परं ज्ञेयस्तथेशस्य महात्मनः ॥
   जडेशयोर्जडानां च जीवानां च परस्परम् ।
   तथैव जडजीवानां नित्यं भेदो जडेशयोः ॥
   पञ्च भेदा इमे नित्यं सर्वावस्थासु सर्वशः ।
   एतादृश्यां तु मायायां वीर्यमाधत्त वीर्यवान् ॥
3. ch. 3 Śl. 16a.
   अचिन्त्यवीर्यैर्द्विरूपः ।
4. ch. 3. Śls, 26b. 30b, 31a; ch. 10 Śls. 53.
   माया नाम प्रकृतिस्त्वेवमाहुः सुसूक्ष्मरूपा न तु चेन्द्रजालिका ।
   अविद्याया वशतो विष्णुरेव नानारूपैर्दृश्यते विष्णुरेव ॥
   शास्त्रज्ञानान्नाशमेति ह्यविद्या न संशयो हरिणा चैक्यमेति ।
   अनाद्यन्तकालीनाः सर्वदैकप्रकारकाः । जगत्प्रवाहः सत्योऽयं नैव मिथ्या कथंचन ॥
5. ch. 12. Śl. 59 निन्दा कुर्वन्ति ये विष्णोर्जिह्वाच्छेदं करोम्यहम् ।
   तदर्थमेव वायोश्च अवतारः सदा भुवि ॥

The extent of the Purāṇa

The printed text[1] in all the editions mentions the extent of the *GP* as 8800 verses, which almost agrees with the number found in the printed text. This agrees also with the count mentioned in Agni[2] which gives the extent of *GP.* as 8000 verses.

According to two readings in the Matsyapurāṇa[3] it had 18000 or 19000 verses. Aparārka[4] is also said to give the number of 18000 verses. Nārada[5], Br. Vai.[6] and Vāyu[7] give its extent as 19000 verses.

But the contents of the present *GP.* in the printed texts as well as in the manuscripts do not conform to the description of the Garuḍa given in the Matsya and other Purāṇas. It is clear that the present GP. of 8000 verses is different from the original *GP.*

There are some other indications to show that the original *GP* text is different from the text now current. For example there are verses quoted from the *GP* in Dharma digests like those of Devaṇa Bhaṭṭa and Hemādri.[8]

In the text of the *GP*[9] itself, Vyavahāra is listed as one of the topics dealt with. But this is not found in the current text, although there are other sections from sections on dharma taken from *Yāj.* etc.

There is an interesting reference in Ballālasena's Dānasāgara, which mentions some spurious Purāṇas whose contents he enumerates and among the names mentioned here are Āgneya,

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Śs. 79 b वायोर्गदाप्रहारेण लिंगभंगो भविष्यति ।

ch. 6. Śl. 21 अवैष्णवान्दूषयिष्ये सदाहं सद्वैष्णवापालयिष्ये मुरारे ।
विष्णुद्रुहां छेदयिष्ये च जिह्वां तच्छृण्वतां पूरयिष्ये त्रपूल्काः ॥

1. *GP.* I. ch. 1.Śl. 35 अष्टौ श्लोकसहस्राणित था चाष्टौ शतानि च ।
2. ch. 272. Śl. 21 गारुडं चाष्टसाहस्रं विष्णूक्तं तार्क्षकल्पके ।
3. ch. 53. Śl. 53 तदष्टादशकं चैकं (चैकं च) सहस्राणीह पठ्यते । (Ānanda.)
तदष्टादशकं चैव सहस्राणीह पठ्यते । (Veṇk. edn.)
4. C. on Yāj. See P. K, Gode, Poona Ori. XIII. 3-4 p. 11 fn. 3
5. I. ch. 108. śl. 2. एकोनविंशतिसाहस्रं तार्क्ष्यकल्पकथान्वितम् ।
6. IV. ch. 131. Śl. 20 ऊनविंशतिसाहस्रं गारुडं परिकीर्तितम् ।
7. II. ch. 42. Śl. 8 (calls *GP.* as Vainateya).
एकोनविंशसाहस्रं वैनतेयमुदाहृतम् ।
8. See R. C. Hazra, Stud. PRHRC. p. 143 fn. 151.
9. I. ch. 3. Śl. 3 व्यवहारो व्रतं वंशा वैद्यकं सनिदानकम् ।

Tārkṣya and the topics enumerated from these agree with those of the Agni and *GP*.[1]

On the other hand, the enumeration of topics of *GP* given in Nāradīya[2] agrees with those of the present texts. Therefore, it appears that the text of *GP*. has not come down in its original form but it has probably been revised and added to.

A view[3] has been expressed that the original *GP* was of the nature of a treatise on after life (Pretakalpa). But it is not possible to prove this yet.

Reference in other Purāṇas

As one of the 18 Mahāpurāṇas, it is enumerated in some of the other Mahāpurāṇas[4] and some Upapurāṇas[5]. It is sometimes referred to as Tārkṣya, Vainateya and Sauparṇa. In the lists in the Purāṇas it is placed as the 17 th. It is also quoted as Tārkṣya in the first list[6] of Alberuni.

Some of the sections of *GP*. have attracted the notice of scholars who have done researches to show the source of these sections. In mentioning some of these first comes the chs. on Pretakalpa (Uttarakhaṇḍa).

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1. See, R. C. Hazra, Stud. PRHRC. p. 137
2. I. ch. 108. Śls. 1-34
3. B. H. Kapadia, Purāṇa, VI. i. pp. 102-103.
4. Matsya ch. 53; *Vi*. III. ch. 6 Śls. 20-24; Vāyu ch. 104, Śls. 2-11; Mārk. ch. 137. Śl. 21.; Bhāg. XII. ch. 7 Śls. 23-24; Br. Vai. 4.131. 20; Agni ch. 274. Śl. 1-23 (gives also the extent); Padma IV. ch. 100. Śl. 52 and VI. ch. 219. Sl. 27; Nāradīya ch, 1. Śl. 108; Liṅga I. ch. 39 Śls. 61-63; *GP*. I. ch. 215 Śls. 13-20 (names only); Kūrma I. ch. 1. Śls. 13-15; Skanda-Kumārikākhaṇḍa 35. 69-72; Prabhāsa, ch. 2. Revā ch. 1; Varāha, ch. 112 Śls. 74-77.
5. Saura 9. 35; Devībhāg. I. ch. 3. Śls. 2-12; Śivapurāṇa-Vāyavīyasaṁhitā. ch. 1. Śl. 44; Umāsaṁhitā ch. 44. Śl. 135. *GP*. (Garuḍa) and Nāradīya have not been named in the list of Mahāpurāṇas given in the Ekāmrapurāṇa (I. 18-20a) which is itself a minor and later Upapurāṇa; they have been replaced by the Śaiva and Nārasiṁha which are really Upapurāṇas. See R. C. Hazra, Stud. in Upapurāṇas I, p. 13.
6. See, Alberuni's India i. p. 130.

The Uttarakhaṇḍa or Pretakalpa

Uttarakhaṇḍa in *GP* (chs. 1-35)[1] is "a voluminous though entirely unsystematic work, which treats of everything connected with death, the dead and the beyond. In motley confusion and with many repetitions, we find doctrines on the fate of the soul after death, Karman, rebirth, and release from rebirth, on desire as the cause of Saṁsāra, on omens of death, the path to Yama, the fate of the Pretas (ie , the departed who still hover about the earth as spirits, and have not as yet found the way to the world beyond), the torments of the hells, and the Pretas as causing evil omens and dreams. Interspersed we find rules of all kinds about rites to be performed at the approach of death, the treatment of the dying and of the corpse, funeral rites and ancestor worship, the especial funeral sacrifices for a Satī, i. e., a woman who enters the funeral pyre with her husband. Here and there we also find legends recalling the Buddhist Petavatthu, relling of encounters with Pretas who relate the cause of their wretched existence".[2]

Hazra has shown that this section is a later addition. His arguments may be summed up as follows: As this section has a fresh beginning, it is a separate work by itself. Further the subjects dealt with here are not mentioned in the enumeration of contents of *GP* in I. ch. 3. No quotation is available in the Smṛtinibandhas from this section.

An epitome of this section (Sāroddhara) was made by Naunidhirama, providing his own commentary. Contrary to its name, this has elaborated the Uttarakhaṇḍa of *GP* supplementing from other Purāṇas and treating the subject more systematically. The Sāroddhāra is later than *GP*. It is of this Sāroddhāra, E. Abegg[3] has made a detailed study.

The Viṣṇudharmottara

The Viṣṇudharmottara is a well-known purāṇic text. But in some manuscripts a little confusion is created by the appearance

1. Chowk. edn. The Veṅk. and Vaṅga edns. have additional chs. in the uttarakhaṇḍa. For a collected account of these chs. see ch. on the detailed account of its contents.
2. See wint HIL. I. p. 577.
3. Der Pretakalpa des *GP*, Berlin and Leipzig, 1921.

of the title Viṣṇudharmottara as part of the *GP.* eg. a manuscript in RASB. (No. 4018) a Kāruṇyastotra is attributed to Viṣṇudharmottara claiming to be from Garuḍapurāṇa.

On the evidence of manuscripts, M.K. Suryanarayana Rao[1] points out that one Viṣṇudharmottara deals with Vaiṣṇavadharma, Pativratāvidhi, Varṇāśramadharma, Tulasīpatramāhātmya, Viṣṇudevālaya dīpasthāpanamāhātmya, etc. These manuscripts begin with the verse[2] of Marīci.

It has also been shown by him that the same is different from the original V. dh. p. and is also not found in the printed editions of *GP.* Moreover we do not get in *GP.* the name of Marīci as an interlocutor.

The reference in Aufrechth's Catalogus Catalogorum[3] and claims in other manuscripts[4] that V. dh. is held to be a part of *GP.* are arroneous.

The Brahmakhaṇḍa, the 3rd khaṇḍa in the GP.

Available only in one[5] edition of *GP.*, it has 29 chapters[6] in the form of an interlocution between Kṛṣṇa and Garuḍa, on the supremacy of Viṣṇu, the nature and forms of other Gods, description of the shrine of Veṅkaṭeśvara at Tirupati and other tīrthas there (chs. 23-27). While speaking of the supremacy of Viṣṇu and on the nature of other Gods, it criticises some of the advaitic doctrines (like Upādhi, Māyā, Avidyā) and upholds some terms-Cintya Acintya, Vīryasvarūpa and the doctrine of Madhva's dvaita school. In this section Vāyu is repeatedly held in high esteem.

Thus the form and contents of this section proves its later origin. Besides this internal evidence, the absence of the reference to this section in other Purāṇas, especially, Nāradīya[7] adds strength to our view.

1. Purāṇa VI. I. pp. 170-172-3.
2. सम्यग्ज्ञानात्मसन्तुष्टं भगवत्प्रियवाहनम् ।
   विनतातनयं शान्तं मरीचिः पर्यपृच्छत ॥
3. Vol. I., p. 150a.
4. Granthapura Des. Cat. No. 470, Burnell's Cat. of Tanjore mss. Nos. 1887-9 (p. 188a).
5. Venk. Press, (Bombay, 1906) edn.
6. 3 manuscripts in the Kerala University mss. library (Nos. 2261 A. 2284. 4198). have chs. (18,19-40).
7. Ch. 1. Śl. 108.

It is most interesting to note here in ch. 1 Śl. 69[1] that the Bhārata is considered to be ṣaṭsāhasrī (6000 ślokas) and demons appear from time to time in brahmin families and remove portions in the Bhārata.

The Question of the Authenticity of the Purāṇa

Since the beginning of the Purāṇic studies the authenticity of the *GP.* has been doubted. It has been shown by Hazra[2] that the present *GP.* is apocryphal, on the basis of the absence of verses in the *GP*, quoted by early nibandha writers as from *GP.* From him[3] we also know that the subject matter of Tārkṣyapurāṇa classified by Ballālasena[4] as spurious agrees with the *GP.*

It has also been shown already that the contents of the *GP.* do not agree with the description of Garuḍa found in Matsya, Skanda and Agni.

Hence it goes without doubt that the present *GP.* is not the authentic one and the different sections have been added in the main text to make good the losses in the text.

Spurious portions in the Purāṇa

According to Hazra chs. 142-145 and 196 appear to be spurious[5]. Of these chs. the former chs. enumerate the incarnations of Viṣṇu and in this connection the accounts of Rāmāyaṇa, Harivaṁśa and Mahābhārata are given. These topics are not mentioned in the synopsis of contents given in *GP.* I. ch. 3. The sequence of the incarnations also entirely disagrees with that given in ch. 1 dealing with 21 incarnations. The incarnation in ch. 1 was certainly not added later. The 4 additional names of incarnations viz., Rāma, Hayagrīva, Kumāra and Nāga in ch. 196 is not found in the description in ch. 1.

The vyavahāra sn. from Yāj. smṛti mentioned in the synopsis of contents in I. ch. 3 is not to be found in the smṛti sn. althoug h quite larger portions of Yāj. smṛti has been incorporated in *GP.* I. chs. 93-106.

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1. दैत्याः सर्वे विप्रकुलेषु भूत्वा कृते युगे भारते षट्सहस्रयाम् ।
निष्कास्य कांश्चिन्नवनिर्मितानां निवेशनं तत्र कुर्वन्ति नित्यम् ॥
2. Studies PRHRC. pp. 142-43.
3. *ibid.* p. 143.
4. Dānasāgara folio 3b-4a. IO. 1704.
5. See Hazra, PRHRC. I. 144.

Language and Style of the GP

A consideration of the literary style of *GP* shows that this is quite different from and also inferior to that of *Vi*. and other Purāṇas. It compares with the Agni in the way in which the subject matter of different branches of learning are presented in a summary manner without much organisation or style of presentation. In the field of religious topics a large number of mantra formulae is introduced in the body of the text.

The metres used in *GP* have been analysed by Finot,[1] Sternbach[2], Ramshankar Bhattacharya.[3] In addition to the anuṣṭubh which is the prevailing metre, some of the other shorter and longer metres are used and though a few similes (upamā) and arthāntaranyāsas occur, the style of the Purāṇa cannot be said to possess any literary quality worth mentioning.

It may also be noted that the text is very cryptic in some places.[4]

It may also be added that the material suffering from repetitions occur particularly in the Pretakalpa section.[5]

In the following concordance, having Chowk. edn. as the basis, the corresponding verses of the three edns. are given. Besides these the ślokas found as repetitions in the earlier chs. of the Vaṅga and Veṅk. edns. have been indicated by brackets at the end of each chapter in the concordance.

A. Uttarakhaṇḍa Ślokas found in all the three ends.

Chowk.		Vaṅga.		Veṅk.	
Ch.	Śls.	Ch.	Śls.	Ch.	Śls.
1	2a-b	1	1a-b	1	1a-b
	3a-6b		24a-27b		23-27b

1. les lapidaires indiens, p. LVII.
2. Cāṇakya-nīti-text-tradition, Vol. I. pt. ii, pp. cxxviii-cxxix of the 390 ślokas in *GP*. nītisāra, we find in this text 335 ślokas.
3. Intro. to Chowk. edition of *GP*. p. 8.
4. *GP*. I. ch. 43 Śls. 2-3.
5. *GP*. II. ch. 2 Śl. 2 and ch. 21 Śls. 40b-41a; ch. 5 Śl. 8a and Śl. 14b 5 see also Winterniz., HIL. I. p. 577.

Chowk.		Vaṅga.		Veṇk.	
Ch.	Śls.	Ch.	Śls.	Ch.	Śls.
	7a-8b		28a-29b	11	1a-2b
	9a	1	70a (12. 1a-7a)	1	69b (11.3a.)
	9b	12	7b	11	3b
	10b	12	8	11	3c
	12a-16b	12	9a-13b	11	4a-9a
	17b		14a		9b
	18		14b		10a
	19a		15a		10b
	20a-b		16a-b		11b-c
	(12a-13a	2	65a-66a	2	66a-67a)
2	1a-7b	13	1a-7a	12	1a-8a
	9a-11b		7b-9a		9b-11b
	13a-15b		10a-12b		12a-14b
	19a-20b		13a-14b		19a-20b
	21a-b		16a-b		22a-b
	22a-b		17a-b		23b-24a
	23a		16c		23a
	23b		18a		24b
	24a-b		18b-19a		25a-b
	25b		19b		26b
	26b-28a		20a-21b		27b-29a
	29a-32c		22-26		30a-33b
3	(2a-b	3	105a-b	3	104b-105a)
3	1a-7b	14	1a-8b	13	1a-8b
	8a-10b		17a-18b		17a-18b
	12a-18b		19a-25b		19a-25b
4	1a-4c	15	1a-5a	14	1a-5a
	6a		5b		6b
	12b-16c		7a-11a		13b-18a
	17a-20b		12a-15b		19a-23a
	22a-24b		17a-19b		24b-27a
4	26a	15	20a	14	27b
	27a-28a		21b-23a		29b-30b
	28b		23b		31b
	30a-31b		24b-25c		33b-35a

Chowk.		Vaṅga.		Veṅk.	
Ch.	Śls.	Ch.	Śls.	Ch.	Śls.
	32a-37b		27a-32b		36b-42a
	39a		33a		43b
	41a-44b		34b-38a		45b-49a
	46b-47a		38b-39		51a-b
	47b-51b		41a-44b		53b-57b
	52a-53b		45a-46b		58b-59b
		(38	58a-59a	40	61a-62b)
5	1a-8a	16	1a-7b	15	1a-8a
	15a-15b		8a-b		14b-15a
	16a-29a		9b-21b		16a-29a
	29b-31b		22b-24b		30a-32a
	32b-38b		26a-31b		33b-39b
	42a-45a		32a-34		43a 46a
	50b-52b		35a-37a		51b-53b
	56a-61a		37b-42a		57a-62a
	62b-76a		42b-55b		63b-76b
	76b-79b		57a-60a		78a-81a
	80a-84c		61a-66		82a-88
	86a-b		67a-b		90a-b
	88a-b		68a-b		91a-b
	89a-b		70a-b		94a-b
	90a-b		71a-b		95a-b
	(8a= 14b)				
	(68b	34	48a	34	48 a)
	80a-b;81b	6	95a-b; 82a	5	95a-b; 82b
(5	48a-49a	5	65a-66a	5	66b-67b
	50a-51a		66b-68a		68a-69b
	56b-57b		78a-78c		80a-81a)
	87a-b; 88a-b	6	100a-b; 103a-b	5	100a-b 103a-b
	86a-b		108a-b		108a-b
6	1a-14b	17	1a-14b	16	1a-14b
	15a-21a		16a-22a		16a-22a
	22a-25b		23b-27a		23b-27a
	26a-29b		28a-33a		28a-33a
	30a-32b		34a-36b		34a-36b
	34a-35b		37a-38a		37a-38a

Chowk.		Vaṅgra.		Veṅk.	
Ch.	Śls.	Ch.	Śls.	Ch.	Śls.
	36a-b		39a-b		39a-b
	37b		40a		40a
	38a-b		41a-b		41a-b
	39a-50b		42b-53b		42b-53b
	3b; 11a;	6	97b; 101a	5	97b; 101a
	39a-b		140a-b		140b-141a
8	7b-14a	18	1a-7b	18	7b-14b
	15a-25a		8a-18a		15a-25a
	25c-42b		18b-35b		25b-42b
(	42a-b	11	84a-b	10	84a-b
9	1a-11b	19	1a-11a	19	1a-11a
	13b-22b		11b-21b		12b-21b
10	1a-3a	20	1a-3a	20	1a-3a
	3c-4a		3b-4a		3b-4a
	5a-9a		5a-9a		5a-9a
	9b-10b		10b-11b		10b-11b
	11a-14b		13a-16b		13a-16b
	16a-24b		17a-25b		17a-25b
	26a-32b		26a-32b		26a-32b
	33a-b		34a-b		34a-b
	34a-b		38a-b		38a-b
	35a		35a		35a
	37a-b		37a-b		37a-b
	38a-40b		41a-43b		41a-43b
	42a-45b		44a-47b		44a-47b
11	2a-4a	21	2a-3a	21	2a-4a
	4b-11b;	23	1a-8b;	23	1a-8b;
	12a-16a		10b-14a		10b-14a
	16b-17a	21	10a-10b	21	11a-11b
	17b-34a		11c-27a		13a-28a
	35a-36a		28a-29a		29a-30a
	37a-39b		29b-32b		30b-33b
12	1a-8a	22	1a-8a	22	1a-8a
	12b-13b		8b-9b		12b-13b
	14a-24b		14a-23a		18a-27b
	26a-36b		23b-33b		28c-38b

Chowk.		Vaṅga.		Veṅk.	
Ch.	Śls.	Ch.	Śls.	Ch.	Śls.
	37a-48b		34a-45b		39b-51b
	51a-61b		46a-56b		54a-64b
	62a-65b		58a-61b		66a-69b
	66a-b		63a-b		71a-b
	70a-73b		64a-67b		75a-78b
13	1c-2a	24	1a-1b	24	2a-b
	2b		3a		4a
	3a-8a		7a-12a		8a-13a
	9b-12a		13a-15a		14b-16b
	13a-16b		16a-19b		16b-21a
	17a-17b		22a-22b		23b-24a
	18a-22b		24a-26a		25b-28b
14	1a-3a	24	3b-5b	24	4b-6b
					(28b-30b)
	3b-19b		27a-43b		30c-46b
15	1a-8b	25	1a-8b	25	1a-8b
	9a-11a		11a-12a		11b-13a
	11b-17a		13a-19a		14a-19b
	17b-19b		20a-21b		20b-22b
	20b-21a		24a-24b		25a-25b
	22a-26b		25a-29a		26a-30b
	27a		30a		31a
	31b		35a		36a
	32b-36b		35b-39a		36c-40b
	38a		40a		41c
	38b-41b		41a-44b		42b-45b
16	1a-16a	26	1a-16b	26	1a-16b
	17b-20a		17a-19b		17a-19b
	20b-28a		23a-31b		23a-31b
	28b-34b		32b-37b		32b-37b
	38a-59b		38a-59b		38a-59b
	61a-66a		61a-66a		61a-66a
	66b		67a		67a
	67b		67b		67b
	13a-b	6	54a-b	5	54b-55a
17	1a-7a	27	1a-7a	27	1a-7a
	7b-16a		8a-16b		8a-16b
	17				

Chowk.		Vaṅga.		Veṅk.	
Ch.	Śls.	Ch.	Śls.	Ch.	Śls.
	17b-20b		17a-20b		18a-21b
	21a-26b		22a-27a		23a-28a
	27a-37b		28a-39b		29a-39b
	37c-38c		39c-40c		40c-41c
	39b-42a		43a-45b		44a-47a
	43a-48b		46a-51b		48a-53b
	49a-50a		59a-60a		61a-62a
	50b-51b		61a-62a		63a-64a
	(20a-b;	10	39a-b;	9	38b-39a;
	21a-32b		41a-51b		40a-51b)
18	3a-b	27	55a-b	27	57a-b
	4a	28	1a	28	2b-c
				28	3a
	4b-10		5a-10b; 33b		7a-12b;34b
		(1	30a-34a; 70b	1	28a-32a; 70)
19	1a-11b	29	1a-11b	29	1a-11b
	12b-14a		12a-13b		12b-13b
	14b-15b		14b-15b		14b-15b
	16a-17a		17a-18a		17a-18a
	17b		18c		18c
	19a-20b		19a-20b		20a-21b
	22a-32b		21a-31b		23a-33b
	(6b; 8a-b; 12b;			32	99a; 96a-b;
	13a; 22a-23b				97a-b; 99b-101a)
		(2	1a-6b; 8a-14b	2	1a-6b; 8a-14b;
			15b-16b;		15b-16b;
			18a-19a;		18a-19a;
			19c-20a;		20a-20b;
			21a-22b;		21b-23a;
			23a-33b		23b-34a)
19	8a		72b		
	12b-13a		73b-74a		
	6b		75b		
	22a-23b		76a-77b		
	(30b; 32a-b)	(5	14b; 15a-b	4	15a-b; 16a)
20	1a	30	1a	30	1a
	1b-11b		2b-10b		2b-10b

Chowk.		Vaṅga.		Veṅk.	
Ch.	Śls.	Ch.	Śls.	Ch.	Śls.
	13a-b		12a-b		13a-b
	14a		14b		15b
	15a-16a		15a-16a		17a-18a
	16b-17a		17b-18a		19b-20a
	17b		19a		21a
	18a-25b		20b-28b		22b-30b
	26a-29a		30a-33a		32a-35a
	33a-48b		33b-51b		35c-53b
21	1a	31	1a	31	1a
	2a-8a		2a-9a		2a-9a
	9a-20b		11a-22b		11a-22b
	21b-23a		23c-25a		23c-25a
	23b-32a		26a-34a		26a-34a
	32b		35b		35b
	33b-37a		36a-39b		36a-39b
	38b-41a		40a-42b		40a-42b
(	23a	3	91a	3	91a
	25a		91b		91b
	26b-29b		92a-94b		92a-95a
	31a-32a		95a-96a		95b-96b
	32b-37b		97-102b		97b-102b
	38b		103a		103a
	39b-41b		103b-106a		103b-105b)
22	1a-10b	32	1a-10b	32	1a-10b
	11a-16a		12a-16b		12a-17a
	17a		17a		18a
	17b-26b		18a-27b		19a-28a
	27a-28a		28a-29a		28c-29b
	28b-29a		32a-32b		32b-33a
	29b-30a		33b-34a		34a-34b
	30b-40b		35a-44b		35b-45b
	41b-51a		45a-54b		46b-56a
	51b		55a		57a
	52a-66b		55b-70a		105b-120a (& 125a)
	68a-70a		71b-73a		122b-124b
	70b-71a		73b-74a		125b-126b

Chowk.		Vaṅga.		Veṅk.	
Ch.	Śls.	Ch.	Śls.	Ch.	Śls.
	73b-74b		74b-75b		129a-130a
	74c	33	1a	33	1a
22	1a-4b	4	2a-5b		
	6a-7b		6a-7b		
	10a-b		8a-b		
	11b-12a		9a-b		
	18b-19a		10a-b		
	21a-26b		11a-16b		
	27a		17b		
	28b		19a		
	29b		19b		
	30a-33b		20a-23b		
	34a-b		25a-b		
	35a-b		24a-b		
	36a-b		26a-b		
	40a-b		27a-b		
	42b-43a		28a-b		
	47a		29a		
	48a-49b		29b-31a		
	70a		32a		
	66b		32b		
	70b-c		33a-b		
	71a-72a		34a-35a		
23	1a-32c		1b-33a		1b-33a
	33b-40a		33b-40		33c-40a
24	1a-4b	34	1a-4b	34	1a-4b
	7a-14b		6a-13b		6a-13b
	16b		14b		14b
	17a-22a		15a-20b		15a-20b
	24a-31b		21a-28a		21a-28a
	32a-33b		33b-34c		33b-34c
	34a-36a		37a-39a		37a-39a
	36b-37a		40a-b		40a-b
	37b-38b		42b-43b		42b-43b
	39a-b		45a-b		45a-b
	40a-b		52a-b		52a-b
	41a-42b		53a-54b		53a-54b

Chowk.		Vaṅga.		Veṅk.
Ch.	Śls.	Ch.	Śls.	Ch.	Śls.
	43a-46b		56a-59b		56a-59b
	47a-51b		69a-73b		69a-73b
	53a-b		73c-74a		73c-74a
	54a-57b		74a-78b		74a-78b
	58a-60b		80b-83a		80-83a
	61b-63a		83b-84c		83b-84c
	63b-76b		86a-98b		86a-98b
	77a-80b		100a-103b		100a-103b
	81a-83c		104b-107b		104b-107b
	(26b;27a;28a; 13b	6	1b;2b;2a;14b	5	1b;2b;2a; 14b)
25	1a-10b	35	1a-10b	35	1a-10b
	13b-33a		11b-31b		13b-33b
	34a-47b		32a-44b		34b-46b
	(17a-18b; 19b-21b; 22b-26a;27a-b.	5	175b-184b	4	176a-185a)
26	1a-9a	36	1a-9a	36	1a-9a
	10a-25a		10a-25a		10a-25a
	25b		26b		26b
	26a-b		25b-26a		25b-26a
	27a-37b		27a-37b		27a-37b
27	1a-3b	37	1a-3a	37	1a-3a
	6a-16b		4a-16b		4a-16b
28	1a-c		17a-18a	38	1a-2a
	2a-14b		20a-32b		4-16b
	15a-16b		33b-34b		17b-19a
	17a-b		36a-b		20a-b
	18a-b		35a-b		19b-c
	19a-24b		37a-42b		21a-26b
	26a-38b		43a-56b		27a-40b
	(3a-b; 10a-b	45	158a-b; 155a-b	49	114a-b; 111a-b)
29	1a-10b	37	57a-66b	39	1a-10b
	12a-13b		67a-68b		12a-13b
	14a-15b		70a-71b		15a-16b
	17a-b		72a-b		18a-b
	18c		73b		20b

Chowk.		Vaṅga.		Veṅk.	
Ch.	Śls.	Ch.	Śls.	Ch.	Śls.
30	1a-10a	38	1a-10b	40	1a-10b
	11b-16b		11a-16a		12a-17a
	18a-25a		16b-23a		18b-25a
	25b-32b		24a-30b		26a-32b
	34a-47b		31b-44b		34a-47b
	48a-51a		45b-48a		48b-51a
	51b-52a		49b-50a		52a-53a
	52b-53a		48b-49a		51b-52a
	53b-60a		50b-57		53b-60b
	61a-63c		59b-62b		62c-65b
(	3a-5b; 9a; 9b-	5	101a-103b; 106a;	4	103b-106a; 108b;
	10b; 14b-18b;		108a-109b; 113b-		110b-112a; 116a-
	20a-60a; 61b-		117b; 118a-148a;		120a; 120b-151a;
	62a; 63a-c		150b-151a;		153a-b; 167a-
			166a-167		168a)
31	1a-6b	40	1a-6b	42	1a-6b
	7a-21b		8a-22b		8a-22b
32	1a-5b	41	1a-5b	43	1a-5b
	6a-b	43	1a-b	45	1a-b
	7a		3b		3b
	7b-8b		4a-5a		4a-5a
	10a-b		5b-6a		6b-7a
	11a-15b		7a-11b		8a-12b
33	1a-5b		24a-28b		25a-29b
	6b-10b		29-34		30-34c
34	1a-10b	44	1a-10b	46	1a-10b
	11a-12a		12a-13a		12a-13a
	14a-16a		16b-18b		16b-18b
	17b-22a		19a-23b		19a-23b
	24b-29b		25a-30b		25a-30b
	30a-35c		31b-37b		31b-37b
	(11b-12a	2	62b-63a	2	63a-b)
35	2a		38a	47	2a
	3b-14a		38b-49a		2b-13a
	14b		50b		14b
	15a		51a		15a

Chowk.		Vaṅga.		Veṅk.	
Ch.	Śls.	Ch.	Śls.	Ch.	Śls.
	25b-16a		49b-50a		13b-14a
	16b-30b		51b-66b		15b-30b
	31a-b		68a-b		32a-b
	32a-b		67a-b		31a-b
	33a-43b		69a-80b		33a-44b
	44a-b		81a-b		45b-c
	45a-47b		83a-85b		47a-49b
	49a-50b	45	172a-173b		50a-51b

B. Found in only two edns.

		1	2a-23b	1	2a-22b
			34b-69b		32b-69a
		2	8a-b	12	8b-9a
2	16a-17c			12	15a-17
	18a-b				18a-b
		13	15a-b	12	21a-b
	25a				26a
	26a				27a
	28b				29b
			9a-16b		9a-16b
4	5a-b			14	5b-6a
	6b-12a				7a-13a
			11b		18b
	21a				23b
			21a-b		28b-29a
			6a		31a
			24a		32a
	29a-b				32b-33a
			26a-b		35b-36a
	38a-b				42b-43a
	40b				45a
	45a-46a				49b-50b
			40a-c		52a-53a
			44c		58a
5	8b-14a			15	8b-14a
		16	9a		16b

Chowk. Ch.	Sls.	Vaṅga. Ch.	Sls.	Veṅk. Ch.	Sls.
			22a		29b
			26		32b
	32a				33a
	39a-41b				40a-42b
	45b-50a				46b-51a
	53a-55b				54a-56b
	61b-62a				62b 63a
			56a-56b		77a-77b
			60b		81b
	85a-b				89a-b
	87a-b				92a-b
			69a-b		93a-b
6		17	15a-b	16	15a-b
			22b-23a		22b-23a
			27b		27b
			33b		33b
			38b		38b
			39c		39c
			40b		40b
			42a		42a
7	1a-25c			17	1a-26b
8	1a-7a			18	1a-7a
9	12b-13a			19	11b-12a
		28	1b-4b	28	3b-6b
			14a-32b		11b-34b
		2	7a-b	2	7a-b
			15a (29.14a)		15a
			17a-b(29.16a-b)		17a-b
			19b(29.18b)		19b
			21a		21a
			34a-62a		34b-62b
			63b-64b		64a-65b
			66b-92		67b-92
		3	1a-90b	3	1a-90b
			96b		97a
			106b		106
		5	1a-64b	4	1a-66a
			68b-77b		70a-79b

Chowk.		Vaṅga.		Veṅk.	
Ch.	Śls.	Ch.	Śls.	Ch.	Śls.
			79a-101a		81b-103a
			104a-105b		106b-108a
			106b-107b		109a-110a
			110a-113a		112b-115b
			148b-150a		151b-152b
			151b-165b		154a-166b
			168a-175a		168b-175b
			185a-b		185b-c
		6	1a	5	1a
			3a-14a		3a-14a
			15a-53b		15a-54a
			55a-81b		55b-82a
			82b-97b		83a-97a
			98a-99b		98a-99b
			101b; 104a-107b		101b; 104a-107b
			109a-110b		109a-110b
			111a-139b		111a-140a
			141a-152b		140b-154b
		7	1a-143b	6	1a-144b (Vṛṣotsargamāhātmya-story of Vīravāhana)
		8	1a-101b	7	1a-102b (Pañcapretopākhyāna)
		9	1a-33b	8	1a-33b (Śrāddhakartrātma śrāddha)
		10	1a-38b	9	1a-38a
			40		39b
			52a-74b		52a-74b
		11	1a-83b	10	1a-83b
			5a-96b		85a-96b (Śrāddhasyatṛptitatvanirūpaṇa)
		20	4b;9b;10a;12;20 33;36-37;39-40		4b;9b;10a;12;33; 36-37;39-40.

Chowk.		Vaṅga.		Veṅk.	
Ch.	Śls.	Ch.	Śls.	Ch.	Śls.
11	1a-b;40a-b			21	1a-b; 34a-b
		21	3b-9b;11a-b; 27b	21	4b-10b;12a-b; 28b
12	8b-12a			22	8b-12a
		22	10a-13b	22	14a-17b
12	25a-b			22	28a-b
	36c				39a
	49a-50b				52a-53b
			57a-b		65a-b
			62a-b		70a b
	67a-69c				72a-74c
		23	9a-10a	23	9a-10a
			14b-15b		14b-15b
13	1a-b			24	1a-b
		24	2a-b	24	3a-b
			6a-b		7a-b
			12b		12b
13	9a			24	14a
		24	15b		17a
			20a-21b		21b 23a
			23a-23b		24b-25a
		25	9a-10c	25	9a-11a
			13a		13b
			19b		20a
			22a-23b		23a-24b
			29b		30c
			33b-c		34a-b
15	32a				36b
	37a				41a
			39b		41b
			40b		42a
		26	17a	26	17a
			20a-22b		20a-22b
			32a		32a
			60a-b		60a-b
			66b		66b
		27	7b	27	7b

Chowk.		Vaṅga.		Veṅk.	
Ch.	Śls.	Ch.	Śls.	Ch	Śls.
17	16b-17a				17a-b
			21		22
			27b		28b
17	39a				42a
		27	41a 42	27	42b-43b
			45c		47b
			52a-54b;		54a-56b;
			56a-58b		58a-60b
			60b		62b
			62b-64b		64b-66b
18	1a-b, 2			28	1a-b, 2a
		28	1b-4b	28	3b-6b
			14a-32b		11b-34b
19	12a			29	12a
		29	14a	29	14a
			16a-b		16a-b
			18b		18b
	18a-b				19a-b
	21a-b				22a-b
		30	1b-2a	30	1b-2a
20	12a-b			30	11a-b
		30	11a-b	30	12a-b
		30	13a-14a	30	14a-15a
20	14a-b			30	16a-b
			16b-17a		18b-19a
			18b		20b
			19b-20a		21b-22a
			29a-b		31a-b
20	29b				35b
		31	1b	31	1b
			9b-10c		9b-10c
			23a-b		23a-b
			25b		25b
			34b-35a		34b-35a
21	41b			31	43-
		32	11a-b	32	11a-b
22	16b			32	17b
			17b		18b

Chowk.		Vaṅga.		Veṅk.	
Ch.	Śls.	Ch.	Śls.	Ch	Śls.
			29b-31b		30a-32a
			33a		33b
			34b		35a
	41a				46a
	67a-b				120b-121a
			70b-71a		121b-122a
	71b-73a				127a-128b
			76		130 b
23	33a			33	33b
	40b c				40b-c
		34	5a-b	34	5a-b
			14a		14a
			28b-32a		28b-33a
			35a-36b		35a-36b
			39b		39b
			41a-42a		41a-42a
			44a b		44a-b
			46a-51b		46a-51b
			52c		52c
			55a-b		55a-b
			60a-68b		60a-68b
			74b		74b
			79a-b		79a-b
			85a-b		85a-b
			99a-b		99a-b
			104a		104a
			108a-146b		108a-146b
		35	11a-	35	11a
25	11b-13a				11b-13a
	33b		33a		
		36	9b	36	9b
		37	3b	37	3b
		37	18b-19b	38	2b-3b
			33a		17a
28	11a-b			39	11a-b
		37	69a-b		14a-b
	16a-b				17a-b

Chowk.		Vaṅga.		Veṅk.	
Ch.	Śls.	Chi	Śls.	Ch.	Śls.
	18a				19b
	18b				20a
			73a		19a
	19a-b				20a-b
30	10b-11a				11a-b
	17a-b				17b-18a
		38	23b	40	25b
	33a				33a
			31a		33b
			45a		48a
			58a-59a		61a-62a
	60b				62b
		39	1a-13b	41	1a-13b
		40	7a b	42	7a-b
		42	1a-29c	44	1a-29c
		43	2	45	2
			3a		3a
32	9a-b			45	5b-6a
			6b-c		7b-c
			12a-23b		13a-24b
			11a-b	46	11b-16a
			13b-16a		13b-16a
			24a-b		24a-b
			31a		31a
35	1a-b			47	1a-b
		47	82a-b		46a-b
	48a-b				52a-b
	49a-b				50a-b
	50a-b				51a-b
		45	1a-44b	48	1a-44b
			45a-154b	49	1a-110b
			156a-157b		112a-113b
			159a-180b		115a-136b

C. Ślokas of Uttarakhaṇḍa found in only one of the three editions.

Chowk.	Ch.	1.	Śls.	1a-b; 10a; 10c; 11ab; 17a
		2.		12a-b
		3.		11a-b
		4.		21b; 25a-b
		6.		21b; 33a-b; 37a
		8		14b; 25b
		9		12a
		10		15a-b; 25a-b; 36a-b; 41a-b
		11		4b-16a; 34b; 36b
		12		16a
		13		8b
		15		11a; 20a; 21b; 37b
		16		17a; 35a-37b; 60a-b; 67a
		21		1b; 21a; 33a: 37b-38a
		24		5a; 6b; 15a-b; 16a; 23a-b; 52a-b; 61a.
		25		11a
		26		9b; 25b
		27		4a-5b
		28		25a-b
		30		33b
		33		6a
		34		12b-13b; 16b-17a; 22b-24a
		35		2b-3a; 43c; 51a-52b.
Vaṅga.	Ch.	4	Śls.	1a-b; 17a; 18a-b; 31b; 35b-72a; 73a; 75a; 78a-82b
		15		6b; 16a-b
		24		13a
Veṅk.	Ch.	27	Śls.	40a-b
		32		28b; 56b; 57b-95b; 98; 101b-105a.
		47		45a

CHRONOLOGICAL DATA

Purāṇas in general and especially the Nāradīya, Agni and *GP* are compilations of an encyclopaedic nature. The assimilation of the different sections in the Purāṇas from various texts is spread over few centuries. Hence it is difficult to fix the date of compilation of these Purāṇas as a whole. Except for the material found to be in common with all the other Purāṇas, the dates of other sections can be dealt with only separately. Even regarding these common portions[1] Hazra[2] has shown that *GP.* is the borrower as *GP.* carelessly Omits numerous verses from the texts from which it has incorporated and its summarization of portions of earlier purāṇas which come from early dates.

It is possible to arrive at a definite conclusion regarding the date of the dharma chs. of *GP.* other than those borrowed from Yāj. and Parāśara in the light of the quotations in the nibandhas from *GP* available in the current *GP* or not. The verses quoted by early nibandha writers[3] from *GP.* are not found in the current printed text. After the period of Ballālasena, it took sometime for the dharma writers[4] to accept the authority of the *GP.*

The earliest nibandha Kṛtyakalpataru does not mention *GP.* The earliest reference[5] to *GP* is made by Halāyudha in his Brāhmaṇasarvasva. Halāyudha is said to have lived in the 12th century[6] (1175-1200). Hemādri (1260-1270 A. D.) quotes profusely from *GP* in his Caturvargacintāmaṇi, Dāna and Vratakhaṇḍas. *GP* has also been quoted by Devaṇabhaṭṭa in his Smṛticandrikā. But none of these quotations are found to be in the text of *GP.*

The nibandha writers who succeeded him such as Vidyāpati, Vācaspati Miśra are the next to quote from *GP.* Fortunately, the quotations of these writers and also of the later writers have been found in *GP.*

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1. See Hazra Stud. PRHRC. p. 142 for verses in GP common with other Purāṇas like Kūrma, *Bhāg.* etc.
2. *ibid.* p. 142
3. See Hazra, Stud. PRHRC p. 338 for a list of these verses. These verses have been collected by me but not included in my thesis.
4. For a brief list of the verses quoted by these and the corresponding verses in *GP.* see R. C. Hazra, Stud. PRHRC. pp. 319-321. These verses have been collected by me but not included in the thesis.
5. See B. H. Kapadia, Purāṇa VIII (1966). 1. p. 107.
6. See P. V. Kane, HDS. IV. p. xi.

Vidyāpati (1360-1448 A.D.)[1] and Vācaspati Miśra (1425-1490 A.D.)[2] were the first from Mithilā to recognise the authority of *GP*. Both drew upon it in their Gaṅgāvākyāvalī and Tīrthacintāmaṇi respecrively.[3]

The next smṛti writer was Govindānanda Kavi Kavikaṅkācārya (1520-1560 A.D.) from Bengal to recognise the authority of *GP* and to quote profusely from it in his Śrāddhakaumudī and Varṣakriyākaumudī and once in his Śuddhikaumudī[4] which have been traced in the extant *GP*.

Following him the smṛti writers of Bengal Raghunandana in his Smṛtitattva, Kamalākara in his Nirṇayasindhu and Gopāla Bhaṭṭa in his Haribhaktivilāsa and others also drew upon *GP*.[5] Gadādhara was the first writer in Orissa in the 17th Century to quote from *GP*, in his Kālasāra (otherwise called Gadādharapaddhati).[6] Besides these, quotations from *GP* are found in Haribhaktirasāmṛtasindhu[7] of Rūpagosvāmin.

These quotations from *GP* in the nibandha texts have thus provided us an adequate clue to fix the date of the dharma sn. in *GP* evidences. A 10th century date has been proposed by Dr. Hazra[8] on the basis of the smṛti chs. in the pūrvakhaṇḍa (except those borrowed from Yāj. and Parāśara).

Regarding the dates of other portions of *GP* in the Purāṇa: the work on which *GP* has been drawn are spread over a period of 5 centuries, commencing with its chs. on smṛti (Yāj. and Parāśara), grammar and ending with medicine.

The views of different scholars on the dates of different sns. of *GP* summarising different branches of knowledge from treatises in those fields may be summarised as follows.

On the evidence of mythological data of *GP*. Tiwari[9] fixes the time of the nucleus of the Purāṇa in the 1st century A.D.

1. See *ibid*. p. xi.
2. See *ibid*. p. xi.
3. See R. C. Hazra, Stud. Upapurāṇas II. pp. 82-83.
4. See *ibid*. pp. 82-83.
5. See R.C. Hazra Stud. Upapurāṇas II. pp. 82-83.
6. See *ibid*. pp. 82-83.
7. Acyutagranthamālā No.6, p. 63, Benaras, 1931.
8. See Stud. PRHRC pp. 143, 186 and also ABORI. XIX (1938) pp. 69-75.
9. See, Poona Orientalist, XXIII, 3&4. pp.22-38.

According to Haraprasad Shastri[1] the grammatical chs. of Kātyāyana are said to have been composed in the 3rd century A.D. The study of Pāṇini was discontinued during the early part of the Christian era. So Pāṇini is not mentioned in the *GP*. Hence the grammar portion of *GP* cannot be dated prior to 3rd century A.D. according to S.B. Chowdhury and S.C. Banerjee[2].

GP does not mention Alaṅkāraśāstra though there were works on rhetoric in that period. This is a negative evidence to show that the *GP*. was composed before the 5th or 6th century A.D.[3] according to Haraprasad Shastri.

The beginning chs. of Aṣṭāṅgahṛdaya of Vāgbhaṭa agree with chs. 146 ff. of *GP* (Chowk. edn). The theories of Agniveśa and other earlier writers on medicine are found incorporated in *GP*. Date of Vāgbhaṭa, author of Aṣṭāṅgahṛdaya has been conjectured by Hoernle[4] to be between 7th and 8th century A.D. He has also stated that Vāgbhaṭa flourished between 8th and 9th century A.D. according to Tibetan tradition. So the medical chapters of *GP* could not have been incorporated until 8th or 9th century A.D. according to S.B. Chowdhuri and S.C. Banerjee.[5]

As the ten incarnations of Viṣṇu are adhered to in the Bṛhaspatisaṁhitā[6] of *GP* 113-15 according to Tiwari[7], this Saṁhitā appears to have been composed about the end of 3rd century A.D. and was retouched in Cirea 6th or 7th Century A.D. Further a verse occurring in Bṛhaspatisaṁhitā (*GP*. I. ch. 112. Śl. 16)[8] found also to be in Bhoja's recension of Cāṇakya[9], is found with slight changes as No. 5 of the introductory verses of Bāṇa's Kādambarī[10]. Allowing considerable period of time for the verse

1. RASB. V., Pref. p. cxci.
2. IHQ. VI. p. 556.
3. See, Haraprasad Shastri, Op. cit.
4. Medicine of Ancient India pt. 1. p. 13 and JRAS. 1909 p. 882.
5. IHQ. VI. pp. 557.
6. Ch. 113 śl.15
7. J. of Indian History 38 (1960) pp. 139-165.
8. अकारणाविष्कृतकोपधारिणः खलाद्भयं कस्य न नाम जायते ।
   विषं महाहेर्विषमस्य दुर्वचः सुदुःसहं सन्निपतेत्सदामुखे ॥
9. See, Oscar Kressler Stimmen indischer Lebensklugheit (Indica-Heft. 4 Leipzig, 1907). Cf. Cāṇakya-Nīti-text-tradition I. pt. ii. p. 127 (Sl. 20).
10. See, Chintaharan Chakravarti, JASB. NS. XXIV (1928) pp. 461-62.

to gain popularity to enter into popular anthological work, Chintaharan Chakravarti[1] concludes that the nītisāra if not the whole *GP.* atleast in the form in which we find it now cannot be earlier than the 9th or 10th century A.D.

The final shape of *GP* could have come before the 10th or 11th century A. D. according to S. B Chowdhuri and Banerjee[2].

On the reference to Turuskas in the north and the Āndhras in the south in *GP* I. ch. 55. Śl. 5a-b[3] (cf. also *GP* I. 55 Śl. 15 सैन्धका म्लेच्छा नास्तिका यवनास्तथा) D. C. Sircar[4] concludes that these are no other than the Turkish Musalmans and the Kākatīyas respectively and that the sections on geography in *GP* could not possibly have been compiled much earlier than the 13th century. However on the same grounds Haraprasad Shastri[5] has said that this may be true in the 3rd century A. D. but not later.

Regarding the date of lapidary section in *GP* it may be said that it is later than that of Br. Saṁ. (of Varāhamihira) as *GP* treats of not less than 12 of the 22 gems enumerated by Varāhamihira. The citation by Mallinātha (14th century) in his commentary on *KS.* I. 24 of a verse as from Buddha evidently Buddhabhaṭa and the verse found in *GP.* I. ch. 73 Śl. 3 suggests some limits for the date of this section in *GP.* As the material about Buddhabhaṭa himself is not adequate we cannot come to any definite conclusion.

On the basis of the works of early scholars[6], quotations in smṛti digests[7] from *GP* and reproduction or summarization of verses from Yāj, and Parāśarasmṛtis in GP., P. V. Kane[8] comes

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1. See, Chintaharan Chakravarti, JASB NO. XXIV (1928) p. 462. This is also supported by Ludwik Sternbach in Cāṇakya-nīti-text-tradition, I. pt. ii intro. p. LVII.
2. Op. cit. (p. 560): See also Ram Shankar Bhattacharya, Intro. to the Chowk. edn. of GP. p. 13. It is quite likely that some more śls. were added subsequent to this.
3. पूर्वे किरातास्तस्यास्ते (यस्यान्ते) पश्चिमे यवनाः स्थिताः ।
   आन्ध्रा दक्षिणतोः तुरुष्कास्त्वपि चोत्तरे ॥
4. Studies in the Geography of Ancient and Mediaval India, p. 20.
5. RASB. Vol. V. Preface, p. cxci.
6. R. C. Hazra, A. P. Karmarkar, L. Sternbach and others.
7. Smṛticandrikā of Devaṇa Bhaṭṭa.
8. HDS., V. pt i p. 889.

to the conclusion regarding the date of the extant *GP.* as not later than 950 A. D. and not earlier than the 6th century A. D.

As the Brahmakāṇḍa section in *GP* has the influence of Bhāgavata in it, B. H. Kapadia[1] opines that the Brahmakāṇḍa is not later than the 10th century A. D.

While enumerating the avatāras of Viṣṇu in the opening ch. (Śls. 14-32), the *GP* reproduces verbatim *Bhāg.* (I. 3.1-26). The *Bhāg.* is generally held to have been composed about the 10th century A. D. It could not be therefore wrong to take the *GP.*, as it is, having been put into this form in the 11th century A. D. or there-abouts.

In the same manner as in the case of several other Purāṇas date could be suggested only for the sections of the *GP* and not for the whole Purāṇa as such.

As shown in the ch. on Textual criticism, the Brahmakāṇḍa which is a later supplement is posterior to Dvaita philosopher Ānandatīrtha.

1. Purāṇa, VIII. (1966) 1. pp. 102-103.

GEOGRAPHICAL DATA

Conforming with the Purāṇic tradition of dealing with the Bhuvanakośa (cosmography), the *GP.*[1] also provides information on this subject. The Bhuvanakośa in the Purāṇas give a list of rivers, mountains, countries and tribes. The geographical account in the *GP.* agrees with the account provided by Agni[2]. The account in *GP.* is in a condensed form.

The geographical matter in *GP*[3] comprises three consecutive chs. It commences with the names of the ten sons of King Priyavrata namely Agnīdhra, Agnibāhu, Vapuṣmān, Dyutimān, Medhā, Medhātithi, Bhavya, Śabala, Putra, Jyotiṣmān. King Priyavrata divided the kingdom into 7 and made his sons kings[4] of the 7 dvīpas.

Agnīdhra the ruler of Plakṣadvīpa had 9 sons—Nābhi, Kimpuruṣa, Harivarṣa, Ilāvṛta, Ramya, Hiraṇvān, Pṛṣṭha, Kuru and Bhadrāśva who gave their names to the different parts of the dvīpas.

The successive geneaology of Nābhi and Merudevī is then given : Ṛṣabha—Bharata, Sumati, Tejasa, Indradyumna, Parameṣṭhī, Pratīhāra Pratihartā, Prastāra, Pṛthu, Nakta, Gaya, Nara, Buddhirat, Mahātejā, Bhauvana, Tvaṣṭā, Virajā, Raja, Śatajit, Viṣvakjyoti[5].

Jambū, Plakṣa, Śālmala, Kuśa, Krauñca, Śāka and Puṣkara are the 7 dvīpas. These 7 dvīpas are respectively surrounded by ocean of Lavaṇa, Ikṣu, Surā, Sarpis, Dadhi, Dugdha, Jala. In these the succeeding dvīpas and oceans are twice as big as the preceding ones.

The Meru mount[6] situated in the Jambūdvīpa extends to a lakh yojanas and is 84000 yojanas high. The Varṣaparvatas (or

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1. Chs. 54-57.
2. Chs. 107, 108. 118-120 cf. Vi. II ch. I Śl. 7.
3. I. ch. 54 Śl. 1.
4. Except Medhā, Agnibāhu and Putra who were bent on yoga. See GP I. ch. 54 Śl. 2.
5. GP. I. ch. 54 Śl. 7. cf. Agni ch. 108 Ślo. 1-3.
6. GP. I. ch. 54 Ślo. 12-16.

the range of mountains supposed to separate the different divisions of the world from one another) Himavān, Hemakūṭa, Niṣadha are on the south and Nīla, Śveta, Śṛṅgī are to the north.

The people who live in the Plakṣa dvīpa etc. are ancient and they are not subject to change in yuga (yugāvasthās).

The region of Ilāvṛta lies in the middle, the Bhadrāśva in the east, Hiraṇvān in the south-east, the Kimpuruṣa and Bhārata in the south, Hari in the south-east, Ketumāla in the west and Ramyaka in the northwest, Kuru in the north.

Indradvīpa, Kaśerumān, Tāmravarṇa, Gabhastimān. Nāgadvīpa, Kaṭāha, Siṁhala, Varuṇa and Aya are the nine dvīpas[1] surrounded by oceans.

Then it proceeds to describe Bhārata. The 24 rivers flowing in the central region (madhyadeśa) are Vedasmṛti, Narmadā, Varadā, Surasā, Śivā, Tāpī, Payoṣṇī, Sarayū, Kāverī, Gomatī, Godāvarī, Bhīmarathī, Kṛṣṇavarṇā (Kṛṣṇā), Mahānadī, Ketumālā, Tāmraparṇī, Candrabhāgā, Sarasvatī, Ṛṣikulyā, Mṛtagaṅgā, Payasvinī, Vidharbhā, Śatadru[2].

The Kiratas are on the east, the Yavanas on the west, Āndhras in the south and Turuṣkas in the north. The inhabitants are Brahmins, Kṣatriyas, Vaiśyas, Śūdras[3].

The Mahendra, Malaya, Sahya, Śuktimān, Ṛkṣaparvata, Vindhya, Pāribhadra are given as the 7 mountains.[4]

Then the tribes[5] inhabiting the different directions are given-Pāñcālas, Kurus, Matsyas, Yaudheyas Paṭaccaras, Kuntis, Śūrasenas in the middle region; In the east are Pādmas, Sūtas, Magadha and Cedis, Kāṣāyas Videhas and Kośalas; people in the south-east are Kaliṅga, Vaṅga, Puṇḍra, Aṅga, Vaidarbha, Mūlaka and also those of the Vindhya region; people in the south are Pulinda, Aśmaka, Jīmūta, Naya, Kārṇāṭa, Kamboja, Ghāṭa, people on the south-west are Ambaṣṭhas, Draviḍas, Lāṭas, Kambojas, Strīmukhas, Śakas, Ānartas, Strairājyas, Saindhavas, Mlecchas, Yavanas, and the Mathuras, Niṣadhas on the west.

1. GP. I. ch. 55 Śl. 4.
2. GP. I. ch. 55 Śls. 7-9.
3. GP I. ch. 5 Śl. 55
4. GP I. ch. 55 Śl. 6.
5. GP I. ch. 55 Śls. 10-18.

Māṇḍavyas, Tuṣāras, Mūlikas, Mūṣas, Khaśas, Mahākeśas, Mahānādas in the north-west; Lambākas, Stananāgas, Mādra, Gāndhāra, Vāhlikās[1] the residents of the Himālayas who are Mlecchas are in the north, on the north-east are Trigarta, Nīla, Kolābha, Brahmaputras, Taṅkeṇas, Abhīṣāhas, Kāśmīras. It is clear that the enumeration and demarcation of peoples are not quite precise and the compiler[2] has been careless.

After describing the Bhāratavarṣa and the different tribes inhabiting its different parts the Purāṇa describes the other 6 dvīpas (Plakṣa, Śālmala, Kuśa, Krauñca, Śāka and Puṣkara) their rulers, the mountains and rivers in them are described in brief in a single ch. The continuation of the account takes the compiler to cosmography in ch. 57 ff.

Besides the account of the peoples and the division of the country the *GP* gives an account of Tīrthas in Bhārata which may also be considered although it occurs in ch 81. Hence the description does not conform to any geographical order. The names of places and rivers in the South India, mentioned here are—Kāñcīpurī, Tuṅgabhadrā Śrīśaila, Rāmeśvara, Kāverī, Godāvarī, Payoṣṇī, Gokarṇa.

In connection with the cultivation of Viṣṇubhakti, the Brahmakāṇḍa (ch. 19) mentions Tirupati, Śrīraṅgam, Kāverī, Kāñcī, Setu, Bhīmā (r), Narmadā (r), Gayā, Badari, Prayāga, Tirupati and waterfalls in the hills around that. The same section deals again with the greatness of Tirupati and other places near by (chs. 23-25) Śrimuṣṇa, Svarṇamukhī, Tirupati, Kṛṣṇā (r), Śrīśaila Mount are mentioned in ch. 26. Description of other tīrthas around Tirupati continued in next ch. also. As in the previous description, this one in Brahmakāṇḍa also suffers from the same defect. As it devotes more attention to the description of Tirupati and other vaiṣṇavite sacred places, including comparatively smaller ones, the Brahmakāṇḍa in *GP* might have been added in South India.

We may also note that the names of places etc. occur in different context all though the *GP* Kīkaṭa, Badarikā etc.

1. The modern Balkh.
2. On the basis of the quotations made from *GP* by Mithilā writers on dharmaśāstra, Hazra (Stud. Upapurāṇas II. pp. 82-83) says that this might have been produced in Mithilā. But more evidence is required to show the place of origin of the whole Purāṇa.

BRANCHES OF LEARNING KNOWN TO GP

As in the other Purāṇas here also the four Vedas and their śākhās and the ṛṣis to whom they were imparted by Vyāsa are mentioned. The *GP* is particularly full of citations of mantras as used in the worship of various deities and the different items of worship. Mantras etc. are also found in the accounts of the varṇāśramadharmas.

Of all the Upaniṣads the *GP*[1] makes a special use of the Kaṭhopaniṣad[2] from which three quotations occur.

The next branch of literature which we come across in the *GP* in a prominent manner is the Itihāsa mainly the Rāmāyaṇa and Mahābhārata, whose stories are summarised and from each of which a verse[3] is cited.

The Bhagavadgītā is not only summarised in a ch. of 30 verses called Gītāsāra[4] But quite a good number of verses from Gītā are also found incorporated in different contexts of the *GP*. The ideas and expressions of the Gītā are to be found all over the Purāṇa. All this is presented in a separate paper elsewhere.

GP introduces the smṛti chs. from Yāj. through Yājñavalkya as the narrator and also the Parāśarasmṛti with an express mention of that text. We find in the smṛti chs. from Yāj in *GP*[5] an enumeration of the smṛti authorities—(1) Manu, (2) Viṣṇu, (3) Yama, (4) Aṅgiras, (5) Vasiṣṭha, (6) Dakṣa, (7) Saṁvarta, (8) Śātātapa, (9) Parāśara, (10) Āpastamba, (11) Uśanas, (12) Vyāsa, (13) Kātyāyana, (14) Bṛhaspati, (15) Gautama, (16) Śaṅkhalikhita, (17) Hārīta and (18) Atri. Apart from the above there are a few (quotations from Manu and Dakṣasmṛtis.

The *GP*[6] enumerates the 18 Purāṇas as well as the 18 Upapurāṇas.

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1. ch. 44 Śls. 2, 6, 8.
2. 1. 3. 13; 1.3.3; 1.3.9.
3. Ayodhyā 105.16. See Sternbach, J. of Ori. Inst. M. S. Uni. Baroda XX pp. 245-250. Mbh. Strī. 2.24.
4. I. ch. 229.
5. I. ch. 93. Śls. 4-6.
6. I. ch. 215. Śls. 15-20.

In grammar the *GP* summarises the Kātantra mentioning here the authority of Kātyāyana.

In philosophy Sāṅkhya-Yoga, Advaita as in Upaniṣads are to be met with. Nyāya and Mīmāṁsā are also referred to by name.

In the different sections devoted to various branches of knowledge, *GP* mentions the following authorities on the subject—Devala in the ch. on Vāstuvidyā (I. ch. 46 Śl. 26)—Vyāḍi in Ratna-parīkṣā (I. ch. 69. Śl. 37), Agniveśa, Dhanvantari and Hārīta in Vaidya. It is interesting to note that Dattātreya described as an incarnation of Viṣṇu is introduced in *GP* as an expounder of Ānvīkṣikī to Alarka (I. ch. 1. Śl. 19) and also as the expounder of Yoga to the same person.

The 18 Vidyās are all enumerated[1]—Purāṇa, Dharmaśāstra, Vedas, and Vedāṅgas, Nyāya, Mīmāmsā, Āyurveda, Arthaśāstra, Gāndharva and Dhanurveda.

Religion and Philosophy

The classification of Purāṇa :

Almost all the Purāṇas have a sectarian character devoting their attention to the description of the nature of deities they adore, their forms, the modes of their worship etc.

In the scheme of 18 Mahāpurāṇas it has been observed that the purāṇas afford a three-fold division such as sāttvika, rājasa and tāmasa according to the nature of their contents. Thus *Vi* Nārada, *Bhāg*, GP., Padma and Varaha the six Vaiṣṇavapurāṇas are said to be Sāttvika, Brahmāṇḍa, Br. Vai., Mārk., Bhaviṣya, Vāmana and Brahma dedicated to Brahmā are taken to be rājasa, Matsya, Kūrma, Liṅga, Śiva, Skanda and Agni the 6 Śaivapurāṇas are tāmasa[2]. But we find from our study of *GP.* that it has not neglected to deal with the worship of other deities, though it devotes greater attention to Viṣṇu. For instance mode of worship of Śiva (I. ch. 22-23), of Sūrya (considered as a form of Viṣṇu) (I. chs. 17 and 39) and mode of worship of Durgā (I. ch. 38).

But it is interesting to observe that while the *GP.* in its pūrva khaṇḍa does not speak on this three-fold classification of

1. GP I. ch. 215. Śl. 21.
2. Padma, Uttarādhyāya 263/81-85.

purāṇas, we find references in the Brahmakāṇḍa[1] a later addition as has been already shown, extolling the *Bhāg, Vi.*, and *GP.* as superior and most important. In the relative superiority of these three purāṇas *Bhāg.* comes first, following by *Vi* and *GP.*

There is then in Brahmakāṇḍa[2] a description of three-fold classification of Purāṇas, wherein Matsya, Kūrma and Vāyu spoken as 'tāmasa' are given as sātvika and the rājasa Purāṇas as tāmasa. The Skānda, Pādma, Vāmana, Varāha, Āgneya, Bhaviṣya are mentioned as rājasa, while the earlier classification includes these Purāṇas in one of the three groups. There is thus quite a confusion of this kind of classification which is after all not an early classification of the Purāṇas.

It is well-known that the Itihāsapurāṇa literature has generally the back-ground of a theistic type of Sāṅkhya-yoga and this is seen in the *GP.* also. It is this prevailing terminology it has sometimes oriented towards Viṣnu or Śiva or Devī according to the deity to which the Purāṇa is affiliated more specifically. Then in the course of the accounts of the creation a good deal of Sāṅkhya terminology is evident in the *GP.*

Reference to Yoga and its eight aṅgas occurs all through the Purāṇa[3].

Viṣṇu : The references in *GP* to Viṣṇu's supremacy are really innumerable. It describes the glory of Viṣṇu and His forms. Among His other names Hari and Nārāyaṇa are frequently used. All the objects in the Universe are His creation. We have descriptions of both His personal and impersonal forms.[4]

Navavyūha : The Purāṇa knows the conception of Nārāyaṇa in His vyūhas which is characteristic of Pāñcarātrāgamas. But the āgamas generally speak of four vyūhas. The *GP* mentions 9 vyūhas, adding to the four of the āgamas, 5 others :—

Ch. 11. Śl. 1 नवव्यूहार्चनं वक्ष्ये यदुक्तं कश्यपाय हि ।
and ch. 12. Śls. 14-15.

1. III. ch. 1. Śls. 43-46
2. *Ibid.* Śls. 50-55.
3. GP. I. ch. 44. Śls. 9-10. ch. 49. Śl. 20. ch. 227. Śls. 4-43. 46-51.
4. In an Appendix to this Ch., an account is given of the Viṣṇu Stotras in the *GP.*

सुदर्शनः श्रीहरिश्च अच्युतश्च त्रिविक्रमः ।
चतुर्भुजो वासुदेवः षष्ठः प्रद्युम्न एव च ॥
सङ्कर्षणः पुरुषोऽथ नवव्यूहो दशात्मकः ।
अनिरुद्धो द्वादशात्मा अत ऊर्ध्वमनन्तकः ॥

In ch. 1, while enumerating the avatāras of Viṣṇu reference is made to Nārada having expounded the Sātvatatantra (Śl. 16), a verse which is taken from the *Bhag.* from the same context.

In ch. 32 the five forms of Nārāyaṇa are introduced as the pañcatattvas—Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha and Nārāyaṇa. These are said to be Lord Hari appearing five-fold through Māyā.

पञ्चतत्त्वार्चनं वक्ष्ये तव शङ्कर सुव्रत ।
* * * *
* * * *
वासुदेवो ध्रुवः शुद्धः सर्वव्यापी निरञ्जनः ।
स एव मायया देव पञ्चधा संस्थितो हरिः ॥
लोकानुग्रहकृद्विष्णुः सर्वदुष्टविनाशनः ।
वासुदेवस्वरूपेण तथा सङ्कर्षणेन च ॥
तथा प्रद्युम्नरूपेणानिरुद्धाख्येन च स्थितः ।
नारायणस्वरूपेण पञ्चधा च ह्ययं स्थितः ॥ Ch. 32. Śls. 1-5

The Avatāras : Along with the forms of Viṣṇū as vyūhas or tattvas, the avatāras of the Lord are also described in the *GP.* In addition to the well-known ten incarnations in which the Buddha is included, the *GP* (I. 1.13-34) enumerates twelve more and the whole list as well as the verses enumerating the same is verbatim found in the *Bhag.* I. ch. 3. Śls. 6-26.

The second reference to the avatāras occurs in chs. 142-5 continuing the stories of the Rāmāyaṇa, Harivaṁśa (life of Kṛṣṇa) and Mahābhārata. The number of avatāras counted here are ten. It includes Dhanvantari[1] and Buddha[2] and omits Kalki.

In the Brahmakāṇḍa again there is a list of the manifestations of Viṣṇu and here 29 manifestations are enumerated. The ten wellknown ones, two of the four vyūhas—Saṅkarṣaṇa and Anir-

1. GP I. ch. 142. Śl. 4
2. *Ibid.* Śl. 40.

uddha, the four Kumāras (Sanatkumāra etc.) and Kapila Dattātreya and Svāyambhuva Manu, Dhanvantari, Mohinī and Vyāsa.

These three enumerations of avatāras show that the one from the Bhāgavata at the very outset is evidently taken from that Purāṇa. The second one in the Pūrvakhaṇḍa occurs in a section which Hazra proves as spurious. The third in the Brahmakāṇḍa is a definite later addition along with the whole section.

Now we may note the different modes of worship of Viṣṇu described in this Purāṇa. He is worshipped in the forms Nārāyaṇa, Hari, Śrīdhara, Hayagrīva, Gopāla (Kṛṣṇa). It may be observed that devotion to Viṣṇu in His different forms is the main theme. But the entire field of the materials describing His worship etc. here, is pervaded by elements showing the influence of Tāntrik religion. Besides the use of mudrās, kara and aṅga-nyāsa of mantras and the sixteen upacāras used in His worship, often there are long strings of mantras addressed to him. All this would show the influence of āgama traditions from which this mantra section would have been taken.

Now we shall pass on to the other deities dealt with in *GP*. Next to Viṣṇu, Śiva occupies an important place in this Purāṇa. The reference[1] to His five faces—Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa, Īśāna and the numbers of kalās[2] of each are given. The worship of Śiva is also dealt with in three chs. (22, 23 and 40). *GP* also enumerates the eight Bhairavas—Asitāṅga, Ruru, Caṇḍa, Krodha, Unmattabhairava, Kapāli, Bhīṣaṇa Saṁhāra (ch. 24). The 11 Rudras[3] are also counted :—Hara, Bahurūpa, Tryambaka, Aparājita, Vṛṣākapi, Śambhu, Kapardi, Raivata, Mṛgavyādha, Śarva, Kapāli.

In the section on Vratas *GP* devotes ch. 124 to Śivarātri and of the 25 vratas described in all there is fair representation of vratas devoted to Śiva and other śaivite deities. In connection with the installation of deities, the *GP* sets forth the procedure for installing not only Viṣṇu but also Śiva and Brahmā.

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1. GP I. ch. 21 Śls. 2-6.
2. GP I. ch. 40. Śls. 6-10. The number of kalās of each differs from the reference in fn. 1.
3. GP I. ch. 5. Śls. 35b-36 cf. Tables of Rudras as available in different Purāṇas are given elsewhere in the thesis.

To this we may add the attention which *GP* devotes to the worship of other śaivite deities both male and female. First among these comes Vināyaka. The *GP* confirms the prevalent worship of Vināyaka by all Hindus for the success of all undertakings *GP* I. ch. 51 5l. 18 कर्मणां सिद्धिकामस्तु पूजयेद्वै विनायकम्। ch. 129 deals with the special worship on the 4th day of bright fortnight (Śuklacaturthī) of Mārgaśīrṣa; the Vināyaka-mantra is given and also the 12 names with which he has to be worshiped: Ekadantī, Vakratuṇḍa, Tryambaka, Nīlagrīva, Lambodara, Vikaṭa, Vighnarājaka, Dhūmravarṇa, Bālacandra, Vināyaka, Gaṇapati, Hastimukha. GP. ch. 86 Śl. 20 deals with the merit of worshipping Vināyaka at Kapardi (Gayā). In ch. 42. Śl. 2 and in ch. 43. Śl. 10 it is mentioned that one of the threads in the sacred offered to Śiva as well as Viṣṇu is presided over by Vināyaka.

Skandaviśākha and their worship are mentioned in ch. 134.

In greater detail is the worship of Durgā in the *GP*. Her special worship on navamī (9th day) is described in ch. 38 where there is also a mālāmantra pertaining to Her worship. A worship of her on the 7th day (saptamī) for the fulfillment of all the desires is also described. Eight manifestations of Hers are given in ch. 133:—

Ugracaṇḍā, Pracaṇḍā, Caṇḍogrā, Caṇḍanāyikā, Caṇḍā, Caṇḍavatī, Caṇḍarūpā, Aticaṇḍikā. In ch. 133 installing a golden or silver image of Durgā in a new temple on an aṣṭamī (8th day) is described. She is conceived of as having 4, 8, 12, 18 and 28 arms holding different weapons. Sacrifice to Her of a buffalo is referred to. Chapter 27 mentions Her as a remover of poison. In 138. 16 other forms of Devī are mentioned in the *GP* —Gaurī, Kālī, Umā, Pārvatī. These are to be worshipped on the 3rd day (Ṭrtīyā) in Mārgaśīrṣa.

The Saptamātṛkās Brāhmī, Māheśvarī, etc. occur in ch.134. Ch. 129. Śls. 8-9 refer again to worship of Gaurī and mention some of Her names. In fact the mantras and details of worship of Durgā are more prominent in *GP* than those of Lakṣmī.

Sarasvatī as the Goddess of learning and Her worship are also to be seen in the *GP*. Her forms are mentioned as Śraddhā, Ṛddhi, Kalā, Medhā, Tuṣṭi, Puṣṭi, Prabhā and Mati. She is

mentioned and worshipped along with Gāyatrī and Sāvitrī (ch. 37. Śl. 4) or Durgā and Lakṣmī.

The worship of Sūrya is given some prominence. He is spoken of as a form of Viṣṇu (ch. 12. Śl. 46). The Sūryamantra is mentioned, and the names of the 12 Sūryas are enumerated: Bhaga, Sūrya, Aryamā, Mitra, Varuṇa, Savitā, Dhātā, Vivasvān, Tvaṣṭā, Pūṣā, Indra and Viṣṇu (ch. 17. Śl. 7).

In the section on Astronomy (ch. 58) a more systematic account of His worship is given. The deities who dwell in the orb of the Sun according to the progression of the months are spoken of.

We may now pass on to another important deity figuring in the *GP* namely Brahmā, the creator (I. ch. 4. Śl. 11, II. ch. 7. Śls. 5-6). In ch. 83 Śl. 8 and ch. 86 Śl. 31 the merit of worshipping at Gayā is mentioned. In ch. 227 Śl. 35 it is said that He should be contemplated as seated on the Lotus and as Praṇava and as the Supreme Being.

This cosmopolitan character of the Purāṇa is evident all through, although the worship of Viṣṇu predominates.

GP says in ch. 51. Śls. 16 ff. that for different objects and desires one may worship different deities Indra, Sūrya, Agni, Vināyaka, Candra and Vāyu. Attention may be drawn to a composite deity from Amṛteśa described in ch. 18 which illustrates the Purāṇa's cosmopolitan attitude clearly. This Amṛteśa is considered as an embodiment of all Gods Bhairava, Sūrya, Kṛṣṇa, Śiva and Brahmā

Although the *GP* considers that for mokṣa or for desireless worship Viṣṇu is to be worshipped and that Viṣṇu was the Supreme deity (51.19 and 205. 73), it says expressly no distinction should be made among the deities Brahmā, Viṣṇu and Śiva:—

ब्रह्मविष्णुशिवान्देवान्नपृथक्भावयेत्सुधीः ।

The above attitude is only to be expected. It is probably native to the original or earlier or more genuine texts of the *GP*. In the *Vi.*, *Bhāg.* and the other texts the conception of an Iṣṭa-devatā and ardent devotion to the deity have never been incongruous with an ultimate belief in one reality and the fundamental doctrine of advaita. Such indeed is the position

of Śaṅkara himself. The *GP* in some portions gives clear expression to the advaitic beliefs. Attention may be drawn to ch. 228 where the *GP.* mentions more than once 'advaita' and 'advaya', 'advaitayoga' and 'mukti' or release being attainable only by jñāna and not by karma; in the same ch. the ātman is conceived as unbounded and impersonal and devoid of a second-ananta, amūrta, advaya and in one line the Purāṇa even voices forth a formula of the identity of the Individual Self with the Supreme Self and describes the realisation of this as Mokṣa.

आत्मज्ञानं प्रवक्ष्यामि शृणु नारद तत्त्वतः ।
अद्वैतसाङ्ख्यमित्याहुर्योगस्तत्रैकचित्तता ॥ Ch. 228. Śl. 1
अद्वैतयोगसम्पन्नास्ते मुच्यन्तेऽतिबन्धनात् । Śl. 2a
सोऽहमस्मीति मोक्षाय नान्यः पन्था विमुक्तये ॥ Śl 6b
कर्मणा बध्यते जन्तुर्ज्ञानान्मुक्तो भवाद्भवेत् ।
आत्मज्ञानमाश्रयेद्वै अज्ञानं यदतोऽन्यथा ॥ Śl. 11
व्यापकत्वात्कथं याति को याति क्व स याति च ।
अनन्तत्वान्न देशोऽस्ति अमूर्त्तित्वाद् गतिः कुतः ॥ Śl. 13
अद्वयत्वान्न कोऽप्यस्ति बोधत्वाज्जडतां गतः । Śl. 14a
See also वेदान्तसाङ्ख्यसिद्धान्तब्रह्मज्ञानं वदाम्यहम् ।
अहं ब्रह्म परं ज्योतिर्विष्णुरित्येव चिन्तयन् ॥ Ch. 227. Śl.1

Even as early as the 91st ch. where the contemplation of the Lord is described. the Lord is described as the Supreme Being in His impersonal form devoid of all the guṇas, pure, kūṭastha, unborn, devoid of all acts, beyond the three states of waking, dream and deep sleep, devoid of all names (जाग्रत्स्वप्न-सुषुप्त्यादिवर्जितं नाम वर्जितं), not based on anything, subject to no modification without beginning and known only as 'I am that Brahman' (अहं ब्रह्मास्मि केवलम्). This the *GP* commends as the real dhyāna.

APPENDIX

Viṣṇu-Stotras in The Garuḍapurāṇa

Of the stotras in *GP* the Viṣṇusahasranāma may specially be mentioned. It is different from the well known *VSN.* from the Anuśāsanaparva of *MBH.* Indeed the Purāṇas contain a few *VSN.* other than the well-known one spoken by Bhīṣma (e g. Padmapurāṇa, VI. 72 Ānand. edn.). Although different from the celebrated hymn of this name the *VSN.* in *GP* cannot escape its knowledge of the prototype in the *MBH.* and contains indeed names common to the latter. We shall now give an analysis of the *VSN.* in *GP.*

We may first deal with the most obvious feature, namely, the names common with the *VSN.* of *MBH.* 127 names are actually the same in the two. 56 other names are closely related to those in the *VSN.* in the *MBH.*, in one form or the other. There are 17 cases where a chain of two or more names occur in the same sequence in the two.

The following are the names and expressions common to both :

Names :—

Akrūra, akṣara, agrāhya, acyuta, ananta, anantarūpa, anala, aniruddha, annāda, artha, avyaya, āditya, Īśvara, uttama, upendra, ūrjita, karaṇa, kartā, kavi, kāma, kāraṇa, kuṇḍalī, Kṛṣṇa, Keśava, kṣara, Gadādhara, guhya, gopati, Govinda, Janārdana, jīva, jñānagamya, trivikrama, dātā, Dāmodara, durlabha, deva, dhanya, dharmī, (Jagato) dhāma, nanda, nandī, Nārāyaṇa, padmagarbha, Padmanābha, para, paramātmā, Parameśvara, parākrama, parjanya, puruṣa, Puruṣottama, puṣpahāsa, prajāpati, praṇava, Pradyumna, prabhu, prāṇa, bṛhadbhānu, brāhmaṇa, bhagavān, bhagahā, bharttā bhānu, bhāva, bhāvana, bhiṣak, Bhīma, bheṣaja, bhoktā, bhrājiṣṇu, Madhu, Madhusūdana, Manu, Mahādeva, mahābhāga, mahāmanāḥ, mahāvīrya, Mādhava, yajña, yajñakṛt, Yama, yogi, Rāma, varada, vaṣaṭkāra, Vasu, Vāmana, Vāyu, Vāsudeva, Vikrama, vibhu, vīrahā, Vṛṣākapi, vedavit, vedya, vedha, vaidya, Vyāsa,

Śatrughna, śarīrabhṛt, Śāśvata, śipiviṣṭa, Śiva, śuci, śauri, Śrīpati, Śrīmān, śreya, śreṣṭha, saṁvatsara, satya, satyaparākrama, sarva, sarvaga, sarvadarśī, sarvavit, sahasrapāt, sama, sāmaga, siddha, sukhada, sumukha, surādhyakṣa, sulabha, sūkṣma, stuti, stotā, Hari, Hṛṣīkeśa.

EXPRESSIONS :—

GP	*Śl.*	*MBH. VSN.*	*Śl.*
mucyate kim japan	1	kim japan mucyate	3
nāma sahasreṇa stuvan	2	stuvan nāma sahasreṇa	4
pavitram param	3	*Cf.* pavitrāṇām pavitram	10
vedavit kavi	5	vedavit kavi	27
sarvaga (sarva) sarvavit	12	sarvagaḥ sarvavit	27
satyaḥ satyaparākrama	18	satyaḥ satyaparākrama	36
yajño yajñakṛt	45	yajño yajñapatiryajvā yajñakṛt	117b 118a
ananto' anantarūpaśca	78	anantarupo' anantaśrīḥ	113
bhagahā bhagavān	82	bhagavān bhagahā	73
bheṣajañca bhiṣak	96	bheṣajam bhiṣak	75
govindo gopatirgopaḥ	114	*Cf.* gohito gopatir goptā	76
sāmarupi ca sāmagaḥ	117	*Cf.* sāmagassāma	75
yajurvedavidekapāt	120	*Cf.* caturvedavidekapāt	95
stutiḥ stotā	123	stutiḥ stotā	96
devakyānandano nandaḥ	142	*Cf.* ānando nandano nandaḥ	69
kṣaro' kṣaraḥ	143	kṣaramakṣaram	64
phalaśrutiśloka	160	*Cf.* phalaśrutiśloka	123

The leading ideas of the sahasranāma hymn in the *GP.* may be analysed as follows, together with the names in which these ideas of the deity or guardian are embodied.

1. Describing Him as Supreme Being together with the attributes thereof:—

Acyuta, Ananta, Anantarūpa, Indrātmaja, Indrātmajasya goptā, (Sarvadevānām) Īśa, Upendra, Kārtavīryanikṛntana, Keśava, Gadādhara, Gopāla, Govinda. Chakrapāṇi, Janārdana Jiṣṇu, Trivikrama, Dāmodara, Deva, Nārāyaṇa, Padmanābha, Para, Parantapa, Parama, Paramātmā, Paramārtha, Parameśvara, Parāṇām para, Puruṣottama, Bhagavān, Bhrājiṣṇu, Madhusūdan, Mādhava, Ramāpati, Varda, Vṛṣakpī, Śeṣaśāyī Śauri, Śrīpati, Śrivatsāṅka, Siddheśa, Hayagrīva, Hari, Hṛṣīkeśa.

2. As Being in the form of other Gods :—

Āditya, Īśvara, Kāma, Kinnara, Ketu, Gāyatrī, Nandī, Nandīśa, Nārada, Pradyumna, Budha, Bhagahā, Bhānu, Rati, Rāhu, Vaṣu, Vāsava, Vedha, Vainateya, Śaṅkara, Śiva, Śukra, Śravaṇa, Saumya, Saura.

3. Describing His various manifestations:—

Kūrma, Kṛṣṇa, Trivikrama, Dattātreya, Nṛsiṁha, Paraśurāma, Balabhadra, Buddha, Matsya, Rāma, Vāmana, Śūkara, Halāyudha.

4. Describing Him as the soul of things:—

Apām ātmā, ahankāracetasaḥ, ātmā, ākāśātmā, indrātmā, īśātmā, upasthasya ātmā, ūhātmā, gandhasyaparamātmā, ghrāṇātmā, jāgrataḥ ātmā, jñānātmā, tvagātma, dakṣaprajāpaterātmā, dehātmā, paramātmā, pādātmā, pāyvātmā, puruṣasya ātmā, pṛthivyāḥ paramātmā, pratyagātmā, buddhirātmā, brahmātmā, manasaḥ ātmā, mano ātmā, mahadātmā, māyātmā, rudrātmā, raudrātmā, vayasyātmā, vāgātmā, śabdātmā, śrotrātmā, satyātmā, sparśātmā, hastātmā.

5. as the cause, stimulator, controller etc. of things :—

Āṇḍasya kāraṇa, analasya pati, anilasya pati, annapravartaka, apānasyapati, amṛtasyapradātā, arkasyapati, asūnām pati, ahaṅkārasyakāraṇa, ākāśakāraṇa, ākhaṇḍalasyapati, Indrasya kāraṇa, Īśānasya kāraṇa, udānasya pati, upasthasyaniyantā, oṣadhīnāmpati, kapilasyapati, kinnarāṇām kāraṇa, Kuberasyakāraṇa, Kuberasyapati, ketoḥ pati, kṣāntikṛt, gandharvāṇāmpati, gandhasyaparamātmā, gopati, grahāṇāmpati, grāmaṇīrakṣaka, ghrāṇakṛt, ghrāṇendriyaniyāmaka, cakṣuṣaḥakāraṇa, cakṣusaḥ niyantā, candramasaḥpati, cetasaḥ kāraṇa, jantūnām kāraṇa, jihvāyaḥ kāraṇa, tapohitakara, tvacaḥkāraṇa, dakṣasyapati, duṣṭānām mohakartā, devānām kāraṇa, devānāmpati, dehasyakāraṇa, dvijānampati, dharmasyakāraṇa, dharmāṇāñca pravarttaka, dhūmakṛt, nakṣatrāṇāmpati, nadānam-kāraṇa, nadīnāmkāraṇa, nandayitā, nāgānam pati, nimnagānāmpati, niyāmaka, nṛpati, nṛpānāñcapati, pakṣīṇām kāraṇa, pakṣīṇāmpati, pātāla kāraṇa, pādayoḥkāraṇa, pādayoḥ niyantā, prakṛteḥ kāraṇa, parvatānām pati, paśūnām kāraṇa, paśūnām pati, purāṇasya kāraṇa, prthivyāḥ kāraṇa, prakṛteḥ kāraṇa, prajāpati, praṇaveśa, prāṇasya kāraṇa,

prāṇasya pati, buddhīnām kāraṇa, budhasya pati, Bṛhaspateḥ pati, bhuvanānām niyāmaka, bhūtānām kāraṇa, bhūtānāñca pati, bhūṣāṇām kāraṇa, manasaḥ kāraṇa, manūnām kāraṇa, mahataḥ kāraṇa, munīnām kāraṇ, muninām pati, mṛgānām pati, meghapati, mohapradhvaṁsanakara, yakṣāṇām kāraṇa (twice), yajñakṛt, yamasya kāraṇa, rākṣasānām pati, rāhoḥ pati, latānām pati, lokānām kāraṇa, vanaspatinām pati, varuṇasya pati, varuṇādhipa, vasūnām kāraṇa, Vasūnām pati, vāñniyāmaka, vacaḥ kāraṇa, vibhāvasaḥ kāraṇa, visargakṛti visargasya niyantā, vīrudhām kāraṇa, virudhāñca pati, vṛkṣāṇām kāraṇa, vṛkṣāṇām pati, vṛṣṇīnām pati, vetālāmām pati, vedakartā, vyānasya pati, śanaiścarasya pati, śabdasya pati, śilpakṛt, Śukrasya pati, śubhakṛt, śreyasām kāraṇa, śrotraniyantā, srotrasya kāraṇa, samānasya pati, samudrāṇām kāraṇa, samudrāṇām pati, sarasāñca pati, saritāñca pati, sarpāṇām kāraṇa, sarvakāraṇakāraṇa, sarvasya pati, sarvānugrahakṛd (devaḥ), sarveśaḥ sarveśvare śvara, sarveṣām kāraṇa, siddhānām kāraṇa, sītāpati, suprāṇasya kāraṇa, surāṇām pati, suhṛdāñcapati, sūryasya pati, sparśayitā, sparśasya pati, hastayoḥ kāraṇa, hastayoḥ niyāmaka, hiraṇyagarbhasya pati.

6. as being in the form of elements, human faculties etc.

apāna, artha, ātmā, udāna, upastha, kṣīra, kṣīroda, gagana, ghrāṇa, cakṣus, carmī, cittam, caitanyarūpaka, jaghana, jala, jihvā, jñapti, dīpti, parjanya, pāṇi, pāda, pāyu, pṛthivī, prāṇa, bhūma, bheṣaja, mati, mahāgrīva, mahādanta, mahānāsa, mahāpāda, mahābāhu, mahāmati, mahāmana, mahāvaktra, mahāvāta, mahāvīrya, mahāhanu, mahodara, megha, raja, vacana, varṣa, vāk, vācaka, vāyu, vijñāna, vyāna, śālagrāma, śrotra, samāna, suvarṇa, sparśana.

7. Names descriptive of his personal form, greatness magnificience, beauty, decoration etc.

akṣara, agrāhya, aṭṭahāspriya, atītamānuṣa, atharvavedavit, atharvācārya, adhyātmasamāviṣṭa, anantarūpa, annaprada, annapravartaka, annarūpi, annāda, apara, abhidaivata, abhiṣṭuta, amṛtasya pradātā, ariṣṭasya nihantā, arci, avarṇaka, avikāra, avyaya, asurāntaka, aham bhuddhyā grāhya, ādi, ādikara, ādya, iṣudhī, īśaḥ, sarvadevānām, ugrarūpa, upasthastha, upasthasya ānandakara, upāya, ṛgvedeṣupratiṣṭhita, ekadantī, karaṇa, karttā, karma, karmakarttā, karmi, kavi, kānti, kāmayitā, kāmya, kāraṇa

kārttavīryanikṛntana, kārya, kālakarttā, kālajña, kālameghanibha kālahantā, kīrti kīrtidā, kīrtivardhana, kuṇḍalī, kutsa, kuśeśaya kūṭastha, kaustubha, kaustubhagrīva, kriyā, krūrarūpa, kleśahantā, kṣamā kṣara, kṣāntikṛnnara, kṣāntida, kṣīra, kṣema, kṣobhaka, (— indriyāṇām, brahmanaḥ, —bhūtānam, —mahataḥ, —rudrasya,— viṣayaḥ sarvasya), khaḍgapāṇi, khaḍgī, kharva, gajendramukhamelaka, gadādhara, gadāpāṇi, gantavya, gantā, gamana, guhya, godhara, gopa, gopati, gomati, gaura, grāha, grāmaṇī rakṣaka, grāha, grāhasya vinihantā, ghrāṇastha, ghrāta, cakradhṛk, cakrapa, cakrapāṇi, cakravartīnām nṛpa, cakṣustha, cañcala, caturthaka, catuṣpāt, cetasā grāhya, caitanyarūpaka, caitrarūpa, jagataḥ dhāma, jagataḥ śaraṇa, jagatstha, janaka, janya, jalaśāyī, jāgaritam sthānam, jagarttā, jiṣṇu, jihvāgrāhya, jihvāyāḥ parama, jihvāstha, jīva, jivayitā, jñapti, jñānagamya, jñānamūrti, jñānavit, jñānī, jñeya, jñeyahīna, tapasvī, tapohitakara, tama, tarunāśaṇa, tīrthavāsī, tīrthavit, tīrthādibhūta, tīrthī, tripurāntapati, triśīrṣasya vināśana, tvaksthita, daṇḍahasta, dayā, dātā, dāna, dīpti, dundubhi, durmukha, durlabha, durviṣaha, duṣṭānām mohakartā, duṣṭānām cāsurāṇāñca sarvadā ghaṭako' antaka, duṣṭāsuranihantā, dṛśya, deva, devadānavasaṁsthita, devapriya, devāntaka, vināśana, dehasthita, dehī, daityasūdana, dvipāt, dhanaprada, dhanī, dhanya, dharma, dharmāṇāñca pravartaka, dharmī, dhāraka, dhūmarūpa, dhūmavarṇa, nanda, nandayitā, narakasya nihantā, narāntakāntaka, nānācandanacarccita, nānāpuṣpopaśobhita, nānārasojjvaladvaktra, nānārūpa, nānālaṅkārasaṁyukta, nāradapriya, nikṛntana, nitya, niyāmaka, nirākāra, nirātaṅka, nirāśraya, nirnimitta, niṣkala, nīlameghanibha (śuddhaḥ), pakta, paṇḍitaḥ, paṇḍitebhyaḥ, padavya, padmagarbha, padmasaṁsthita, padmahasta, padmākṣa, para, parantapa, parabhūta, parama, paramānandarūpī, paramārtha, parā, parākrama, parāṇāñca, para, parirakṣaka, pavitra, pātālavāsī, pādagamya, pādya, pādyabhāk, pāpamardaka, pītavarṇa, pītāmbaradhara, puṇḍarīka, puṇyaśloka, puruṣa, puṣkarādhyakṣa, puṣpahāsa, pūjaka, pūjya, pṛthivīdhara, pṛthivīpadma, prakāśarūpa, praṇavena, pravandita, praṇavenālakṣya, praṇaveśa, pratyāhārakara, prabhā, prabhu, prasanna, prāṇāyāmapara, prāṇiṣṭha, priya, priyaprada, bala, baladhara, balādhipa, balādhyakṣa, balārdana, Balibandhanakṛt, bali, bahupāt, bāla, bālacandranibha, buddhyā grāhya, bṛhacchrava, bṛhaddīpta, bṛhadbhānu, bṛhadvīra, boddhā, bhaktapara, bhaktipriya, bhaktastuta, bhaktimān, bhaktivarddhana, bhartā, bhāvakara,

bhavanāśana, bhāgavata svayam, bhāvayitā, bhāvya, Bhāskarānta, vināśana, bhikṣuka, bhiṣak, bhuvanādhipati, bhūtastha, bhoktā, bhrājiṣṇu, makharūpī, makheṣṭā, medhu, mahākāra, mahākīrti, mahādevena pūjita, mahāneminikṛntana, mahāparṇa, mahābhartā, mahābhāga, mahābhiṣm, mahamānī, mahāyogi, mahārūpa, mahāśānta, mahasura, mānanīya, mānavanām priyaṅkara, māyayā baddha, Mārkaṇḍeya pravandita, mālādhara, mukta, mudrākara, munirmaitra, muniṣṭuta,mṛgapūjya, meya, mokṣakara, mokṣadvāra, mokṣavidyati, mohapradhvaṁśankara, yajurvettā, yajurvedavit, yajñakṛt, yatirūpī, yatīnām hite rata, yatnavān, yamalārjunabhettā, yogaśāyī, yogidhyeya, yogī, ratnada, ratnahartā, rathastha, rasajña, rūpada, rūpadraṣṭā, rūpī, lambauṣṭha, lalita, vaktavya, vaktā, vaḍavāmukha, vandita, vara, varada, varaprada, varuṇādhipa, vareṇya, vareśa, varṇavān, varddhiṣṇu, vaṣaṭkāra, vaṣaḍ, vākyagamya, vākyavit, vākstha, vācaka, vācā agrāhya, vācya, vāditram, vādya, vibhu, viyatpara, virāṭ, virūpa, viśālākṣa, viśārada, viśruta, viśvarūpa, visargakṛt, vīrahā, vettā vākyam, vettā vyākaraṇa, vedakartā, vedaparipluta, vedarūpa, vedavit, vedāṅgavettā, vedeśa, vedya, vauṣaṭ, ṣaṅkhapāṇi, śambarāri, śaraṇya, śarīrabhṛt, śarmada, śārṅgapāṇi, śālagramanivāsī, śāsvata, śiti, śipiviṣṭa, śīlada, śīlasampanna, śuklavarṇa, śucimān, śuddha, śeṣaśāyī, śobhana, śauri, śravaṇa, śrīvatsāṅka, śrīmān, śreya, śrotavya, śrota, śrotrāgamya, saṁvarttaka, saṁvit, sakala, satyada, satyaparākrama, satyapāla, satyavit, satyasaṅkalpa, satyastha, satyayāḥ priya, satyeśa, sannābha, saṁrāṭ, sahasrakāra, sahasrapāt, sahāsraśīrṣa, sahasrānta, sādhyasiddha, sāmaga, sāra, sārathi, sārapriya, sārasvata, siddha, siddhavandita, siddhasādhya, siddhasiddha, siddheśa, sukarṇa sukalāpa, sukirīṭi, sukṛta, sukhada, sukharūpaka, sugrīva, sunakha, suparṇi, supāt, sumukha, surasundara, surādhyakṣa, surāsuranamaskṛta, suvarṇasya pradātā, suvarṇāḍhya, suvarṇāvayava, suṣuptistha, surasūkṣma, sustha, sūkṣma, saumyarūpa, stotā, sthānastha, sthānānta, sthūlāt sthūlatara, sparśayitā, sphaṭikasannibha, svacchanda, svaccharūpa, svapnavit, svapnastha, svarṇamekhalā, svāvākāśam, sthita, hayagrīva, Halāyudha, hastināśana, hastipa, hāsarūpa, Hiraṇyakaśiporhantā, Hiraṇyākṣavimardaka, hṛdīśvara, Hripravarttanaśīla.

8. Names describing Him as the sages and other great souls :—

Akrūra, Agastya, Aṅgirā, Atri, Aniruddha, Arjuna, Uddhava, Kārttavīrya, Gāṅgeya, Gautama, Janaka, Dattātreya, Devala,

Nanda, Parāśara, Pulastya, Pulaha, Pradyumna, Prahlāda, Bali, Bharata, Bhīma, Bhṛgu, Madhu, Manu, Māṇḍavya, Yājñavalkya, Lakṣmaṇa, Vasiṣṭha, Vyāsa, Śatrughna, Śambarāri (Pradyumna), Sugrīva, Svadhā, Svāhā.

9. Names related to His forms as Rāma

Kālaneminikṛntana, Kumbhakarṇapramardana, Kumbhendrajinnihantā, Kharadūṣaṇahantā, Bharata, Rāma, Rāvaṇasya pramardana, Lakṣmaṇa, Sītāpati, Sugrīva.

10. Names related to His forms as Kṛṣṇa

Akrūrapriya, Akrūrapriyavandita, Arjunasya priya, Uddhavasyeśa, Uddhavena vicintita, Kaṁsadānavabhettā, Kaṁsasya nāśana, Kṛṣṇa, Godhara, Gopa, Gopāla, Gopīnāṁ vallabha, Govarddhana dhara, Govinda, Cāṇūrasya pramardaka, Devakī putra, uttama, Devakyānandana, Nanda, Pārijātahara, Pūtanāyāḥ nihantā, Balabhadra, Bhīma, Muṣṭikasya vimardaka, Yādavānām hite rata, Rukmiṇyāh pati, Rukmiṇyāḥ vallabha, Rohiṇyāḥ priya, Vasudeva priya, Vasudevasuta, Vāsudeva, Vṛṣṇīnām pati, Sarvagopīsukhaprada.

11. Names describing His greatness in a negative way as free from one or the other defect :

Agnināvihīna, aghenaparivarjita, apānenavihīna, ākāśenavihīna, udakena vivarjita, udānena vihīna, karṇavarjita, kāmena varjita, kālavarjita, krodhena parivarjita, cakṣurindriyahīna, calācalavivarjita, cetasāvigata, jāgratsvapnasuṣupteḥ vihīna, jñeyahīna, ḍambhena vivarjita, duḥśīlaparivarjita, nirākāra, nirātaṅka, nirāśraya, nirnimitta, padbhyām vivarjita, pipāsāvarjita, prabodhena vihīna, prāṇena vivarjita, buddhyā vivarjita, manoh varjita, maraṇena vivarjita, mahattapovivarjita, māyayā vivarjita, mukhena vivarjita, rajo vivarjita, rāgena vigata, rūpavivarjita, lobhena vigata, vacasā parivarjita, vāgindriyavivarjita, vāyunā parivarjita, vikāraiḥ ṣaḍbhiḥ vivarjita, vyānena vivarjita, śabdena vivarjita, śokena rahita, samānena vivarjita, sarvakarma vivarjita, sarvadeha vivarjita sarvamudrāvivarjita, sarvarūpa vivarjita, sarvākāravivarjita, sparśena vihīna, hastendriya vihīna.

12. Names describing Him as embodying knowledge, vedas and other branches of knowledge :

Atharva, Ṛgrupa, Ṛgveda, daṇḍa, jñapti, dīpti, nirukta medhā, Yajurveda, vijñana, vedarūpa, vedeśa, sāṅkhya, sāma, sāmarūpī, Sāmaveda.

13. Names describing Him as embodying the conduct and rules and norms of life :

Kṣatriya, Kṣamā, gṛhastha, caturāśrama, jñānī, tapasvī, dayā, dharma, parākrama, pratyāhāra, brahmacārī, brāhmaṇa, bhakti, bhiṣak, yatna, vānaprastha, vaidya, vaiśya, śūdra, samnyāsa, samnyāsī, sattva, satya, samrāṭ.

14 Names describing Him as embodying the different aspects of the universe :

annarūpī, ahaṅkāra, upāya, karaṇa, kānti, kāraṇa, kārya, kriyā, kṣema, grāha, cañcala tamas, tīrtha, tīrthādibhūta, trikāla, trisandhyā, tretā, dāna, dvāpara, dhanya, dharma, nadī nānārūpa, parjanya, pātāla, puruṣa, prakṛti, pradhāna, pramāṇa, bala, bhakti, bhartā, bhava, bheda, makharūpa, megha, meru, mokṣa, yajña, yatirūpī, rajas, lakṣaṇa varṇa, varṣa, vāditra, vedarūpa, śarat, śilpa, śukha, suśuptī, stuti, svapna, svarga, hāsarupa.

15. Names describing Him as being everything :

sakala, sarva, sarvaśca jagatodhāma, sarvakarma vivarjita, sarvakāraṇakāraṇa, sarvaga, sarvagoptā, sarvagopīsukhaprada, sarvajvaravināśana, sarvada, sarvadarśī, sarvadevanamaskṛta, sarvadevasvarūpadhṛk, sarvadehavivarjita, sarvadhyeya, sarvaniṣṭa, sarvapa, sarvapūjya sarvabhūtahṛdisthita, sarvabhṛt, sarvamitra, sarvavarṇa, sarvavit, sarvaśāstra viśārada, sarvasya kṣobhaka, sarvasya jagato mūla, sarvasya pati, sarvādhyakṣa, sarva (a) dhyāya, sarvānugrahakṛddeva sarveśa, sarveśvareśvara, sarveṣām kāraṇa.

Other stotras in GP

It is not as if in the *VSN* alone the stotras in *GP* are influenced by the one in *Mbh.* It will be appropriate to notice immediateiy after the *VSN.* a hymn to Viṣṇu in the very beginning of the *GP* ch. 2. Śl. 12ff. This is modelled after Bhīṣmastavarāja as it is called occurring in the Śāntiparvan of Mbh. Ch. 47 (Gorakhpur edn.). The *BS.* is equally well-known and widely recited like the *VSN.* Naturally it has also had its impress on the Viṣṇu hymns in the *GP.* A comparative study of the 2 hymns in *GP.* ch. 2 and the BS. is now given.

GP.	Ch. 2		BS. (Ch. 47 in Mbh. Śanti)
	Śl. 5	...	Śl. 17
	16	...	21b-22a
	17bc	...	25
	18	...	26
	19 (with slight changes)	...	32
	20ab		34b-35a
	23 (except last pāda)		61

The Mṛtyvaṣṭakastotra, *GP.* I. 225 reminds us of a similar stotra found in the stotra collections. There is one Mahāmṛtyuñjayastotra (Bṛ. St. Ratnākara, N. S. Press, 1952, I. pp. 181-2), which is assigned to the Mārkaṇḍeyapurāṇa. Both the stotras have the same refrain 'kim no mṛtyuh kariṣyati'. It is difficult to say which is the earlier of the two but it is clear that one has influenced the other.

The stotra in *GP.* is addressed to Viṣṇu in the same way as the other stotras in *GP.* But the stotra said to be from Märk. Purāṇa is addressed to Śiva.

Viṣṇupañjara another hymn to Viṣṇu occurs in Ch. 13. Viṣṇu is involved here with various mantras to be present with His weapons and to protect the reciter. It is said that the *Pañjarastotra.* was imparted to Śaṅkara who in turn imparted it to Kātyāyanī. After receiving this, She was able to destory the demons *Mahiṣa* and *Raktabīja* and other enemies of gods (13, 12-14).

There are other stotras which have extended to not more than two or three verses. These we have not taken into account.

DHARMAŚĀSTRA AND NĪTISĀRA

Dharmaśāstra :

Besides the chapters on dharmaśāstra material such as ācāra dāna, āśauca etc., the *GP.* has also abstracts from the smṛti texts-namely Yājñavalkya and Parāśara.

The text extracted from Yāj. in *GP*, (chs. 93-106) has been examined in detail by P. V. Kane[1], comparing the text in *GP* with the Cs of Viśvarūpa and Vijñāneśvara in fixing the date on the chs. in *GP* as representing an intermediate stage of readings between Viśvarūpa and Vijñāneśvara.

Dr. H. Losch's[2] view that the smṛti chs. in *GP* represents the orginal version of Yāj has been criticised by Dr. Meyer[3] and later by Kane[4], explaining the absence of Vyavahāra section. The latter has said that the *GP* was concerned more with purely religious matters and so omitted the rather secular ch. on vyavahāra.

A comparative table of the corresponding chs. and verses in the Yāj and GP has been prepared, but it has not been included here.

Ch. 107 on Parāśara smṛti in GP. summarises the whole text of Parāsara in 38 verses. Unlike in the case of chs. of *GP* on Yāj., there are many changes in the ślokas of *GP.* ch. on Parāśara because of its brief reproduction.

Besides the above there are some verses from Manusmṛti e. g., *GP.* I. ch. 113. Śls. 61-62, ch. 115. Śl. 63. ch. 229 Śl. 15.

The description on the vratas occupies an important place in the *GP.* (chs. 116-137).

The following vratas are treated here : Durgāṣṭamī (116), anaṅgatrayodaśī (117), Akhaṇḍadvādaśī (118), Agastyārgyavrata (119), Rambhātṛtīyā (120), Cāturmāsya (121), Māsopavāsa (122),

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1. See HDS. I. pp. 173-75 and *ibid.*, Additions and corrections p. viii.
2. See his monograph Die Yājavalkyasmṛti un Beitrag zur Quellenkunde des Indischen Rechts., Leipzig, 1927.
3. Review of Meyer's criticism in IHQ. V. (1929) p. 368. (Gezets buch und Purāṇa).
4. HDS. I. Additions and corrections p. viii.

The proper period for the observance of these vratas and other salient features regarding these have been provided elsewhere in this thesis.

It has not been possible to fix any one Purāṇa as the source of the *GP.* account of the vratas which seem to have been derived from different sources.

In addition to these vratas, described in the pūrvakhaṇḍa in *GP.* the Brahmakāṇḍa a later eddition describes in detail an observance known as Marigandhāṣṭami[1]. This has not been discussed by anyone so far. It deals with the worship of Marigandhā on aṣṭami, It consists of weaping the *haridrācūrṇa* putting thread on one's neck and worship of dīpastambha.

Nītisāra

The similarity between the Nītisāra (Bṛhaspatisaṁhitā) in *GP.* I. chs. 108-115 and Cāṇakyarājanītiśāstra was first noticed by Johan van Manen[2], Haraprasad Shastri[3] and others. The first mentioned scholar has stated that the Cāṇakyarājanītiśāstra is an elaboration or modification of another nīti collection which under the name Nītisāra occurs in the *GP.* The Nītisāra in *GP.* is shorter than Bhojarāja's collection of 390 ślokas as also their sequence and division into adhyāyas are identical in both the *GP.* and Bhoja collections. But, Ludwig Sternbach[4] has shown that out of the 390 verses forming the Bṛhaspatisaṁhitā, 334 are identical with one of the texts in the different manuscripts, of Cāṇakyarājnītiśāstra, 11 are found in other versions of the same, 5 other verses are found in other Sanskrit works and only 36 which have not been traced elswhere remain as *GP*'s own. The same scholar[5] has shown later that only 54 verses remain as GP's own.

A social, political and cultural study of the Nītisāra in GP. has been made by Ramachandra G. Tiwari[6]. Chintaharan Chakravarti[7] has written on the date of the niti section in *GP.*

1. GP. III. ch. 28. Śls. 89-90 (Veṅk. edn.).
2. Introduction to Cāṇakyarājanītiśāstra, Calcutta Oritental Series 2.
3. Descriptive catalogue of Mss. in Asiatic Society Bengal Vol. V. No. 4008.
4. Purāṇa VI. 1. pp. 114-129 and ABORI. XXXVII. p. 69.
5. Cāṇakya-nīti-text-traditian Vol. I. pt. ii. Intro. pp. XXXVIII-LVII and CXXVIIII. See also his concordance (pp. LXXIV-CV) of the verses found in GP. and different texts of Cāṇakyaślokas.
6. J. of Ind. Hist. 38 (1960) pp. 139-165.

The Pretakalpa

This section dealing with the experiences of the soul after death and connected matter has already been dealt with above in the chapter on Textual problems and textual criticism. The contents of this section has also been given in the chapter giving a detailed account of the contents of the *GP*.

Vyakaraṇa and Chandas

Grammar

Chapters 203-204 of Pūrvakhaṇḍa give a very brief account of grammar. The concluding verse of ch. 202 says that the treatment would represent the Kaumara grammar: अतो व्याकरणं वक्ष्ये कुमारोक्तञ्च शौनक । In the opening verse of the next ch. beginning the treatment of Vyākaraṇa says that it is a brief exposition given to Kātyāyana.—अथ व्याकरणं वक्ष्ये कात्यायन समासतः । The name Kaumāra or Kalāpa in this system of grammar refers to the association of Lord Kumāra with it and the devising of the system is usually associated with Sarvavarman. But the text as it is together with its supplement associates Kātyāna-Vararuci also with its 4th ch. on Kṛt. A commentary is also ascribed to Vararuchi[1]. The Pāli grammar of Kaccāyana is also significant to note that it is based on Kātantra. In the story about the origin of grammar in the opening chs. of the Kathāsaritsāgra also shows the connection of Kātyāyana with pre-Pāṇinian grammar.[2]

Ch. 203 just puts into anuṣṭubh verses the sutras of Kātantra and the next ch. deals with sandhi, samāsa, taddhita, subanta and tiṅanta all in a extremely abbreviated form. The account closes with the statement that Kātyāyana learnt from Kumāra and dealt with it in extenso—कात्यायनः कुमारस्तु श्रुत्वा विस्तरं अब्रवीत् ।

It is interesting to note that the brief account in Agni in chs. 349-359, the same frame work of Kumāra or Skanda imparting it to Kātyāyana is found although the account in Agni is of greater length. 348.28—कात्यायनं स्कन्द आह यत्तद्व्याकरणं वदे, 349.1—कात्यायन विबोधाय, 351.1—स्कन्द उवाच—कात्यायन बदामि ते and so on.

1. See NCC. III. p. 314.
2. See V. Raghavan, A Comprehensive History of India, ch. XX (B). p. 637.

Metrics

As already noted the section on metrics which comprises 6 chs. is found only in Veṅk.[1] and Vaṅga[2] edns. The text[3] mentions Piṅgala. It may also be noted that of the title Ṣaḍadhyāyī this has also a separate manuscript existence[4]. From the way in which the text begins with a regular maṅgalaśloka and the declaration of the intention to deal with metrics—वासुदेवं गुरुं नत्वा गणं शम्भुं सरस्वतीम्—it has all the appearance of a short independent text on metres. After a brief description of Guru, Laghu, Yati, Viccheda, the classification into sama, ardhasama and viṣama the text deals with the following metres—Äryā and its varieties, Vaitālīya, Aupacchandasika, Āpātalikā, Pathyāvakra, Vipula, Viśloka, Vānavāsika, Citra, Padakulaka, Śikhā ;

The samavṛttas—Madalekhā (Uṣṇik chandas); Citrapadā, Vidyunmālā, Māṇavaka, Haṁsaruta, Samānika, Pramāṇikā (Anustubh chandas); Halamukhī, Śiśubhṛta (Bṛhati), Paṇava, Mayūrasāriṇī, Rukmavatī, Matta, Manoramā, Upasthita (Paṅktichandas); Indravajra, Upendravajra, Upajāti, Sumukhī, Dodhaka, Śālinī, Vatormī, Śrī, Bhramaravilāsita, Rathoddhatā, Svāgata, Vṛtta, Subhadrikā, Sikhaṇḍita (Triṣṭubhchandas): Candravartma, Vaṁśastha, Indravaṁśa, Toṭaka, Drutavilambita, Puṭa, Muditavadanā, Kusumavicitra, Jalodhatagati, Sragviṇī, Bhujaṅgaprayāta, Priyamvadā, Maṇimālā, Sannidrā, Lalitā, Pramitākṣara, Ujjvalā, Vaiśvadevī, Jaladharamālā, Kṣamavṛtta, Praharṣiṇī, Rucira, Mattamayūra, Mañjubhāṣiṇī, sunandini, Candrikā, Asambādhā, Aparājitā, Praharaṇakalikā, Vasantatilaka, Siṁhonnatā, Induvadanā, Sukeśara (Śarkarī), Śaśikalā, Sraksrā, Mālinī, Prabhadraka, Citralekhā, (Atiśarkarī); Vāṇinī (Aṣṭi); Śikhariṇī, Pṛthvī, Vaṁśapatraptita, Hariṇī, Mandākrāntā, Naroddaṭaka, Kokilaka, Kusumatalatā (Dhrti); Meghavisphūrjita, Śārdūlavikriḍita (Atidhṛti); Suvadanā (kṛti); Sragdharā (Prakṛti); Bhadraka, Lalita, Mattākrīḍā (Vikṛti); Tanvī (Saṅkṛti); Krauñcapadā (Atikṛti); Bhujaṅgavijrmbhita (Utkṛti); Arddhasamavṛttas—Upacitra, Drutamadhyā, Vegavatī, Bhadravirāṭ, Ketumatī,

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1. chs. 207-212.
2. chs. 211-216.
3. Venk. edn. ch. 209. Śls. 12. 28 ; ch. 210 Śl. 5.
4. Oriental Institute, Mysore (Cat. 1922, p. 295).

Ākhyanakī, Viparītākhyānaka, Vāṇmati; Viṣamavṛttas—Padacaurūrdhva—Āpīḍa, Kalikā, Lavalī, Udgatā Saurabhaka, Lalita, Upasthitapracupita; Ārṣabha, Śuddhavirāṭ.

There are some discrepencies in the definition of a few metres—Vātormī, Śrī, Priyamvadā, Sunandinī, Candrikā, Citralekhā, Vaṅiśapatrapatita, Suvadana. But these may be due to the defects of manuscript.

Medicine

In the section on medicine forming chs. 146-202 in the Chowk. edn., the *GP* treats of the diagnosis and treatment of different diseases (chs. 146-193), some mantras to cure certain diseases and to remove poison (chs. 194-198) prognostication relating to good or bad things (ch. 199), control of vāta (wind) one of the humours of the body (ch 200), a single chapter (ch. 201) on Aśvāyurveda with few verses at the end on Hastyāyurvada (Gajāyurveda) and a chapter giving a living a list of the herbs. On the Hidānasthāna in *GP*, Kirfel[1] is understood to have written.

It has been shown[2] that there is some identity between the Nidānasthāna in GP and the same in Aṣṭāṅgahṛdaya of Vāgbhaṭa II. The first 10 chs. of the medical section of *GP* has been examined[3], comparing them with corresponding 6 adhyāyas of the Nidānasthāna in the Aṣṭāṅgahṛdaya, pointing out changes brought in the text of *GP*.

Following Hoernle[4] it is held[5] that the medical chapters of *GP* could not have been incorporated until 8th or 9th century.

The source of chs. on treatment of diseases could not yet be said with certainty.

In addition to the above mentioned chs. the Veṅk. edn. of *GP* has two more chs. (chs. 202 and 203 in Veṅk. edn.). The first one deals with prescriptions for different ailments and the second on veterinary science (especially cattle).

1. Richard Garbe Com. Vol. pp. 102–108. I have not been able to use this.
2. S. B. Chaudhuri and S. C. Banerjee IHQ. VI. (1930). p. 556.
3. See Journal of Ori. list M. S. Uni., Baroda XV (1965) pp. 488–508.
4. Medicine of Ancient India, JRAS. 1909. p. 882.
5. Same as f. n. 2 above (S. B. Chaudhuri and S. C. Banerjee IHQ. VI. (1930). p. 557.

Jyotiṣa (Astrology)

Chs. 59 –62 in the *GP* are devoted to Jyotiṣaśāstra. This section first describes in brief the presiding deities of the 27 constellations, the eight yoginīs stationed at different quarters on particular tithis (the days of the fortnight) on which no fourney should be undertaken, the three-fold classification of constellations and their effects, combinations of constellations and tithis which are auspicious and inauspicious. The next ch. deals with the length of the periods (daśas) of each planet and the regions represented by them in the Zodiac.

The text next passes on to prognostication relating to travel and sets forth a mystic diagram to prognosticate events good or bad.

The nextch describes the tweleve avasthās or the changes which moon undergoes and their respective effects, the purposes for doing which particular tithis and constellations are propitious.

The last ch. in the section deals with the division of the day, the effects of the birth in particular zodiacal signs in the case of women, the narration of the individual characteristics of the planets and the work one can undertake to do when one of the planets is in the respective zodiacal signs.

It is appropriate to mention here the subject related to the above which *GP* deals with in different other places, where it gives different types of prognostication—1) by drawing a mystic diagram (chs. 60. Śls. 17-22 and ch. 199) 2) from the course of the flow of wind in one of the three nāḍīs in the body (chs. 67 and 200).

The one described in ch. 199 based on drawing figures of dhvaja etc., is also available in other separate texts which deal with this theme.

The second one based on the movement of wind in the body is found to be described in works known as Svarodaya or Pavanavijayasvarodaya. A text on the subject of Svarodaya is available in L. 484 in 9 sections. The *GP* should have borrowed from a text of this type. But it is not possible to identify exactly the text used by *GP*.

Sāmudrika (Physiognomy)

As in the case of the Agni (chs. 243-44) and Bṛ. Saṁ. (chs. 67-69) the *GP* also has a section on Physiognomy comprising chs. 63-65. When these texts are compared it shows that the text in *GP* is quite different from those in the two other works mentioned above. Though a few ślokas from this section in *GP* could be traced in Bṛ. Saṁ., the remaining ones have no correspondence to what we find in the other two texts.

This section in *GP* first deals with the physiognomy of men (kings) in ch. 63 and in the next with the physiognomy of women (queens). The third and the last deals with the remaining ideas of sāmudrika in general.

Ratnaparīkṣā (Lapidary science)

The section on lapidary art in the *GP*. comprising chs. 68-80 deserves a special notice. This section is comparatively longer than it is available in some other Purāṇas[1]. Apart from this there are some other texts like Yuktikalpataru and Bṛhatsaṁhitā. While the former[2] extracts verses on lapidary art from *GP* as well as from other Purāṇas, the treatment in Bṛ. Saṁ. (chs. 79-82) which is short is evidently original.

L. Finot[3] was the first to present a comparative study of different texts on lapidary science. From his study we know the following : what is found in *GP* is just the text found in the name of Buddhabaṭa, but without his name. It is said that the treatment of Ratnaparīkṣā by Buddhabhaṭa, deserves a special consideration as the language is relatively correct, metres[4] varied and numerous. Making a comparison of Ratnaparīkṣā and Bṛ. Saṁ., Finot[5] concludes that the two are independent of one another and that there was an ancient Ratnaśāstra before the 6th century, from which the two have borrowed. It has also been shown that the system of treatment in Ratnaparīkṣā is different from that in Agastimata.

1. e.g. Agni ch. 246. an enumeration of the different gems in 15 ślokas.
2. A concordance of ślokas extracted from *GP* in Yuktikalpataru with those of *GP* ślokas has been prepared and not included here.
3. les lapidaries indiens, Paris, 1896; besides this, the text is available separately in print such as the one Ratnasastra, in Madras Govt. Ori. Ser. LXXVIII (1951).
4. See, Finot, p. LVII.
5. See, ibid. p. IX.

APPENDIX—1

EXTRACTS IN GARUḌAPURĀṆA FROM WORKS ON DHARMA—YĀJÑAVALKYASMṚTI AND PARĀŚARASMṚTI COMPARED WITH THEIR RESPECTIVE SOURCES.

	GP.	YĀJ.
Ch. 93		Ācāra, Upodghāta (Prakaraṇa 1). pp. 2-4
v.	3a	2a
	3b	3a
	4a	3b
	4b	} 4
	5	
	6	5
	7	6
	इष्टाचारो दमोऽहिंसा दानं स्वाध्यायकर्म च ।	इज्याचारदमाहिंसा दानस्वाध्याय कर्मणाम् ।
	अयञ्च परमो धर्मो यद्योगेनात्म- दर्शनम् ॥ 8	अयं तु परमो धर्मो यद्योगेनात्म- दर्शनम् ॥ 8
	चत्वारो वेदधर्मज्ञाः परास्त्रैविद्यमेव वा ।	चत्वारो वेदधर्मज्ञाः पर्षत्त्रैविद्यमेव वा ।
	सव्रते यत्स्वधर्मः स्याद् देवाराध्यात्म- वित्तमः ॥ 9	सा ब्रूते यं स धर्मः स्यादेको वाऽ- ध्यात्मवित्तमः ॥ 9
		Brahmacāri (Pra. 2) pp. 4-13
	10	10
	11	11
	12	12
	13	13
Ch. 94		
	1	14
	2	15
	3	16
	4	17

GP.	YĀJ
5	18
6	19
मुखानि 7	20 खानि
8	21
9	22
10	23
11	24
12	25
13	26
सर्वं, अस्य, अपरान् 14	27 लब्धं, तस्य, आचरेत्
15	29
16	30
17	31
18	32
मधु मांसं तथा स्विन्नं इत्यादि परिवर्जयेत् 19a	33 मधुमांसाञ्जनोच्छिष्ट-शुक्तस्त्रीप्राणिहिंसनम्। भास्करालोकनाश्लील-परिवादादि वर्जयेत्॥
19b, 20a, 20b, 21a,	34a, 34b, 35a, 35b.
21b, 22a	36
22b, 23a	37
23b, c	38
24, 25, 26,	39, 40, 41.
यजुः साम पठेत्तद्वदथर्वाङ्गिरसं द्विजः।	यजूंषि शक्तितोऽधीते योऽन्वहं घृतामृतैः।
सन्तर्पयेत् पितॄन्देवान्सोऽन्वहं हि घृतामृतैः॥ 27	प्रीणाति देवानाज्येन मधुना च पितॄंस्तथा॥
	स तु सोमघृतैर्देवांस्तर्पयेद्योऽन्वहं पठेत्। सामामि तृप्तिं कुर्याच्च पितॄणां मधुसर्पिषा॥
	मेदसा तर्पयेद् देवानथर्वाङ्गिरसः पठन्। पितॄंश्च मधुसर्पिर्भ्यांमन्वहं शक्तितो द्विजः॥ 42-44
वेदवाक्यं पुराणञ्च नाराशंसीश्च गाथिकाः।	वाकोवाक्यं पुराणं च नाराशंसीश्च गाथिकाः।

GP.		YĀJ
इतिहासांस्तथा वेदान्-		इतिहासांस्तथा विद्याः शक्त्याधीते हि
योऽधीते शक्तितोऽन्वहम् ॥	28	योऽवन्वहम् ॥ 45
सन्तर्पयेत्पितॄन्देवान्		मांसक्षीरौदनमधुतर्पणं स दिवौकसाम् ।
मांसक्षीरौदनादिभिः ।		करोति तृप्तिं कुर्याच्च पितॄणां
ते तृप्तास्तर्पयन्त्येनं		मधुसर्पिषा ॥ 46
सर्वकामफलैः शुभैः ॥	29	ते तृप्तास्तर्पयन्त्येनं सर्वकामफलैः
		शुभैः । 47a
	30a	47b
भूमिदानस्य तपसः		त्रिर्वित्तपूर्णपृथिवीदानस्य फलमश्नुते ।
स्वाध्यायफलभाग् द्विजः	30b	तपसश्च परस्येह नित्यस्वाध्याय-
		वान्द्विजः ॥ 48
तद्भावे	31	49 तदभावे.
साधयेत्	32	50 साधयन्

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गुरवे च धनं दत्त्वा स्नात्वा च		गुरवे तु वरं दत्त्वा
तदनुज्ञया	1b	स्नायीत तदनुज्ञया 51a
समापितब्रह्मचर्यो लक्षण्यां		अविप्लुतब्रह्मचर्यो
स्त्रियमुद्वहेत् ।		लक्षण्यां स्त्रियमुद्वहेत् ।
अनन्यपूर्विकां कान्तां		अनन्यपूर्विकां कान्तां
असपिण्डां यवीयसीम् ॥	2	असपिण्डां यवीयसीम् ॥ 52
	3	53
द्विपञ्चनवविख्यात्		दशपूरुष विख्यातात्
श्रोत्रियाणां महाकुलात् ।		श्रोत्रियाणां महाकुलात् ।
सवर्णः श्रोत्रियो विद्वान्		स्फीतादपि न सञ्चारि-
वरो दोषान्वितो न च ॥	4	रोगदोषसमन्वितात् ॥ 54
शूद्रा, न यत्	5	56 शूद्रात्, नैतत्
अनुपूर्वेण, विशाद्भार्यां वा	6	57 अनुपूर्व्येण, विशां भार्यां स्वा
	7	58
यज्ञस्थाय, गोयुगं	8	59 यज्ञस्य, गोद्वयं
	9	60
कन्यकाच्छलात्	10	61 कन्यकाछलात्
	11	—

GP.	YĀJ	
12	62	
13	63	
एषां 14	64	गम्यं तु
सुदुष्टां तु परित्यजेत् 15	65a	
	66b	दूषयंस्तु मृषा शतं।
अपुत्रीं, सगोत्रे 16	68	अपुत्रां, सगोत्रो
17	69	
कृत, 18	70	हृत
तासां, सर्वदा मेध्यो 19	71	आसां, सर्वमेध्यत्वं
ऋतेऽशुद्धे त्यागं करोति / या 20	72	ऋतौ शुद्धिः, त्यागो विधीयते
वधे,		वधादौ,
सुरापी व्याधिता द्वेष्ट्री	73a	× × धूर्ता वन्ध्यार्थघ्न्य ×
विहर्त्तव्या प्रियंवदा।		अधिविन्ना तु भर्त्तव्या
भर्त्तव्या चान्यथा ह्येन	74a	महदेनोऽन्यथा भवेत्
ऋषयो हि भवेन्महत् ॥ 21		
यत्राविरोधो दम्पत्यो-		यत्रानुकूल्यं दम्पत्यो-
स्त्रिवर्गस्तत्र वर्द्धते। 22a	74b	स्त्रिवर्गस्तत्र वर्द्धते।
···या··· 22b	75a	···वा···
23a	75b	
शुद्धां त्यजंस्तृतीयांशं		त्यजन्दाप्यस्तृतीयांशं
दद्यादाभरणं स्त्रियाः ॥ 23b	76b	अद्रव्यो भरणं स्त्रिया॥
24a	77a	
·····तासु····· 24b	79a	···तस्मिन्···
ब्रह्मचारी च····· 25a	79b	···ब्रह्मचार्येव···
·····कामान्····· 25b	80a	···क्षामां···
लक्षण्यं जनयेद्देवं	80b	सुस्थ इन्द्रौ सकृत्पुत्रं
पुत्रं रोगविवर्जितम् ॥ 26a		लक्षण्यं जनयेत्पुमान् ॥
26b	81a	
यतस्ततः 27a	81b	यतः स्मृताः।
27b	82a	
28a	82b	
28b	83a	
श्वश्रूश्वशुरयोः कुर्यात्-		कुर्याच्छ्वश्वशुरयोः पाद-
पादयोर्वन्दनं सदा। 29a	83b	वन्दनं भर्तृतत्परा।

GP.		YĀJ
क्रीडाशरीरसंस्कार·····	29b	84a क्रीडां शरीरसंस्कारं····· ।
	30a	84b
रक्षेत्कन्यां पिता बाल्ये		
यौवने पतिरेव ताम् ॥	30b	
वार्द्धक्ये रक्षते पुत्रो		
ह्यन्यथा ज्ञातयस्यथा ।		
पतिं विना न तिष्ठेत		
दिवा वा यदि वा निशि ॥	31	
ज्येष्ठां धर्मविधौ कुर्यान्		
न कनिष्ठां कदाचन ।	32a	
दाहयेदग्निहोत्रेण		दाहयित्वाग्निहोत्रेण
स्त्रियं वृत्तवतीं पतिः ॥	32b	89a ····· ॥
अविलम्बितः ।	33a	89b ·····अविलम्बयन् ॥
हिता भर्त्तुर्दिवं गच्छेत्-		
इह कीर्तिरवाप्य च ॥	33b	

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विप्रान्मूर्द्धाभिषक्तो हि		विप्रान्मूर्धावसिक्तो हि
क्षत्रियार्थां विशः स्त्रियाम् ।	1b	91a क्षत्रियायां विशः स्त्रियाम् ।
जातोऽम्बष्टस्तु शूद्रायां		अम्बष्टः शूद्रयां निषादो
निषादः पर्वतोऽपि वा ।	2a	91b जातः पारशवोऽपि वा ।
माहिष्यः क्षत्रियाज्जातो		वैश्या शूद्रयोस्तु राजन्यान्-
वेश्यायां म्लेच्छसञ्ज्ञितः ।	2b	92a माहिष्योग्रौ सुतौ स्मृतौ ।
शूद्रायां करणो वैश्यात्		वैश्यात्तु करणः शूद्रयां
विद्वानेष विधिः स्मृतः ।	3a	92b विन्नास्वेष विधिः स्मृतः ।
···वैदेहक···	3b	93a ·····वैदेहिकः·····
शूद्राज्जातस्तु चाण्डालः		शूद्राज्जातस्तु चण्डालः
सर्ववर्णविगर्हितः ।	4a	93b सर्वधर्मबहिष्कृतः ।
क्षत्रियायां मागधो वैश्यात्		क्षत्रिया मागधं वैश्यात्-
शूद्रा क्षेत्रावमेव च ।	4b	94a शूद्रात्क्षत्तारमेव च ॥
शूद्रयामयोगवं·····।	5a	94b शूद्रादायोगवं ····· ।
	5b	95a

GP.		YĀJ	
असंस्तुतास्तु वै ज्ञेयाः·····।	6a	95b	असत्सन्तस्तु विज्ञेयाः·····।
जात्युत्कर्षाद् द्विजो ज्ञेयः			जायुत्कर्षो युगे ज्ञेयः
सप्तमे पञ्चमेऽपि वा।	6b	96a	सप्तमे पञ्चमेऽपि वा।
·····पूर्ववच्चोत्तरावरम्।	7a	96b	·····पूर्ववच्चाधरोत्तरम्।

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	7b	97a	
दानकालाहृते···वैवाहिकाग्निषु	8a	97b	दायकालाहृते···वैतानिकाग्निषु।
	8b	98a	
	9a	98b	
हुत्वाग्नौ ·····।	9b	99a	हुत्वाग्नीन् ·····।
	10a	99b	
योगक्षेमादिसिद्ध्यर्थ-			उपेयादीश्वरं चैव
मुपेयाश्वरं गृही।	10b	100a	योगक्षेमार्थसिद्धये।
	11a	100b	
वेदानथ·····।	11b	101a	वेदाथर्व·····।
·····अनुसिद्ध्यर्थं·····।	12a	101b	·····प्रसिद्ध्यर्थं·····।
	12b	102a	
	13a	102b	
देवेभ्यस्तु हुतं चाग्नौ			देवेभ्यश्च हुतादन्नात्
क्षिपेद्भूतबलिं भवेत्	13b	103a	शेषाद्भूतबलिं हरेत्॥
·····भूमौ च·····	14a	103b	·····भूमौ श्व·····।
	14b	104a	
·····अन्वहं·····पचेच्च·····	15a	104b	···सततं·····पचेद्·····।
	15b	105a	
·····अतिथिकृत्यांश्च·····	16a	105b	·····अतिथिभृत्यांश्च·····।
	16b	×	
	17a	×	
·····चैव भुज्यते	17b	106a	·····अश्नता तथा।
	18a	106b	
अतिथिभ्यस्तु वर्णेभ्यो			अतिथित्वेन वर्णानां
देयं शक्त्यनुपूर्वशः।	18b	107a	देयं शक्त्यानुपूर्वशः।

GP.		YĀJ	
अप्रणम्योऽतिथिः सोऽय-		अप्रणोद्योऽतिथिः साय-	
मपि नात्र विचारणा ।	19a	मपि वाग्भूतृणोदकैः ।	107b
		Even if he comes in the evening, not to be said no.	
संहृत्य····· ।	19b	सत्कृत्य····· ।	108a
आगतान्भोजयेत्सर्वान्		भोजयेच्चागतान्काले	
महोक्षं श्रोत्रियाय च ।	20a	सखिसंबन्धिबान्धवान् ॥	108b
		महोक्षं वा महाजं वा	
		श्रोत्रियायोपकल्पयेत् ।	109a
·····त्वर्च्या·····	20b	···· त्वर्ध्या ····· ··· ।	110a
·····यः प्रत्युद्विग्नजः·····	21a	·····यज्ञं प्रत्युत्विजः····· ।	110b
·····प्रोक्तः·····	21b	·····ज्ञेयः ··· ····· ।	111a
	22a		111b
	22b		112a
	23a		112b
		अतिथिं श्रोत्रियं तृप्त-	
श्रोत्रियं वातिथिं तृप्त-		मासीमान्तमनुव्रजेत् ।	113a
मासीमान्तादनुव्रजेत् ।	23b		113b
	24a		
···हुत्वाग्नौ भोजनं ततः ।	24b	·····हुत्वाग्नींस्तानुपास्य च ।	114a
कुर्याद्भृत्यैः समायुक्तैः		भृत्यैः परिवृतो भुक्त्वा	
चिन्तयेदात्मनो हितम् ।	25a	नातितृप्त्याथ संविशेत् ।	114b
ब्राह्मे मुहूर्ते चोत्थाय		ब्राह्मे मुहूर्ते चोत्थाय	
मान्यो विप्रो धनादिभिः ।	25b	चिन्तयेदात्मनो हितम् ।	115a
वृद्धार्तानां समादेयः		वृद्धभारिनृपस्नात-	
पन्था वै भारवाहिनाम् ।	26a	स्त्रीरोगि वरचक्रिणाम् ।	
		पन्था देयो नृपस्तेषां	
		मान्यः स्नातश्च भूपतेः ॥	117
····दानादि·····	26b	·····दानानि····· ।	118a
	27a		118b
·····धर्मः ·····	27b	····· कर्म ····· ।	119a
·····पशु·····	28a	·· ····· पाशु ····· ।	119b
शूद्रस्य द्विजशुश्रूषा		शूद्रस्य द्विजशुश्रूषा	
द्विजो यज्ञं न हापयेत् ।	28b	× ×	120a

GP.		YĀJ	
·····संयमः ।	29a	122a	····· निग्रहः ।
दमः क्षमाऽऽर्जवं दानं·····।	29b	122b	दानं दमो दया क्षान्तिः·····।
	29c	123b	
·····य ·····			·····
स हि सोमं पातुमर्हति।	30a	124a	स हि सोमं पिबेद्द्विजः।
स्यादन्नं वार्षिकं तस्य			प्राक्सौमिकीः क्रियाः
कुर्यात् प्राक् सौमिकीं क्रियां।			कुर्याद्यस्यान्नं वार्षिकं भवेत्।
	30b	124b	
	31a	125a	
·····ग्रहणेष्टिश्च·····यत्नतः।	31b	125b	···आग्रयणेष्टिश्च···चैव हि।
	32a	126a	
हीनद्रव्यं·····	32b	126b	हीनकल्पं ·····।
	33a	127a	
यज्ञार्थलब्धं नादद्यात्			यज्ञार्थं लब्धमददत्
·····।	33b	127b	·····।
·····त्रैहिको ह्यस्तनोऽपि वा।	34a	128a	·····त्र्याहिकोऽध्वस्तानो-
			ऽपि वा।
	34b	128b	

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	35a	129a	
·····गोत्रेभ्यः ·····	35b	130a	·····याज्येभ्यः ·····।
दम्भहेतुकपाषण्ड-			दम्भहैतुकपाखण्ड-
बकवृत्तीश्च वर्जयेत्।	35c	130b	बकवृत्तींश्च वर्जयेत्।
·····नखैः ·····।	36a	131a	····· ····· नख ·····।
	36b	131b	
अप्रियं न वदेज्जातु			न संशयं प्रपद्येत
ब्रह्मसूत्री विनीतवान्।		132a	नाकस्मादप्रियं वदेत्।
देवप्रदक्षिणान् कुर्याद्			दाक्षायणी ब्रह्मसूत्री
यष्टिमान् सकमण्डलुः ॥ 37			वेणुमान्सकमण्डलुः।
			कुर्यात्प्रदक्षिणं देवं-
		133	ऋद्गोविप्रवनस्पतीन् ॥
····· भस्म ·····।	38a	134a	·····वर्त्म ····· ।

GP.		YĀJ.	
..... द्विजन्मनाम् ।	38b	134b	..... द्विजन्मनः ।
नेक्षेताग्न्यर्कं ..... ।	39a	135a	नेक्षेतर्कं न ..... ।
न मूत्रं पुरीषं वापि		135b/1	न च मूत्रं पुरीषं वा
स्वपेत् प्रत्यक्शिरा न च ।	39b	136b/2	स्वपेत्प्रत्यक्शिरा न च ।
.....विषाणि...न संक्षिपेत् ।	40a	137a	.....रेतांसि...न निक्षिपेत् ।
	40b	137b	
पिबेन्नाञ्जलिना तोयं ..... ।	41a	138a	जलं पिबेन्नाञ्जलिना ..... ।
.....कितवैः ..... च ..... ।	41b	138b	... धर्मघ्नैः .....वा..... ।
.....नदीतटम् ।	42a	139a	..... नदीतरम् ।
..... अङ्गारं ..... ।	42b	139b	..... अङ्गार ..... ।
	43a	140a	
	43b	140b	
.....च ।	44a	142a	..... वा ।
हस्ते च.....च ।	44b	142b	हस्तेन.....तु ॥
	45a	143a	
	45b	143b	
अनध्यायस्त्र्यहं प्रेते		त्र्यहं प्रेतेष्वनध्यायः	
..... ।	46a	144a	..... ।
.....स्वशाख...मृते ।	46b	144b	.....स्वशाखा.....तथा ।
.....निपातनात् ।	47a	145a	.....निपातने ।
.....त्वनिशं..... ।	47b	145b	.....द्युनिशं ..... ।
	48a	146a	
	48b	146b	
.....शूकरैः ।	49a	147a	.....मूषकैः ।
.....शुक्रपाते..... ।	49b	147b	.....शुक्रपाते..... ।
.....बाल..... ।	50a	148a	.....बाण..... ।
	50b	148b	
	51a	149a	
	51b	149b	
दिग्दाहे पांशुवर्षे च..... ।	52a	150a	पांशुवर्षे दिग्दाहे..... ।
	52b	150b	
.....गिरि..... ।	53a	151a	.....इरिण..... ।
	53b	151b	

GP.	YĀJ.	
		देवर्त्विक्स्नातकाचार्य-
वेदद्विष्टं तथाचार्यं		
राजच्छायां परस्त्रियम्। 54a	152a	राज्ञां छाया परस्त्रियाः।
.....उद्वर्तनानि च। 54b	152b	.....उद्वर्तनादि च।
55a	153a	
.....पादान्तानां.....। 55b	154b	..... पादाम्भांसि .....।
	154b	श्रुतिस्मृत्युदितं सम्यङ् नित्यमाचारमाचरेत्
श्रुतिस्मृत्युक्तमाचारं		आमृत्योः श्रियमाकाङ्क्षेत्-
कुर्यान्मर्मणि न स्पृशेत्। 56a	153b	न कंचिन्मर्मणि स्पृशेत्।
.....सुतं..... 56b	155b	.....पुत्रं.....।
		कर्मणा मनसा वाचा
आचरेत्सर्वदा धर्मं		यत्नाद्धर्मं समाचरेत्।
तद्विरुद्धं तु नाचरेत्। 57a		अस्वर्ग्यं लोकविद्विष्टं
मातापित्रतिथीत्युच्चैः	156	धर्म्यमप्याचरेन्न तु॥
विवादं नाचरेद् गृही। 57b		मातापित्रतिथिभ्रातृ-
		जामिसंबन्धिमातुलैः।
		वृद्धबालातुराचार्य-
	157	वैद्यसंश्रितबान्धवैः॥
		ऋत्विक्पुरोहितापत्य-
		भार्या दाससनाभिभिः।
		विवादं वर्जयित्वा तु
	158	सर्वांल्लोकान्जयेद्गृही॥
58a	159a	
स्नायान्नदीप्रस्रवण-		स्नायान्नदीदेवखात-
देवखातह्रदेषु च। 58b	159b	ह्रदप्रस्रवणेषु च।
वर्जयेत्परशय्यादि		परशय्यासनोद्यान-
न चाश्नीयादनापदि। 59a		गृहयानानि वर्जयेत्।
		अदत्तान्यग्निहीनस्य
	160	नान्नमद्यादनापदि॥
कदर्यं बद्धवैराणां		कदर्यबद्धचौराणां
तथा चानग्निकस्य च। 59b	161a	क्लीबरङ्गावतारिणाम्।
.....(वार्द्धस्य.....) 60a	161b	..... (वार्धुष्य) .....।
पात्रान्तरचिकित्सानां		चिकित्साकातुरक्रुद्ध—

GP.		YAJ.	
क्लीबरङ्गोपजीविनां ॥	60b	162a	पुंश्चलीमत्तविद्विषाम् ।
	61a	162b	अवीरास्त्रीस्वर्णकारः
शास्त्रविक्रयिणश्चैव			
स्त्रीजितग्रामयाजिनां ॥	61b		स्त्रीजितग्रामयाजिनाम् ।
			शस्त्रविक्रयिकर्मार-
		163a	तन्तुवायश्ववृत्तिनाम् ॥
	62a	164a	
पिशुनानृतिनोश्चैव			पिशुनानृतिनोश्चैव
सोमविक्रयिणस्तथा ।	62b		तथा चाक्तिकबन्धिनाम् ।
			एषामन्नं न भोक्तव्यं
		165	सोमविक्रयिणस्तथा ॥

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	63a	×	
न भोक्तव्यं ..... ।	63b	167a	अनर्चितं ..... ।
भक्तं ..... पतितोक्षितम् ।	64a	167b	शुक्तं ..... पतितेक्षितम् ।
..... पर्याप्तं ..... ।	64b	168a	..... पर्यायान्नं ..... ।
..... पाद ..... ।	64c	168b	..... पदा ..... ।
	65	166	
..... संभृतम् ।	66a	169a	..... संस्थितम् ।
..... नापि ..... ।	66b	169b	..... अपि ..... ।
.....स्त्रीणां			..... स्त्रैण-
पयश्च परिवर्जयेत् ।	67a	170b	मारण्यकमथाविकम् ।
.....मांसानि वर्जयेत् ।	67b	172a	..... प्रतुदटिट्टिभान् ।
.....बलाकवकटिट्टिभान् ।	68a	172b	..... सर्वांश्च ग्रामवासिनः ।
	68b	173b	
कुररं जालपादञ्च			कलविङ्कं सकाकोलं
खञ्जरीटमृगद्विषः ।	69a		कुररं रज्जुदालकम् ।
			जालपादान्खञ्जरीटान्-
		174	अज्ञातांश्च मृगद्विजान् ।
चाषान्मत्स्यान्नक्तपादान्			चाषांश्च रक्तपादांश्च
जग्ध्वा वै कामतो नरः ।	69b	175a	सौनं वल्लूरमेव च ।
बन्धुरं कामतो जग्ध्वा			मत्स्यांश्च कामतो जग्ध्वा

GP.		YĀJ.	
सोपवासस्त्र्यहं भवेत्।	70a	175b	सोपवासस्त्र्यहं वसेत्।
पलाण्डुलशुनादीनि			पलाण्डुं विड्वराहं च
जग्ध्वा चान्द्रायणञ्चरेत्।	70b		छत्राकं ग्रामकुक्कुटम्।
			लशुनं गृञ्जनं चैव
		176	जग्ध्वा चान्द्रायणं चरेत्॥
श्राद्धे देवान्पितॄन्प्रार्च्य			प्राणात्यये तथा श्राद्धे
खादेन्मांसं न दोषभाक्।	71a		प्रोक्षितं द्विजकाम्यया।
			देवान्पितॄन्समभ्यर्च्य
		179	खादन्मांसं न दोषभाक्॥
..... पशुरोमतः।	71b	180a	.....पशुरोमभिः।
	72a	180b	
मांसं संत्यज्य···ततो हरिम्।	72b	181	सर्वान्कामानवाप्नोति ··· ··· .....मांसविसर्जनात्॥

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	1a	× ×	
सुवर्णराजताब्जानां			सौवर्णराजताब्जानां-
शङ्खरज्ज्वादिचर्मणाम्।	1b		ऊर्ध्वपात्रग्रहाश्मनाम्।
			शाकरज्जुमूलफल—
		182	वासोविदलचर्मणाम्॥
पात्राणाञ्चासनानाञ्च ····।	1c	183a	पात्राणां चमसानां च···॥
उष्णाद्भिः स्रुक्स्रुवयोः			चरुस्रुक्स्रुवसस्नेह—
ध्यान्यानां प्रोक्षणेन च।	2a	183b	पात्राण्युष्णेन वारिणा।
			स्फ्यशूर्पाऽजिनधान्यानां
		184a	मुसलोलूखलाऽनसाम्॥
			प्रोक्षणं संहतानां च
		184b	बहूनां धान्यवाससाम्॥
तक्षणाद्दारुशृङ्गादेः			तक्षणं दारुशृङ्गास्थ्नां
यज्ञपात्रस्य मर्जनात्।	2b		गोबालैः फलसंभुवाम्।
			मार्जनं यज्ञपात्राणां
		185	पाणिना यज्ञकर्मणि॥
सोष्णैरुदकगोमूत्रैः			सोष्णैरुदकगोमूत्रैः
शुद्ध्यत्याविककौषिकम्।	3a	186a	शुद्ध्यत्याविककौशिकम्॥
भैक्ष्यं योषिन्मुखं पश्यन्			सगौरसर्षपैः क्षौमं

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पुनः पाकान्महीमयम् ।	3b	187a	पुनः पाकान्महीमयम् ।
		b	कारुहस्तः शुचिः पण्यं भक्षं योषिन्मुखं तथा ॥
	4a	189a	
भस्मक्षेपाद्विशुद्धिःस्याद्-			सलिलं भस्म मृद्वापि
भूशुद्धिर्मार्जनादिना ।	4b	189b	प्रक्षेप्तव्यं विशुद्धये ।
	5a	190a	
भस्माद्भिर्लोहकांस्याना-			भस्माद्भिः कांस्यलोहानां
मज्ञातञ्च सदा शुचि ॥	5b	190b	शुद्धिः प्लावो द्रवस्य तु ॥
.....गन्धलेपापकर्षणात् ।	6a	191a	.....शुद्धिर्गन्धादिकर्षणात् ।
.....गोतृप्तिदं..... ।	6b	192a	..... गोतृप्तिकृत् ..... ।
	7a	192b	
.....गौश्चैव वसुधानि च ॥	7b	193a	..... गौरध्वो वसुधानिलः ।
अश्वाजविप्रुषो मेध्यास्तथा च मलबिन्दवः ।	8a		अजाश्वयोर्मुखं मेध्यं न गोर्न नरजा मलाः । पन्थानश्च विशुध्यन्ति 194 सोमसूर्यांशुमारुतैः ॥ मुखजा विप्रुषो मेध्या- 195a तथाचमनबिन्दवः ।
..... रथ्याप्रसर्पणे ॥	8b	196a	.....रथ्योपसर्पणे ।
.....अन्यत्परिधाय च ।	9a	196b	.....विपरिधाय च ॥
	9b	×	
	10	×	
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	1a	×	
अन्येभ्यो ब्राह्मणाः श्रेष्ठाः तेभ्यश्चैव क्रियापराः ।	1b		सर्वस्य प्रभवो विप्राः श्रुताध्ययनशीलिनः । तेभ्यः क्रियापराः श्रेष्ठाः 199 तेभ्योऽप्यध्यात्मवित्तमाः ॥
ब्रह्मवेत्ता च तेभ्योऽपि पात्रं विद्यात्तपोऽन्वितम् ।	2a		न विद्यया केवलया तपसा वापि पात्रता । यत्र वृत्तमिमे चोभे

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		200 तद्धि पात्रं प्रकीर्तितम् ॥
..... धान्य	2b	201a ..... तिल ..... ।
	3a	202a
	3b	202b
	4a	203a
याचिते चापि .....तु शक्तितः ।	4b	203b याचितेनापि ... स्वशक्तितः ।
	5a	204a
	5b	204b
	6	×
	7	×
	8a	205a
.....तारयते..... ।	8b	205b ..... तारयति ..... ।
.....द्वौपादौ.....प्रदृश्यते ।	9a	207a ..... पादौ द्वौ...च दृश्यते ।
	9b	207b
	10a	208a
	10b	208b
	11a	209a
	11b	209b
	12a	×
भूदीपांश्चान्नवस्त्राणि सर्पिर्दत्वा व्रजेच्छ्रिच्यम् ।	12b	210a भूदीपाश्चान्नवस्त्राम्भः-तिलसर्पिः प्रतिश्रयान् ।
गृहधान्यच्छत्रमाल्य-वृक्षयानघृतं जलम् । शय्यानुलेपनं दत्त्वा स्वर्गलोके महीयते ॥	13	211 गृहधान्याभयोपान-च्छत्रमाल्यानुलेपनम् । यानं वृक्षं प्रियं शय्यां दत्त्वात्यन्तं सुखी भवेत् ॥
	14 15 16 17 18a	×
..... गन्धाः प्रत्याख्येया न वारि च ।	18b	.....मत्स्या गन्धाः पुष्पं दधिक्षितिः । मांसं शय्यासनं धानाः 214 प्रत्याख्येयं न वारि च ॥

GP.	YĀJ.	
19a	215a	
..... द्विस्तथा।	19b	215b .....तथा द्विषः।
देवातिथ्यर्चनकृते		देवातिथ्यर्चनकृते
पितृतृप्त्यर्थमेव च।	19c	गुरुभृत्यार्थमेव वा।
		सर्वतः प्रतिगृह्णीयाद्-
	216.	आत्मवृत्त्यर्थमेव च ॥

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1a	×	
.....पक्ष.....।	1b	217a .....पक्षो .....।
2a	217b	
2b	218a	
.....श्राद्धकालः प्रकीर्तितः।	2c	218b .....श्राद्धकालाः प्रकीर्तिताः।
अग्रो यः सर्वदेवेषु		अग्र्याः सर्वेषु वेदेषु
श्रोत्रियो वेदविद्युवा।	3a	219a श्रोत्रियो ब्रह्मविद्युवा।
तिथिज्ञाने च कुशलः		वेदार्थविज्ज्येष्ठसामा
.....त्रिसवर्णिकः।	3b	219b .....त्रिसुपर्णिकः।
..... जामाता		.....जामातृयाजि
आचार्य.....।	4a	220a .....।
	4b	220b
.....द्विजाः केचित्.....।	5a	221a .....तपोनिष्ठाः.....।
.....श्राद्धदेवताः।	5b	221a .....श्राद्धसंपदः।
	6a	222a
अवकीर्णादयो ये च		अवकीर्णी कुण्डगोलौ
ये चाचारविवर्जिताः।	6b	222b कुनखी श्यावदन्दकः।
अवैष्णवाश्चा ये सर्वे		
श्राद्धार्हा न कदाचन।	7a	×
निमन्त्रयेच्च पूर्वेद्युः		निमन्त्रयेत पूर्वेद्युः
द्विजैर्भाव्यं च संयतैः।	7b	ब्राह्मणानात्मवान्शुचिः।
		तैश्चापि संयतैर्भाव्यं
	225	मनोवाक्कायकर्मभिः ॥

GP.	YĀJ.
आचान्ताश्चैव पूर्वाह्णे	अपराह्णे समभ्यर्च्य
ह्यासनेषूपवेशयेत् । 8a	स्वागतेनागतांस्तु तान् ।
	पवित्रपाणिराचान्तान्-
	226 आसनेषूपवेशयेत् ॥
युष्मान्दैवे तथा पित्र्ये	युष्मान्दैवे यथाशक्ति
स्वप्रदेशेष्वशक्तितः । 8b	पित्र्येऽयुग्मांस्तथैव च ।
	परिस्तृते शुचौ देशे
	227 दक्षिणाप्रवणे तथा ॥
द्वौ दैवे प्रागुदक्पित्र्ये	द्वौ दैवे प्राक् त्रयः पित्र्य
त्रीण्येकञ्चोभयोः पृथक् । 9a	228a उदगेकैकमेव वा ।
.....मन्त्रं.....। 9b	228b .....तन्त्रं.....।
हस्तप्रक्षालनं...विष्टरार्थे... । 10a	229a पाणिप्रक्षालनं...विष्टरार्थं... ।
आवाह्य तदनुज्ञातो	आवाहयेदनुज्ञातो
विश्वेदेवा महानृचा । 10b	229b विश्वदेवास इत्यृचा ।
यवैरन्नं विकीर्याथ	यवैरन्ववकीर्याथ
.....। 11a	230a .....
11b	230b
.....हस्तेष्वेव.....। 12a	231a .....हस्तेष्वर्घ्यं.....।
गन्धं तथोदकञ्चैव	दत्त्वोदकं गन्धमाल्यं
धूपादींश्च पवित्रकम् । 12b	231b धूपदानं सदीपकम् ।
13a	232b
.....उशन्तः.....। 13b	233a .....हि उशन्तः.....।
.....तदनुज्ञातैः.....। 14a	233b .....तदनुज्ञातो.....।
14b	234b
.....संश्रवं ह्येषां.....। 15a	235a.....संस्रवांस्तेषां.....।
15b	235b
16a	236a
सव्याहृतिञ्च गायत्रीं	सव्यहृतिकां गायत्रीं
मधुवातेत्यृचस्तथा । 16b	239a मधुवाता इति तृचम् ।
17a	239b
..... नरः । 17b	240a .....अत्वरः ।
18a	240b
.....अन्नमन्वहम् । 18b	241a .....चैवानुमान्य च ।

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·····भूयो···अपि····।	19a	241b	·····भूमौ·····आपः···।
	19b	242a	
·····प्रदद्यात्·····।	20a	242b	·····दद्याद्वै·····।
·····दद्याच्च·····।	20b	243a	·····दद्यात्·····।
	21a	243b	
·····च·····।	21b	244a	·····तु·····।
·····पितृभ्यश्च·····।	22a	244b	·····प्रकृतेभ्यः···।
विप्रैरस्तु स्वधेत्युक्तो·····।	22b	245a	ब्रूयुरस्तु स्वधेत्युक्ते···।
प्रीयन्तामिति चाहैवं			विश्वेदेवाश्च प्रीयन्तां
विश्वेदेवा जलं ददत्।	23a	245b	विप्रैश्चोक्त इदं जपेत्।
	23b	246a	
·····मा व्यगमत्·····।	24a	246b	·····मा विगमत्·····।
इत्युक्तोऽपि प्रियं वाक्यं·····।	24b	247a	इत्युक्त्वोक्त्वा प्रिया वाचः···।
वाजे वाजे इति प्रीत्या·····।	25a	247b	वाजेवाज इति प्रीत·····।
यस्मिंस्ते संश्रवाः			यस्मिंस्तु संस्रवाः
·····निपातिताः।	25b	248a	·····निवेशिताः।
	25c	248b	
·····अनुस्तुत्य···पितृशेषितं।	26a	249a	···अनुव्रज्य···पितृसेवितम्।
ब्रह्मचारीं भवेत्तत्र			ब्रह्मचारी भवेत्तां तु
रजनीं भार्यया सह।	26b	249b	रजनीं ब्राह्मणैः सह।
एवं सदक्षिणं कुर्यात्			एवं प्रदक्षिणावृत्को
वृद्धौ नान्दीमुखानपि।	27a	250a	वृद्धौ नान्दीमुखान्पितॄन्।
···· मिश्राः पिण्डा यवैः श्रिताः।	27b	250b	···मिश्रन्पिण्डान्यवैःक्रियाः।
····· एकान्नैक ·····।	28a	251a	·····एकाघ्र्यैक·····।
आवाहनाग्नी ·····।	28b	251b	आवाहनाग्नौ ·····।
उपतिष्ठतामित्यक्षय्य-			उपतिष्ठतामक्षय्य-
स्थाने विप्रान्विसर्जयेत्।	29a	252a	स्थाने विप्रविसर्जने।
····· प्रब्रूयात्प्रोचुस्ते···स्वह।	29b	252b	·····इति वदेद्ब्रूयुस्ते स्मह।
····· मिश्रं ·····।	30a	253a	·····युक्तं·····।
	30b	253b	
	31a	254a	
	31b	254b	
	32a	255a	

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..... संवत्सरे द्विजः।	32b	255b	.....संवत्सरं द्विजे।
	32c	257a	
	33a	258a	
..... औरभ्र ..... ।	33b	258b	.....कौरभ्र..... ।
	34a	259a	
.....अपि तुष्यन्ति ..... ।	34b	259b	.....अभितृप्यन्ति..... ।
दद्याद्वर्षत्रयोदश्यां			तथा वर्षत्रयोदश्यां
मघासु च न संशयः।	35a	261b	मघासु च विशेषतः।
प्रतिपत्प्रभृतिष्वेवं			प्रतिपत्प्रभृतिष्वेकां
कन्यादीन्श्राद्धदो लभेत्।	35b	264a	वर्जयित्वा चतुर्दशीम्।
			cf. also. 262 $\frac{a}{1}$ and 263 $\frac{b}{2}$
.....निहतानां तु			.....तु हता ये वै
चतुर्दश्यां .....।	36a	264b	तेभ्यस्तत्र ..... ।
स्वर्गं ह्यपत्ययोगञ्च .....।	36b	265a	स्वर्गं ह्यपत्यमोजश्च..... ।
	37a	266b	
धनं विद्याञ्च वाक्सिद्धिं			धनं वेदान्भिषक्सिद्धिं
कुप्यं गोऽजाविकं तथा।	37b	267a	कुप्यं गा अप्यजाविकम्।
.....संप्रतीच्छति।	37c	267b	.....संप्रयच्छति।
.....कामी प्राप्नुयाद्..... ।	38a	268a	.....कामानाप्नुयाद्..... ।
	38b	×	
.....स्वर्गमोक्षसुखानि च।	39a	270a	.....स्वर्गं मोक्षं सुखानि च।
प्रयच्छति.....			प्रयच्छन्ति .....
प्रीत्या नित्यं पितामहः।	39b	270b	प्रीता नृणां पितामहाः।

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विनायकोपसृष्टस्य .....।	1a	272a	तेनोपसृष्टो यस्तस्य .....।
	1b	272b	
	2a	274b	
राजा राज्यं कुमारी च			तेनोपसृष्टो लभते
पतिं पुत्रञ्च गुर्विणी।	2b	275a	न राज्यं राजनन्दनः।
			कुमारी च न भर्तारं
		275b	अपत्यं गर्भमङ्गना।

GP.		YĀJ.	
नाप्नुयात्स्नपनं तस्य ..... ।	3a	277a	स्नपनं तस्य कर्तव्यं..... ।
....गन्धेन.....उत्सारितस्य तु ।	3b	277b	....कल्केन....उत्सादितस्य च ।
.....शिरसं..... ।	3c	278a	.....शिरसः..... ।
...स्वस्तिवाच्यं द्विजान्शुभान् ।	4a	278b	...स्वस्तिवाच्याः द्विजाः शुभाः ।
	4b	279b	
एककृत्या..... ।	5a	280a	या आहूता..... ।
चर्मण्यानुद्वहे...स्नाप्यं... तथा ।	5b	280b	चर्मण्यानड्वहे....स्थाप्यं ...ततः ।
.....पारणं..... ।	6a	281a	..... पावनं..... ।
	6b	281b	
भगवान्वरुणो..... ।	7a	282a	भगं ते वरुणो..... ।
	7b	282b	
	8a	283a	
..... नाशं तद्यातु ते सदा ।	8b	283b	.... आपस्तद् घ्नन्तु सर्वदा ।
..... श्रवणे मस्तके तथा ।	9a	284a	.... सुवेणौदुम्बरेण तु ।
..... साज्यान् परिगृह्य च ।	9b	284b	.... सव्येन परिगृह्य च ।
.... संयमितश्चैव शालकटङ्कटैः ।	10a	285a	.... संमितश्चैव शालकटङ्कटौ ।
कूष्माण्डं राजपुत्रांश्च अन्ते .... ।	10b	285b	कूष्माण्डो राजपुत्रश्चेत्यन्ते... ।
..... भूमौ ..... सर्वशः ।	11a	286a	.... शूर्पे .... सर्वतः ।
कृताकृतं तथा चैव तण्डुलौदनमेव च ॥	11b	287a	कृताकृतांस्तन्दुलांश्च पललौदनमेव च ।
	12a	288a	
दधिपायसमन्नञ्च घृतञ्च गुडमोदकम् ।	12b	289a	दध्यन्नं पायसं चैव गुडपिष्टं समोदकम् ।
.....उपाकृत्य.....शिवः ।	13a	289b	.... समाहृत्य .... शिरः ।
अम्बिकामुपतिष्ठेच्च दद्यादन्नं कृताञ्जलिः ।	13b	290a	विनायकस्य जननीम्- उपतिष्ठेत्ततोऽम्बिकाम् ।
दूर्वासर्षपपुष्पैश्च पुत्रजन्मभिरन्ततः ।	14a	290b	दूर्वासर्षपपुष्पाणां दत्त्वार्घ्यं पूर्णमञ्जलिम् ।
कृतस्वस्त्ययनञ्चैव प्रार्थयेदम्बिकां सतीम् ।	14b	×	
.... भाग्यं भवति ... ।	15a	291a	.... भगं भगवन् .... ।
.... श्रियं....सर्वान्कामान्.... ।	15b	291b	.... धनं .... सर्वकामान् .... ।

GP.		YĀJ.	
ब्राह्मणांस्तोषयेत्पश्चात्-			ब्राह्मणान्भोजयेद्दद्याद्-
शुक्लवस्त्रानुलेपनैः ।		292b	वस्त्रयुग्मं गुरोरपि ॥
वस्त्रयुग्मं गुरोर्दद्यात्			एवं विनायकं पूज्य
संपूज्यश्च ग्रहस्तथा ॥	16	293a	ग्रहांश्चैव विधानतः ।

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श्रीकामः शान्तिकामो वा			श्रीकामः शान्तिकामो वा
ग्रहदृष्ट्यभिचारवान् ।		295a	ग्रहयज्ञं समाचरेत् ।
ग्रहयागं समं कुर्याद्-			
ग्रहाश्चैते बुधैः स्मृताः ॥	1		
···· ··· मङ्गलश्च बुधश्चैव ··· ।	2a	296a	···महीपुत्रः सोमपुत्रो··· ।
···· ···ग्रहगणाः ··· ···· ।	2b	296b	···चेति ग्रहाः ··· ।
ताम्रकांस्य ··· ···· च			ताम्रकात् ··· रक्त-
रक्तचन्दनस्वर्णकात् ।	3a	297a	चन्दनात्स्वर्णकादुभौ ।
···· ··· दृष्टिः प्रशाम्यति ।	3b	297b	··· कार्या ग्रहाः क्रमात् ।
रक्तः शुक्लस्तथा रक्तः			
पीतः पीतः सितासितः ।			स्ववर्णैर्वा पटे लेख्या
कृष्णः कृष्णः क्रमाद्वर्णं		298a	गन्धैर्मण्डलकेषु वा ।
निबोध मुनयस्ततः ॥	4		
स्नापयेद्धोमयेच्चैव			
ग्रहद्रव्यैर्विधानतः ।	5a		
सुवर्णानि ·····।	5b	298b	यथावर्ण··· ।
गन्धादिबलयश्चैव ·····।	6a	299a	गन्धश्च बलयश्चैव··· ।
····· तत्र मन्त्रैश्च			···मन्त्रवन्तश्च
अधिप्रत्यधिदैवतैः ।	6b	299b	चरवः प्रतिदैवतम् ।
	7a	300a	
····· जुहुयाद्			···च ऋचो
ऋग्भिरेव यथाक्रमम् ।	7b	300b	यथासंख्यं प्रकीर्तिताः ।
····· परिदीयेति			···अतियदर्यः
अन्नात्परिश्रुतोरसम् ।	8a	301a	तथैवान्नात्परिस्रुतः ।
····· कयानश्च			···तथा काण्डात्
केतुं कृण्वन्निति क्रमात् ।	8b	301b	केतुं कृण्वन्निमांस्तथा ।

	GP.	YĀJ.	
··· ··· तु ··· ··· ।	9a	302a	
औदुम्बरः ··· ··· ··· ।	9b	302b	
··· ··· ··· चैव समन्वितः ।	9c	303b	···क्षीरेण वा युताः ।
···· ··· ··· क्षीरषष्टिकम् ।	10a	304a	···क्षीरषाष्टिकम् ।
···पूपान् ··· ।	10b	304b	···चूर्ण··· ।
···द्विजः क्रमादेतान्			····ग्रहक्रमादेवं
ग्रहेभ्यो ····· ततः ।	11a	305a	द्विजेभ्यो···बुधः ।
···तथा ।	11b	306a	·····क्रमात् ।
···क्रमात् ।	12a	306b	·····स्मृताः ।
ग्रहाः पूज्याः सदा यस्माद्			ग्रहाधीना नरेन्द्राणाम्—
राज्ञापि प्राप्यते फलम् ।	12b		उच्छ्रायाः पतनानि च ।
			भावाभावौ च जगतः
		308	तस्मात्पूज्यतमा ग्रहाः ॥

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3 वानप्रस्थधर्मप्रकरण

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वानप्रस्थाश्रमं वक्ष्ये			
तत्करस्तु महर्षयः ।	1a		
पुत्रेषु भार्यां निक्षिप्य			सुतविन्यस्तपत्नीकः
वनं गच्छेत्सहैव वा ।	1b	45a	तया वानुगतो वनम् ।
·····शमदमक्षमी ।	2a	45b	·····सोपासनो व्रजेत् ।
अर्चयेत्साग्निकान्विप्रान्			अफालकृष्टेनाग्नींश्च
पितृदेवातिथींस्तथा ।	2b	46a	पितॄन्देवातिथीनपि ।
भृत्यांस्तु ·····शश्वत् ····· ।	3a	46b	भृत्यांश्च·····श्मश्रु·····।
दान्तस्त्रिसवनं स्नायात् ····· ।	3b	48a	दान्तस्त्रिषवणस्नायी ····· ।
····· ध्यानशीलः····भूत····· ।	4a	48b	·····दानशीलः·····सत्व··· ।
अह्नो मासस्य मध्ये वा			
कुर्यात्स्वार्थपरिग्रहम् ।	4b		
निराश्रयं स्वपेद्भूमौ			स्वप्याद्भूमौ शुची रात्रौ
कर्म कुर्यात्फलं विना ।	5a		दिवा संप्रपदैर्नयेत् ।
			स्थानासनविहारैर्वा
		51	योगाभ्यासेन वा तथा ॥

GP.	YĀJ.	
5b	52a	
……योगाभ्यासादिनं नयेत् । 6a	52b	……शक्त्या वापि तपश्चरेत् ।
…परितुष्टश्च । 6b	53b	……अपरितुष्टश्च…… ।

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भिक्षोर्धर्मं प्रवक्ष्यामि तं निबोधत सत्तमाः । 1a	×	
वनान्निवृत्य कृत्वेष्टिं सर्ववेदप्रदक्षिणम् । 1b	56a	वनाद्गृहाद्वा कृत्वेष्टिं सार्ववेदसदक्षिणाम् ।
प्राजापत्यं तदन्तेऽपि अग्निमारोप्य……। 2a	56b	प्राजापत्यां तदन्ते तान् अग्नीनारोप्य……।
2b	58a	
सर्वायासं परित्यज्य…… । 2c	58b	एकारामः परिव्रज्य…… ।
……नाभिलक्षितः । 3a	59a	……अनभिलक्षितः ।
वाहितैः…… । 3b	59b	रहिते…… ।
भवेत्परमहंसो वा एकदण्डी यमादितः । 4a		
सिद्धियोगः…… अमृतत्वमिहाप्नुयात् । 4b		सिद्धे योगे…… 203b अमृतत्वाय कल्पते ।
योगमभ्यस्य…… । 5a	204b	अयाचिताशी…… ।
दाताऽतिथि प्रियो ज्ञानी गृही श्राद्धेऽपि मुच्यते । 5b		न्यायागतधनस्तत्त्व- ज्ञाननिष्ठोऽतिथिप्रियः । श्राद्धकृत्सत्यवादी च 205 गृहस्थोऽपि हि मुच्यते ॥

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नरकात्पातकोद्भूतात् पापस्य कर्मणः क्षयात् । 1a	महापातकजान्घोरान् नरकान्प्राप्य दारुणान् । कर्मक्षयात्प्रजायन्ते 206 महापातकिनस्त्विह ॥
ब्रह्महा श्वा खरोष्ट्रः स्यात् मूकश्चान्ते भविष्यति । 1b	मृगश्वसूकरोष्ट्राणां ब्रह्महा योनिमृच्छति । खरपुल्कसवेणानां 207 सुरापो नात्र संशयः ॥

GP.		YAJ.
स्वर्णचौरः कृमिः कीटः		कृमिकीटपतङ्गत्वं
तृणादिर्गुरुतल्पगः ।	2a	स्वर्णहारी समाप्नुयात् ।
		तृणगुल्मलतात्वं च
	208	क्रमशो गुरुतल्पगः ॥
क्षयरोगी श्यावदन्तः		ब्रह्महा क्षयरोगी स्यात्
कुनखी शिपिविष्टकः ।	2b	209a सुरापः श्यावदन्तकः ।
ब्रह्महत्याक्रमात्स्युश्च		हेमहारी तु कुनखी
तत्सर्वं वा शिशोर्भवेत् ।	2c	209b दुश्चर्मा गुरुतल्पगः ॥
धान्यहर्ता त्वनाहारी		अन्नहर्तामयावी स्यात्
मूको रागापहारकः ।	3a	210b मूको वागपहारकः ।
धान्यहारि··· ··· ।	3b	211a धान्यमिश्रो ··· ··· ।
तैलहारी··· ··· ।	4a	211b तैलहृत् ··· स्यात् ··· ।
	4b	217b
·····लक्षणोपेता····· ।	4c	218b ··· ··· विद्ययोपेता ···· ।

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	1	219	
·····यत्नेन····· ।	2a	220a	··· तेनेह ··· ··· ।
	2b	220b	
लोकः प्रसीदेदात्मैवं			
प्रायश्चित्तैरघक्षयः ।	3a	×	
प्रायश्चित्तमकुर्वाणाः			प्रायश्चित्तमकुर्वाणाः
पश्चात्तापविवर्जिताः ।	3b	221a	पापेषु निरता रताः ।
नरकान्यान्ति पापा वै			अपश्चात्तापिनः कष्टात्
महारौरवरौरवान् ।	4a	221b	नरकान्यान्ति दारुणान् ।
तामिस्रं लोहशङ्कुञ्च			तामिस्रं लोहशङ्कुं च
पूतिगन्धसमाकुलम् ।	4b		महानिरयशाल्मली ।
			रौरवं कुड्मलं पूति-
		222	मृत्तिकं कालसूत्रकम् ॥
हंसाभं·····सञ्जीवननदीपथम् ।	5a	223a	संघातं ··· सविषं संप्रपातनम् ।
महानिलयकाकोलम्			महानरककाकोलं
अन्धतालिसूवापनम् ।	5b	223b	सञ्जीवनमहापथम् ।

GP.		YĀJ.	
अवीचिं कुम्भपाकञ्च			अवीचिमन्धतामिस्रं
यान्ति पापान्विता नराः ।	6a	224a	कुम्भीपाकं तथैव च ।
			अन्विता यान्त्यचरित-
		225b	प्रायश्चित्ता नराधमाः ।
··· ·· स्तेयी संयोगी ··· ।	6b	227a	··· ···स्तेनस्तथैव ··· ।
गुरुनिन्दा वेदनिन्दा			गुरुणामध्यधिक्षेपो
ब्रह्महत्यासमे ह्युभे ।	7a		वेदनिन्दा सुहृद्वधः ।
			ब्रह्महत्यासमं ज्ञेयम्-
		228	ह्यधीतस्य च नाशनम् ॥
··· ··· जिह्मक्रियाचरणमेव च ।	7b	229a	···जैह्म्यमुत्कर्षे च वचोऽनृतं ।
	8a	229b	
अश्वादिहरणं ज्ञेयं			अश्वरत्नमनुष्यस्त्री
सुवर्णस्तेयसम्मितम् ।	8b		भूधेनुहरणं तथा ।
			निक्षेपस्य च सर्वं हि
		230	सुवर्णस्तेयसम्मितम् ॥
··· ···· अन्त्यजादिषु ।	9a	231a	··· अन्त्यजासु च ।
··· ···· तथा ···· ··· ।	9b	231b	··· सुतः ··· ।
··· ··· मातुलीं भगिनीं तथा ।	10a	232a	··· मातुलानीं स्नुषामपि ।
··· ··· तदा ।	10b	232b	··· ··· तथा ।
	11a	233a	
··· ··· तथा ।	11b	233b	··· ··· ··· अपि ।
··· ब्राह्मण ···			····व्रात्यता ···
··· ··· परिक्रिया ।	12a	234a	··· अनपक्रिया ।
	12b	234b	
भृत्याद् ··· ···· ।	13a	235a	भृताद् ··· ··· ।
	13b	235b	
सत् ··· ··· उपजीविता ।	14a	236a	स्त्री ··· ··· उपजीवनम् ।
न्यासित्वं ··· ····			नास्तिक्यं ··· ··· ···
शूल्यं गोश्चैव ··· ।	14b	236b	सुतानां चैव ··· ···
··· ··· सुहृत् ··· ··· ।	15a	237b	··· ··· सुत ··· ··· ।
कन्याया भूषणानाञ्च ···· ।	15b	238a	कन्यासंदूषणं चैव ··· ··· ।
	16a	238b	
	16b	239a	

GP.		YĀJ.	
	17a	239b	
असच्छास्त्राभिगमनं			असच्छास्त्राधिगमनम्
भार्यात्मपरिविक्रियः ।	17b	242a	आकरेष्वाधिकारिता ।
			भार्यया विक्रयश्चैषाम्—
		242b	. एकैकमुपपातकम् ॥
उपपापानि चोक्तानि			
प्रायश्चित्तं निबोधत ।	18a		
शिरः कपाल·····	। 18b	243a	शिरः कपाली····· ।
·····द्वादशसमा·····	। 19a	243b	·····द्वादशाब्दानि····· ।
सोमेभ्यः स्वाहेति च			
वा लोभवान्बिभृयात्तनुम् ।	19b		
ग्रहांश्च जुहुयाद्वापि			
स्वस्वमन्त्रैर्यथाक्रमम् ।	20a		
शुद्धिः स्याद्ब्रह्महननात्			
कृत्वैवं शुद्धिरेव च ।	20b		
निरातङ्कं द्विजं गाञ्च			दीर्घतीव्रामयग्रस्तं
ब्राह्मणार्थे हतोऽपि वा ।	21a		ब्राह्मणं गामथापि वा ।
			दृष्ट्वा पथि निरातङ्कं
		245	कृत्वा तु ब्रह्महा शुचिः ॥
·····त्रिः कृत्वो वेदसंमिताम् ।	21b	249a	·····त्रिर्वै वेदस्य संहिताम् ।
सरस्वतीं वा संसेव्य			
धनं पात्रे समर्पयेत् ।	22a		
·····घाते···ब्रह्महनो··· ।	22b	251a	····घाती···ब्रह्महणि····· ।
·····वा यथावर्णं			·····च यथावर्णं
·····त्रयीनिषूदनम् ।	23a	251b	·····त्रेयीनिषूदकः ।
·····घातनार्थमुपागतः ।	23b	252a	·····घातार्थं चेत्समागतः ।
·····आचरेत् ।	24a	252b	·····आदिशेत् ।
सुराम्बुघृतगोमूत्रं			सुराम्बुघृतगोमूत्र-
पीत्वा शुद्धिः सुरापिनः ।	24b		पयसामग्निसंनिभम् ।
			सुरापोऽन्यतमं पीत्वा
		253	मरणाच्छुद्धिमृच्छति ॥
अग्निवर्णं मृते नापि			बालवासा जटी वापि
चीरवासा जटी भवेत् ।	25a	254a	ब्रह्महत्याव्रतं चरेत् ।

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व्रतं ब्रह्महनं कुर्यात्		
पुनः संस्कारमर्हति ॥	25b	255b/1 पुनः संस्कारमर्हति ॥
		अज्ञानात्तु सुरां पीत्वा
रेतोविण्मूत्रपानाच्च		
सुरापा ब्राह्मणी तथा ।	26a	255a रेतोविण्मूत्रमेव च ।
पतिलोकपरिभ्रष्टा		पतिलोकं न सा याति
गृध्री स्याच्छूकरी शुनी ।	26b	ब्राह्मणी या सुरां पिबेत् ।
		इहैव सा शुनी गृध्री
		256 सूकरी चोपजायते ॥
स्वर्णहारी द्विजो राज्ञे		ब्राह्मणस्वर्णहारी तु
दत्त्वा तु मुषलं तथा ।		राज्ञे मुसलमर्पयेत् ।
कर्मणः ख्यापनं कृत्वा		स्वकर्म ख्यापयंस्तेन
हतस्तेन भवेच्छुशिः ॥	27	257 हतो मुक्तोऽपि वा शुचिः ॥
.....		.....
दत्त्वा शुद्धिमियाद्द्विजः ।	27c	258b .....दद्याद्वा विप्रतुष्टिकृत् ।
शयने क्रीडमानस्तु		तप्तेऽयः शयने सार्धम्
योषितं योषिता स्वपेत् ।	28a	259a आयस्या योषिता स्वपेत् ।
उच्छेद्य लिङ्गं वृषणं		गृहीत्वोत्कृत्य वृषणौ
नैर्ऋत्यामुत्सृजेद्दिशि ।	28b	259b नैर्ऋत्यां चोत्सृजेत्तनुम् ॥
.....दुरात्मा ..... ।	29a	260a .....समा वा..... ।
	29b	260b
.....मासमासीच्च ..... ।	30a	263a .....मासमासीत... ।
	30b	263b
.....स्याच्चान्द्रायणव्रतेन च ।	31a	265a ...स्यादेवं चान्द्रायणेन वा ।
.....अपि वा..... ।	31b	265b .....अथवा..... ।
वृषभैकं सहस्रं गा..... ।	32a	266a ऋषभैकसहस्रा गा..... ।
	32b	266b
.....अब्दांश्चरेत्..... ।	33a	267a .....अब्दं चरेत्..... ।
.....चैतद्दद्याद्वा धेनवो दश ।	33b	267b ...अप्येतद्धेनूर्दद्याद्दशाथवा ।
	33c	269a
.....पशुमण्डूकघातनात ।	34a	270a .....मण्डूकांश्च पतत्त्रिणः ।
पिबेत्क्षीरं त्र्यहं पापी		हत्वा त्र्यहं पिबेत्क्षीरं
कृच्छ्रं वाप्यधिकञ्चरेत् ।	34b	270b कृच्छ्रं वा पादिकं चरेत् ।
गजे नीलात्वृषान्पञ्च		गजे नीलवृषाः पञ्च
शुक्लवत्सं द्विहायनम् ।	35a	271a शुके वत्सो द्विहायनः ।

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णः ।	35b	271b	नः ।
	36a	276a	
... ... दत्वा ... च ... ।	36b	280a	... गत्वा ... तु ... ।
... ... च ... ।	37a	280b	... ... स ... ।
... ... कार्यं			... ...कार्यः
कृच्छ्रशेषं व्रतानि च ।	37b	282b	कृच्छ्रः शेषव्रतानि च ।
	38a	283b	
प्रतिकूलं गुरोः कृत्वा			
प्रसाद्यैव विशुद्धयति ॥	38b		
रिपून्धान्यप्रदानाद्यैः			
स्नेहाद्यैर्वाप्युपक्रमेत् ।	39a		
.... च ... ... ।	39b	284a	... .तु ... ।
... ...			... ...
वदेच्च ... वचः ।	40a	285a	... अभिशंसेत् .... परम् ।
अप्रेक्ष्यो.....			अब्भक्ष्यो ...
अयाची ... ... ।	40b	285b	स जापी ... . ।
... ... भातृभार्यां			... भ्रातृजायां
... ... ।	41a	287a	... ... ।
... ... शुचिर्भवेत् ।	41b	287b	.... विशुध्यति ।
... ... पयोव्रती ।	42a	289a	.... पयोव्रतः ।
.... मुच्यते ... ।	42b	289b	... शुध्यते ... ।
त्रिःकृच्छ्रमाचरेद्व्रात्ये			त्रीन्कृच्छ्रानाचरेद्व्रात्य-
याजकोऽपि चरन्नपि ।	43a	288a	याजकोऽभिचरन्नपि ।
पठेद्वेदं यथाशक्ति			वेदप्लावी यवाश्यब्दं
त्यक्त्वा च शरणागतान् ।	43b	288b	त्यक्त्वा च शरणागतम् ।
प्राणायामत्रयं कुर्यात्... ।	44a	290a	प्राणायामी जले स्नात्वा ... ।
.... शुद्धयेत .... ।	44b	290b	... ... भुक्त्वा ... ।
... ... हुंकृत्य ... ।	45a	291a	... त्वंकृत्य ... ... ।
प्रसाद्य तञ्च मुनयः			बध्वा वा वाससा क्षिप्रं
ततो हि ... ... ।	45b	291b	प्रसाद्य ... ... ।
विप्रे.....कृच्छ्रम्			विप्र .... कृच्छ्र-
अतिकृच्छ्रं ... ।	46a	292a	स्त्वतिकृच्छ्रो ... ।
	46b	293a	

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प्रायश्चित्तप्रकल्पः ··· ।	46c	293b	प्रायश्चित्तं प्रकल्प्यं ··· ।
गर्भत्यागो भर्तृनिन्दा			पतितानामेष एव
स्त्रीणां पतनकारणम् ।			विधिः स्त्रीणां प्रकीर्तितः ।
एष ग्रहान्तिके दोषः			वासो गृहान्तिके देयम्
तस्मात्तां दूरतस्त्यजेत् ॥	47	297	अन्नं वासः सुरक्षणम् ॥
			नीचाभिगमनं गर्भ-
			पातनं भर्तृहिंसनम् ।
			विशेषपतनीयानि
		298	स्त्रीणामेतान्यपि ध्रुवम् ॥
··· ··· गुरोः ··· ।	48a	300a	··· ··· पर्षदो ···· ।
असंविख्यात ··· ··· ।	48b	300b	अनभिख्यात ··· ··· ।
··· ··· उपोषणो ··· ।	49a	301a	··· उपोषितो ···· ।
··· ··· विशुद्धे च ··· ।	49b	301b	··· विशुध्येत ··· ।
सोमेभ्यः ··· ऋचा ··· ।	50a	302a	लोमभ्यः ··· अथवा ··· ।
··· ··· स्थित्वा तु जुहुयात् ।	50b	302b	··· स्थित्वाभिजुहुयात् ··· ।
त्रिरात्रोपोषणो ··· ··· ।	51a	303a	त्रिरात्रोपोषितो ··· ।
सुरापः ··· ··· च ··· ।	51b	303b	ब्राह्मणः ··· तु ··· ।
अज्ञानकृतपापस्य			निशायां वा दिवा वापि
नाशः सन्ध्यात्रये कृते ।	52a		यदज्ञानकृतं भवेत् ।
			त्रैकाल्यसंध्याकरणात्
		307	तत्सर्वं विप्रणश्यति ॥
रुद्रैकादशजप्याद्धि			सर्वपापहरा ह्येते
पापनाशो भवेद्द्विजाः ।	52b	308b	रुद्रैकादशिनी तथा ॥
सहस्रशीर्षाजप्येन ··· ।	53a	304a	सहस्रशीर्षाजापी ··· ।
·····कुर्यात्····· ।	53b	305a	··· कार्य····· ।
ओङ्काराभियुतं सायं			ओङ्काराभिष्टुतं सोम-
सलिलप्राशनाच्छुचिः ।	54a	306a	सलिलं पावनं पिबेत् ।
कृत्वोपवासं रेतो-			कृत्वा हि रेतोविण्मूत्र-
विण्मूत्राणां प्राशने द्विजः ।	54b	306b	प्राशनं तु द्विजोत्तमः ।
·····शान्तं····· ।	55a	307a	·····क्षान्तं····· ।
·····हि·····		·····इह·····	
चाशु स्मृत्वा ह्यपोहितः ।	55b	310b	महापातकजान्यपि ।
·····सहस्रगायत्रीं		·····सहस्रं गायत्र्याः	
शुध्येद्ब्रह्मवधादृते ।	55c	311b	शुध्येद्ब्रह्मवधादृते ॥

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.....		.....	
ध्यानं.....अकल्पता ।	56a	312a	दानं.....अकल्कता ।
.....माधुर्य दमाश्चैते..... ।	56b	312b	.....माधुर्ये दमश्चेति... ।
स्नान.....			स्नानं.....
.....इन्द्रियनिग्रहः ।	57a	313a	.....उपस्थनिग्रहाः ।
तपोऽक्रोधो गुरोर्भक्तिः			नियमा गुरुशुश्रूषा
शौचञ्च नियमाः स्मृताः ।	57b	313b	शौचाक्रोधाप्रमादता ।
पञ्चगव्यं तु गोक्षीरं			गोमूत्रं गोमयं क्षीरं
दधिमूत्रशकृद्घृतम् ।	58a	314a	दधि सर्पिः कुशोदकम् ।
.....परेद्यु.....			.....परेह्नि.....
.....द्विजाः ।	58b	314b	.....चरन् ।
.....सान्तपनैः..... ।	59a	315a	..... सान्तपन..... ।
	59b	315b	
	60a	316a	
.....प्रत्याहाभ्यस्तैः..... ।	60b	316b	.....प्रत्यहं पीतैः..... ।
.....पावनः ।	61a	317a	.....उदाहृतः ।
.....चैकेन.....उदाहृतः ।	62	318	....चैवायं.....प्रकीर्तितः ।
.....पूर्णाम्बुभोजनात् ।	63	319	.....पूरान्नभोजनः ।
कृच्छ्रातिकृच्छ्रं..... ।	64a	320a	कृच्छ्रातिकृच्छ्रः..... ।
द्वादशाहोपवासैश्च समुदाहृतः ।	64b	320b	द्वादशाहोपवासेन...परिकीर्तितः ।
	65a	321a	
एकैकं.....शामो..... ।	65b	321b	एकरात्र.....सौम्यो..... ।
.....एकैकं स्याद्यथाक्रमात् ।	66a	322a	.....एकैकस्य यथाक्रमम् ।
.....इत्येव...पञ्चदशाह्निकः ।	66b	322b	...इत्येष....पञ्चदशाहिकः ।
तिथिपिण्डांश्चरेद्वृद्ध्या.....।	67a	323a	तिथिवृद्ध्या चरेत्पिण्डान् ... ।
.....चरेत् ।	67b	323b	.....चरन् ।
	68	324	
कृत्वा त्रिषवणं स्नानं			कुर्यात्त्रिषवणस्नायी
पिण्डञ्चान्द्रायणञ्चरेत् ।	69a	325a	कृच्छ्रं चान्द्रायणं तथा ।
	69b	325b	
अनादृष्टेषु..... ।	70a	326a	अनादिष्टेषु..... ।
धर्मार्थी..... ।	70b	326b	धर्मार्थं..... ।
.....अश्नुते ।	70c	327a	.....आप्नुयात् ।

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		प्रेताशौचं प्रवक्ष्यामि
		तच्छृणुध्वं यतव्रताः । 1a
	1a	
	1b	·····अनुवाह्य
	1b	·····अनुव्रज्य
		इतरैः·····युतः । 2a
	1b	इतरो·····वृतः ।
		·····जप्यं····· । 2b
	2a	·····गाथा····· ।
	2b	
	2c	
	3	
		·····पत्नीनाञ्च····· । 4a
	4a	·····प्रेतानां····· ।
		कामोदकाः····पुत्र···द्विजाः । 4b
	4b	कामोदकं···प्रत्ता··· ऋत्विजाम् ।
		नामगोत्रेण ह्युदकं
		सकृत्सिञ्चन्ति वाग्यताः । 4c
	5a	सकृत्प्रसिञ्चन्त्युदकं
		नामगोत्रेण वाग्यताः ।
		पाषण्डपतितानां तु
		न कुर्युरुदकक्रियाः ।
	5b	न ब्रह्मचारिणः कुर्युः
		उदकं पतितास्तथा ।
		न ब्रह्मचारिणो व्रात्या
		योषितः कामगास्तथा ॥ 5
	6a	पाखण्ड्यनाश्रिताः स्तेना
		भर्तृघ्न्यः कामगादिकाः ।
	6b	सुरापाः स्वात्मघातिन्यो·····। 6a
	6b	सुराप्य आत्मत्यागिन्यो··· ।
		ततो ... त्वनित्या जीवसंस्थितिः । 6b
	11b	अतो···क्रियाः कार्याः स्वशक्तितः ।
		क्रिया कार्या यथाशक्ति
		इति संश्रुत्य गच्छेयु—
		ततो गच्छेद्गृहान्प्रति । 7a
	12a	गृहं बालपुरः सराः ।
		विदार्य ··· ··· । 7b
	12b	विदश्य ··· ··· ।
		··· अथाग्निमुदकं ··· । 8a
	13a	··· अग्न्यादि सलिलं ··· ।
	8b	
	13b	
		··· ··· प्रेतसंस्पर्शनादपि । 9a
	14a	··· ··· प्रेतसंस्पर्शिनामपि ।
		ईक्षतां ··· ··· । 9b
	14b	इच्छतां ··· ···· ।
		··· ··· पृथक्पृथक् । 10a
	16a	··· ··· पृथक्क्षितौ ।
		पिण्डं यज्ञकृता ··· । 10b
	16b	पिण्डयज्ञावृता ··· ··· ।
		··· ··· श्रुतिचोदिताः । 11
	17	··· ···· श्रुतिचोदनात् ।
		··· ··· आचूडं ... । 12a
	23a	··· आचूडान् ··· ।
	23b	
		···· ··· उच्यते । 13a
	18a	··· ··· इष्यते ।

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13b	18b	
13c	20a	
दशद्वादशवर्णानां		क्षत्रस्य द्वादशाहानि ...
तथा पञ्चदशैव च।		विशः पञ्चदशैव तु।
त्रिंशद्दिनानि च तथा		त्रिंशद्दिनानि शूद्रस्य
भवति प्रेतसूतकम् ॥	14 22	तदर्धं न्यायवर्तिनः।
	15 24	
	16a 25a	
नीरसे ··· तथा ··· कारकम्।	16b 25b	निवास ··· प्रेते ··· कारणम्।
हतानां नृपगोविप्रैर-		महीपतीनां नाशौचं
लक्षं चात्मघातिनाम्।		हतानां विद्युता तथा।
विषाद्यैश्च हतानाञ्च		गोब्राह्मणार्थं संग्रामे
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		कृष्णाजिनं समास्तीर्य	
		कुशैस्तु पुरुषाकृतिम्।	14b
		कार्या प्रतिकृतिस्तस्य	
		पलाशानां च पत्रतः॥	15a

GP.		PARĀŚARASMṚTI
		षट्शतानि शतान्यानि
		15b पालाश्यः समिधस्तथा ।
	शमीं·····वृषणे क्षिपेत् । 32a	18b शाम्यां·····मुष्कयोरपि ।
	कुण्डं दक्षिणहस्ते तु	
	वामहस्ते तथोपभृत् ॥ 32b	19a वामे उपभृतं न्यसेत् ।
	पार्श्वे तूदूखलं·····	पृष्ठे चोलूखलं·····
	·····दहेत् । 33a	19b ·····न्यसेत् ॥
	उरौ निक्षिप्य हृषदं····· । 33b	20a उरसि क्षिप्य हृशदं·····।
	·····हिरण्यशकलान् क्षिपेत् । 34	20b 21a } ·····हिरण्यशकलं न्यसेत् ।
		अग्निहोत्रोपकरणम्
	अग्निहोत्रोपकरणाद्	
	ब्रह्मलोकगतिर्भवेत् । 35a	22b अशेषं तत्र निक्षिपेत् ।
	·····आज्याहुतिः·····। 35b	23a ····· एकाहुतिं ·····।
		Adhyāya 6
	हंससारसक्रौञ्चानां····· । 36a	2a क्रौञ्चसारसहंसांश्च ····· ।
	मयूरमेषघाती च	जालपादं च शरभं
	अहोरात्रेण शुद्ध्यति ॥ 36b	2b हत्वा अहोरात्रतः शुचिः ।
	पक्षिणः सकलान् हत्वा	पक्षिणां चैव सर्वेषाम्-
	अहोरात्रेण शुध्यति । 37a	8b अहोरात्रमभोजनम् ।
	सर्वांश्चतुष्पदान्हत्वा	एवं चतुष्पदानां च
	अहोरात्रोषितो जपेत् । 37b	सर्वेषां वनचारिणाम् ।
		अहोरात्रोषितस्तिष्ठेत्-
		15 जपन्वै जातवेदसम् ॥
	शूद्रं हत्वा चरेत्कृच्छ्रम्	वैश्यं वा क्षत्रियं वापि
	अतिकृच्छ्रं तु वैश्यहा ।	निर्दोषं यस्तु घातयेत् ।
	क्षत्रं चान्द्रायणं विप्रं	सोऽपि कृच्छ्रद्वयं कुर्यात्-
	द्वाविंशं त्रिंशमाहरेत् ॥ 38	17 गोविंशदक्षिणां ददेत् ॥
		वैश्यशूद्रं क्रियासक्तं
		विकर्मस्थं द्विजोत्तमम् ।
		हत्वा चान्द्रायणं कुर्यात्-
		18 त्रिंशद्गाश्चैव दक्षिणाम् ॥

APPENDIX 2

VERSES AND PASSAGES QUOTED IN WORKS AS FROM GP. WHICH COULD BE TRACED IN GP. (INDICATING VARIANT READINGS) :

(1) In works on dharma :

	Page	Ch.	Śl.	Garuḍa Purāṇa, Chowk. edn. I
Gadādharapaddhati pt. I. Kālasāra, *Bib. Ind.* 147.	89	133	1	
पुष्य	146	127	1	सूर्य
अर्चयस्तत्, भवेत्			2	आश्चर्यन्तु, अभवत्
ब्रह्महत्यां व्यपोहति			3	ब्रह्महत्यादि नाशयेत्
कार्यं	266	128	16	कुर्यात्
	329	52	23	
Caturvargacintāmaṇi by Hemādri (Dānakhaṇḍa) Vol. I *Bib. Ind.* 72.	64	136	4	
ददतस्त्वस्य नश्यति	88	224	23b	अपि तस्य प्रणश्यति
Tīrthacintāmaṇi by Vācaspatimiśra, *Bib. Ind.* 80.				
	268-70	82	1-2	
शिवार्थिभिः			3	शिवात्मभिः
			4-9	
नदीं रसवतीं			10	महानदीं रसवहां
व्याप्य दिशं तथा				वाप्यादिकं तथा
धर्मयागे तु लोभाद्वै			11	धर्मयोगेषु लोभात्तु
		83	19a	(Veṅk. edn.)
कुर्याद्रुद्रपदादिषु	319	84	20	देवरुद्रपदादिषु

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Varṣakriyākaumudī by Govindānanda, *Bib. Ind.* 149.				
	29	116	3a	
	42-3	125	1-7	
	62	128	5	
	295	129	23b-24a	
	313	131	10-13	
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हरे			16	प्रभो
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			18	
फलाकारं	319	131	1	फलपुष्पैः
फलव्रीह्यादिभिः सर्वैः शम्भुं			2	फलव्रीह्यादिकरणैः शम्भवे
			2c	
	321	136	4	
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सोदकान्			9	मोदकान्
अघोरासंक्षयं (?)			10	अघौघसंक्षयं
विष्णुरित्युक्त्वा			11	देवदेवेशो
	363	85	1b-2b	
चायाचितेन च	456-7	123	1	वायाचितेन वा
मूल, नयेत्, प्राप्तकालः			2	शाक, पुनः, प्राप्तकामः
यमुद्दिश्य, लभेत	494	205	121	यदुद्दिश्य, लभेत्तु
मृग	504	127	1	सूर्य
अत्रोपवासं कृत्वा तु			2	आश्चर्यन्तु व्रतं कृत्वा
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			8b	

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स्नानं ततो, अथ	508-9	124	12b	दानं तपो, आत्म
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अथ शक्तितः, श्रद्धया कथां			15	सघृतं चरुं, गीतसंकथाम्
			16-17	
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अर्बुदे, देशे, मन्दवासनकः			4	अम्बुदे, राजा, सुन्दरसेनक
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बिल्वस्य मूले तच्चाक्षिपत्तरुं			6	संरक्षच्छरीरञ्चाक्षिपत्ततः
पत्राणि				पर्णानि
तस्य लिङ्गस्य दैवतः				लिङ्गस्यैव न जानतः
लिङ्गेऽपतत्तदा			7	नीरञ्च लिङ्गके
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मतः			10	अमलः
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Srāddhakriyākaumudī by Govindānanda, *Bib. Ind.* 157.

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Smṛtitattva by Raghunandana, Vol. I. Calcutta, 1895.

	33	129	25	
मणिभद्रकं, तानसितान् दृष्टमुक्तो			26	मसि मसि च, भाद्रसिते अष्टौ मुक्त्वा

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शाकं सूपञ्च	430	205	145	शाकञ्च रात्रौ
अत्यम्लञ्च				अत्यन्तञ्च
प्रसज्येत				प्रसह्येत
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यमुद्दिश्य, लभेत	752	205	121	यदुद्दिश्य, लभेत्तु
Nirṇayasindhu by Kamalākara Bhaṭṭa, Chowk. Skt. Ser. 52. 1930.				
गन्ध, ताम्बूल, पुष्पमाला	137 and 617	128	6	पुष्प, वस्त्राणि, धूपगन्धा

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उपवासे न दुष्यन्ति				उपवासेन दुष्येत्तु
Haribhaktirasāmṛtasindhu of Rūpagosvāmin, Kasi, 1932.	63	220	17bc	

(2) in anthology

Padyāmṛtataraṅgiṇī of Haribhāskara

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(3) in encylopaedic works

Yuktikalpataru

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तुम्बुरुत्थः					तुम्बुरुत्थम्
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सुखं न कुर्यात् अपि					न कौस्तुभेनापि
कौस्तुभेन					सहावबद्धं
विजातीन्, अपहन्ति					द्विजातीन्, अपि
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कलायपुष्पैः					कषायपुष्पैः
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सुवर्णसङ्ख्या तुलिनस्य					वर्णस्य सङ्ख्याकुलिस्य
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not mentioned)		94		16	
	66	74			
	(p. 132)				
		72		1	
शास्त्रविद्भिः		77		5	शास्त्रविदा
	67		75		
	(p. 133)				
सम्पद्य		78		1	सत्पद्म
		79		2	
व्याधि		80		3	व्याल
पत्रेण		81		4	पात्रेण
हस्ते गलेऽथ घृतमेतदति					तप्तं यदा हुतवहैर्भवति
		82		5	
पिनह्य		83		6	अपनह्य
	(p.134)				
		84		7	
	68		76		
	(p. 134)				
		85		1	
		87		2	
हिमाद्रि प्रतिबद्धं		88		3	हेमाद्रि प्रतिबद्धाः
तस्योत्कवलित कृतिनो					यस्योत्कलभ
भवन्ति		91ab		5	कृतिनोर्भयं
भयं न चापि समुपस्थितम्					न चास्तीशमुपहसन्ति
संप्राप्ताङ्गुलित्रितयः					प्राप्ताङ्गुलीयकलत्रत्वम्
		91c		6a	
	(p. 135)	92a		6b	
		92b		6c	
		93		7	

	Ch.	Śl.	Ch.	Śl.	
		94		8	
	69 (p. 136)		78		
(verses 99-101 source not mentioned)		99-101		1-3	
	70		79		
		2		1	
		3		2	
रत्नानां अथवा	(p. 137)	4		3	रत्नञ्च सर्वथा

APPENDIX 3

VERSES AND PASSAGES QUOTED IN WORKS AS FROM GP. WHICH COULD NOT BE TRACED IN GP.

(1) in works on dharmaśāstra

Gadādharapaddhati, pt. I Kālasāra

Bib. Ind. 1904.

p. 55 स्मरणं कीर्त्तनं केलिः प्रेक्षणं गुह्यभाषणम्।
सङ्कल्पोऽध्यवसायश्च कार्यनिष्पत्तिरेव च॥
एतन् मैथुनमष्टाङ्गं प्रवदन्ति मनीषिणः।

p. 100 अत्यन्ताशक्तस्य तु गारुडे—
जयन्त्यां पूर्वविद्धायामुपवासं समाचरेत्।
तिथ्यन्ते चोत्सवान्ते वा व्रती कुर्यात्तु पारणम्॥

p. 110 पूजनीया शिवा सर्वैरेकधाभिन्नपर्वणि।
भिन्ने भूपादिभिः पूर्वं परं ग्राह्यं द्विजातिभिः॥
पूर्वपर्वणि भुक्त्यर्थं मुक्त्यर्थञ्च परेऽहनि।
पशुमांसैर्बलिं कुर्यात् निशि चेन्नृपतेरतः॥
पूर्वेपर्व द्विजातीनां परं व्रतवतां सदा।
यस्मिन्नहनि यत्कार्यं तस्मिन् तत्करणात् परम्॥
फलं स्यात् पितृदेवानामतः कालं न लङ्घयेत्।
सा विद्या चाप्यविद्या चेत् सा भीमा सा शिवा ततः॥
अतस्तस्या द्विधा पूजा द्विधा कर्म च धर्मतः।
या पूर्वतिथिसंयुक्ता सा तिथिर्व्रतकर्मसुः॥
नेष्टा चेद्दैवकार्याणि कुतस्तस्यां द्विजन्मनाम्।
तिथी पूर्वापरौ प्रेते देवकार्येषु चेत् क्रमात्॥
नातो देवी द्विजैः पूज्या विधिज्ञैः पूर्वपर्वणि।
द्विजानामुपवासादि राजन्यस्यार्चनं परम्।
देवी द्विजातिभिर्नात्र कार्यं प्रेतगतेऽहनि॥

p. 126 उपोष्यैकादशी नित्यं पक्षयोरुभयोरपि।

p. 140 संपृक्तादीनामन्ते गारुडे—
पुत्रपौत्रप्रवृद्ध्यर्थं द्वादश्यामुपवासयेत्।
तत्र क्रतुशतं पुण्यं त्रयोदश्यान्तु पारणम्॥
एतदेव परं स्त्रीणां प्रायश्चित्तं विदुर्बुधाः।

p. 607 तार्क्षपुराणे—
फाल्गुनस्यामले पक्षे कुम्भस्थे दिवसाधिपे।
जीवे धनुषि योगे च शोभने रविवासरे॥
पुष्यर्क्षे यदि संपूर्णा गोविन्दद्वादशी स्मृता।
गोविन्दद्वादशीं प्राप्य गच्छेत् श्रीपुरुषोत्तमम्॥
व्रतमापूर्य तत्रैव विष्णुसायुज्यमाप्नुयात्।
महाज्यैष्ठ्याद्दशगुणं फलमाप्नोति मानवः॥
p. 608 बालवृद्धातुराः कन्या येऽसमर्था उपोषितुम्।
हविष्यभोजनं कृत्वा विष्णुपूजनतत्पराः॥

Caturvargacintāmaṇi by Hemādri

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p. 18 कायिकं वाचिकं दानं मानसञ्च त्रिधा मतम्।
ch. 2 अर्हते यत्सुवर्णादिदानं तत्कायिकं मतम्॥
आर्त्तानामभयं दद्मीत्येतद्वै वाचिकं स्मृतम्।
विद्ययास्याद्यया योगि तद्दानं मानसं द्विजाः॥
p. 55 यावता पञ्चयज्ञानां कर्त्तुं निर्वहणं क्षमः।
ch. 3 तावदेव हि गृह्णीयात् कुटुम्बस्यात्मनस्तथा॥
यद्गृहीतमनिन्द्येभ्यः श्रद्धापूतञ्च यद्भवेत्।
दानं प्रतिग्रहीतारं तारयत्येव तद्ध्रुवम्॥
द्रव्यराशिरपि श्रेयाननिन्द्यात् प्रतिगृह्णताम्।
निन्द्यस्य द्रव्यलेशोऽपि निरयायैव जायते॥
p. 64 ज्यैष्ठस्य शुक्लदशमी संवत्सरमुखी स्मृता।
ch. 3 तस्यां स्नानं प्रकुर्वीत दानं चैव विशेषतः॥
एकादश्यां सिते पक्षे पुष्यर्क्षं यत्र सत्तम।
तिथौ भवति सा प्रोक्ता विष्णुना पापनाशिनी॥
दानं यद्दीयते किञ्चित् समुद्दिश्य जनार्दनम्।
होमो वा क्रियते तस्यां अक्षयं कथितं फलम्॥
फलं दत्तहुतानाञ्च तस्यां लक्षगुणं भवेत्।
p. 88 प्रशस्तदेश—काले च पात्रे दत्तं तदक्षयम्।
ch. 3 सकलाङ्गोऽपि सम्भारो यस्य दानक्रियाविधौ।
सम्भवेदपि पापीयान् स सद्यो मुक्तिमेष्यति॥
p. 95 स्नातः सम्यगुपस्पृश्य दधानो धौतवाससी।
ch. 3 सपवित्र करश्चैव प्रतिगृह्णीत धर्मवित्॥

pp. 99-100 दैवं वा कर्म पित्र्यं वा नाशुचिः कर्तुमर्हसि।
ch. 3 स्नानमेव द्विजातीनां परं शुद्धिकरं स्मृतम्॥
अतः स्नातोर्हतामेति दाने चैव प्रतिग्रहे।
कृतमस्नायिना कर्म राक्षसत्वाय कल्पते॥
प्रजापतिः कर्मगुप्तेः पवित्रमसृजत्पुरा।
रक्षोघ्नमेतत् परमं मुनिभिः कल्पितं सदा॥
तस्मात्तत्करयोर्धार्यं ददता प्रतिगृह्णता।
स्नान-होम-जपादीनि कुर्वता च विशेषतः॥
संत्यज्य वैष्णवं मार्गं ब्रह्ममार्गविनिर्गतम्।
सकृत् प्रदक्षिणीकृत्य पवित्रमभिधीयते॥

p. 109 कस्तूरिकाया द्वौ भागौ चत्वारश्चन्दनस्य च।
ch. 3 कुङ्कुमस्य त्रयश्चैका शशिनः स्याच्चतुः समम्॥
कर्पूरश्चन्दनं दर्भकुङ्कुमं च समांशकम्।
सर्वगन्धमिति प्रोक्तं समस्तसुरवल्लभम्॥

तथा— कर्पूरमगुरुश्चैव कस्तूरीचन्दनं तथा।
कक्कोलश्च भवेदेभि पञ्चभिर्यक्षकर्दमः॥

p. 124 पञ्चहस्ताः ध्वजाः कार्या वैपुल्येन द्विहस्तकाः।
ch. 3 सप्तहस्ताः पताकाः स्युर्विंशत्यङ्गुलविस्तृताः॥
दशहस्ताः पताकानां दण्डाः पञ्चाशदेशिताः।
सिन्दूराः कर्बुरा धूम्रा धूसरा मेघसन्निभाः॥
हरिताः पाण्डुवर्णाश्च शुभ्राः पूर्वादितः क्रमात्।
एवं वर्णाः सुभाः कार्याः पताकाः पाकशासनः॥

p. 140 प्रणवादि नमोऽन्तञ्च चतुर्थञ्च सत्तम।
ch. 3 देवतायाः स्वकं नाम मूलमन्त्रः प्रकीर्तितः॥

pp. 215-16 तुलापुरुषदानन्तु शृणु मृत्युञ्जयोद्भवम्।
ch. 5 अष्टलोहं प्रदातव्यं सर्वरोगोपशान्तये॥
कांस्यञ्च यक्ष्मणे देयमन्त्रपु चार्शोविकारके।
अपस्मारे च मीसं स्यात् ताम्रं कुष्ठे सुदारुणे॥
पैत्तलं रक्तपित्ते च रूप्यं प्रदरमेहयोः।
सौवर्णं सर्वरोगेषु प्रदद्यान्मृत्फलोदनम्॥
फलोद्भवं तथा दद्याद्ग्रहणे दीर्घदा (वा) रुणे।
गौडं भस्मकरोगेषु योगन्तु गण्डमालके॥
जाङ्गलञ्चाग्निनां मान्द्ये रोमोत्पाते तु पौष्पकम्।
मधूद्भवं यथा देयं काश-श्वास-जलोदरे।
घृतोद्भवं तथा देयं छर्दिरोगोपशान्तये॥

क्षीरं पित्तविनाशाय दाधिकं भगदारणे।
लावणं वलनाशाय पैष्टं दद्रुविनाशने॥
अन्नञ्च सर्वरोगस्य नाशने स्मृतमेव च।
अधिदेवतं लोहे च महाभैरव उच्यते॥
कांस्ये तु पूषाश्विनौ च वायुश्च सैसके स्मृतः।
ताम्रे सूर्यस्तथा प्रोक्तः पैत्तले च कुजस्तथा॥
रूप्ये च पितरो ज्ञेयाः सुवर्णे सर्वदेवताः।
फले सोमो गुडे चापस्ताम्बूले तु विनायकः॥
गन्धर्वाः कुसुमे चैव जाङ्गलेऽग्निस्तथा स्मृतः।
मधौ यक्षाः प्रयत्नेन घृते मृत्युञ्जय स्मृतः॥
क्षीरे तारागणाः सर्वे दध्नः सर्पाः प्रकीर्तिताः।
पिष्ठे प्रजापतिर्देवो अन्ने सर्वाश्च देवताः॥
आर्त्तो यदा स्यात् पात्रं वा प्राप्नुयात्पुण्यदेशत.।
मृत्यु मृत्युञ्जयप्राप्तविधिना यत्प्रदीयते॥
तदेव सर्वशान्त्यर्थं भवतीह न संशयः।

p. 331 ch. 5 खड्ग शूल गदा शक्ति कुन्ताङ्कुश धनूंषि च।
स्वधितिश्चेति शास्त्राणि तेषु चापं प्रशस्यत इति॥

pp. 489-90 ch. 7 सनत्कुमार उवाच—
आषाढपौर्णमास्यां तु कार्त्तिके वाथ फाल्गुने।
श्राद्धदानैर्जितक्रोधैर्देयमेतद्यथाविधि॥
जाम्बूनदस्य शुद्धस्य पलैस्त्रिंशतिभिस्तथा।
तदर्द्धमर्द्धेन तथा यथाशक्त्या पलैस्त्रिभिः॥
द्वाभ्यामेकेन वा कार्यो वृषः सर्वाङ्गशोभनः।
पलादूनो न कर्तव्यो दुःखशोकभयावहः॥
मण्डपं कारयेद्दिव्यं परार्द्ध्यपट्टनिर्मितम्।
तन्मध्ये तन्दुलैः शुक्लैर्मण्डलं कारयेच्छुभम्॥
ततः प्रभाते विमले समुत्थाय जितेन्द्रियः।
शुक्लाम्बरधरः स्नातः शुक्लमाल्यानुलेपनः।
कृत्यनित्यक्रियः शुक्लमालारत्नविभूषितः॥
नरो वा यदि वा नारी दिव्यभोगाभिलाषिणी।
सितवस्त्रयुगच्छन्नं स्थापयित्वा ततो वृषम्॥
सौवर्णमण्डपे तस्मिन् सुवर्णैर्बहुभिश्चितम्।
चन्दनागुरुकर्पूरैः सुमनोभिस्तथा सितैः॥
संपूजयेत्ततः सम्यक् मन्त्रैः पौराणसम्भवैः।
नमस्ते जगदाधार प्रियः पुण्यवृतामसि॥

त्वद्विहीने जगत्यस्मिन्नकश्चिच्छुभमश्नुते ।
नमस्ते धर्मराजाय वृषरूपधराय वै ॥
त्वं मामुद्धर देवेश दुर्गसंसारसागरात् ।
यशः कीर्तिर्धनः धान्यं यदन्यदपि संस्थितम् ॥
तत्तत्प्रयच्छ देवेश परत्र च शुभां गतिम् ।
इति संपूज्य विधिवत्तं देवं वृषरूपिणम् ॥
नैवेद्यं संस्तरे तत्र ह्यविषा निर्मितं शुभम् ।
कालोद्भवं मूलफलं सर्वं देवसमन्ततः ॥
हविषान्नेन भुञ्जीत भोजयित्वा ततो द्विजान् ।
सायाह्ने तु ततः कुर्यात्पुष्पगृहमनुत्तमम् ॥
सितपुष्पैः शुभैर्गन्धैर्लुब्धन्मधुकराकुलैः ।
फलमूलानि चान्यानि दीपाः शुक्लदशान्विताः ॥
घृतपूर्णास्तु कर्तव्याः संप्रद्योतितमण्डपाः ।
रात्रौ जागरणं कार्यं देवदेवस्य सन्निधौ ॥
वारमुख्याः समा नार्यो गान्धर्वान् श्रुतिसौख्यदान् ।
गीतवादित्रशब्देन ब्रह्मघोषरवेण च ।
नर्मालापैश्च नृत्यैश्च गमयेत्तां निशान्ततः ॥
अरुणोदयवेलायां समुत्थाय जितेन्द्रियः ।
पूजयित्वा द्विजांस्तत्र गोहिरण्यैर्नरोत्तम ॥
वृषरूपं ततो धर्मं प्रीयतां वृषभध्वजः ।
इत्युच्चार्य परं मन्त्रमाचार्याय निवेदयेत् ॥
दत्त्वा दानमिदं सम्यक् विधिनानेन पार्थिव ।
कुर्याद्दिग्विजयं विप्रो वेदकर्म समाचरेत् ॥
वैश्यः समुद्रगमनं शूद्रः कर्म यथेप्सितम् ।
फाल्गुन्यामथवा दद्याद्दानमेतन्नरोत्तम ॥
रौद्रं कर्म विनिर्दिष्टं ब्रह्मणा शङ्करस्य हि ।

इति गरुडपुराणोक्तः सुवर्णवृषदानविधिः ।

p. 493-94 ch. 7

पलाष्टकेन रौप्येण कृत्वा वृषभमुत्तमम् ।
मुक्तापलैरलङ्कुर्यात् पद्मरागैः सुशोभनैः ॥
सुवर्णतिलकोपेतं चारुचामरभूषितम् ।
गत्वा शिवालयं सम्यक् पूजां कृत्वा शिवे ततः ।
रुद्राध्यायं जपित्वा तु सषडङ्गरहस्यकम् ।
होमश्च शिवमन्त्रेण तिलाज्येन विधीयते ॥

अथाहूय द्विजवरं वेदवेदाङ्गपारगम्।
वस्त्रालङ्कारमाल्याद्यैः पूजयित्वा शिवं ततः॥
उमापते त्रिलोकेश जगत्कारणकारणम्।
स्ववाहनप्रदानेन प्रीतोभव नमोऽस्तु ते॥
मन्त्रेणानेन तं दद्याद्धेमदक्षिणयान्वितम्।
दानस्यास्य प्रदानेन शिवलोके महीयते॥

इति तृतीयरूप्य वृषदानविधिः।

p. 512-13 ch. 7
दानानामुत्तमं दानं विद्यादानं विदुबुर्धाः।
आहुः समस्तविद्यानां श्रियमेवाधिदैवतम्॥
यथा वरिष्ठो देवानां विष्णुः कारणपूरुषः।
यथा च योषित्प्रवरा कमला पङ्कजालया॥
आहुर्बलवतां श्रेष्ठो यथा ज्योतिष्मतां रविः।
जलाशयानां प्रवरो यथायं सरितां पतिः।
तथा विद्याप्रदः श्रेष्ठो गरीयांश्च गरीयसाम्॥
पुण्यश्चापि स सर्वत्र यश्च विद्यां प्रयच्छति।
इहामुत्रसुखक्षेममाहुर्विद्याधनं धनम्॥
विद्ययामलया युक्तो विमुक्तिं याति संयमी।
विद्यया च सुखं गच्छेद्विद्यया च परां गतिम्॥
विद्यया प्रतिष्ठा भूतानां विद्यायोनिश्च देवता।
तस्माद्विद्याप्रदो लोके सर्वदः प्रोच्यते बुधैः॥

p. 518 ch. 7
विद्यानाञ्च परा विद्या ब्रह्मविद्या समीरिता।
अतस्तद्दानतो राजन् सर्वदानफलं भवेत्॥
आयुः समस्तविद्यानां वेदविद्यामनुत्तमम्।
अतस्तद्दातुरस्त्येव लाभः स्वर्गापवर्गयोः॥

p. 523 ch. 7
अथ दानविधिं वक्ष्ये रहस्यं परमं मतम्।
यं विधाय नरो घोरान्निरयान्नोपसर्पति॥
आम्नायरूपाणि विधाय सम्यक्
हैमानि पूर्वोदितलक्षणानि।
विशुद्धमाना मणिभूषितानि
ऋगादिवेदक्रमतो निवेश्य॥

p. 590-1 ch. 8
ब्रह्महत्यादिपापानि उपपापानि यानि च।
तानि सर्वाणि नश्यन्ति ह्ययमेधेन निश्चितम्॥

न कलौ क्रियते यज्ञो ह्यश्वमेधोऽपि गोसवः ।
नरमेधोऽक्षता नारी देवरात् पुत्रसन्ततिः ॥
गर्हितं सप्तकं ह्येतत् राजसूयं कमण्डलुः ॥
अश्वमेधमखं यस्तु कलौ कर्तुमनीश्वरः ।
अश्वदानं तु तेनेह कर्तव्यं विधिपूर्वकं ॥
विधिं तस्य प्रवक्ष्यामि ब्रह्मणा निर्मितं पुरा ।
श्वेतमश्वं शुभं स्नातं हेमपर्याणभूषितं ॥
रौप्यैस्तु कटकैः शुद्धैः करिदन्तोपशोभितं ।
वज्रनेत्रं खुरैस्ताम्रैः क्षौमपुच्छं सुवाससं ॥
शुभ्रेण पटकेनैव संवृतं स्वायुधान्वितं ।
धान्यरत्नोपरिस्थन्तु बद्धकक्षं सुपट्टकं ॥
एवं सुतेजसञ्चाश्वं ब्राह्मणाय निवेदयेत् ।
सुरूपाय सुवृत्ताय विदुषे च सुबुद्धये ।
दातव्यो मन्त्रमुख्याय दातव्यो भाष्कराय च ॥
मन्वादौ च युगादौ च अयने विषुवे तथा ।
चन्द्र-सूर्यग्रहे चैवं अश्वं दत्त्वा सुखी भवेत् ॥

अथ पूजामन्त्रः

मार्तण्डाय सुवेगाय काश्यपाय त्रिमूर्त्तये ।
जगद्बीजाय सूर्याय त्रिदेवाय नमस्तु ते ॥

p. 630 ch. 8 मृत्युञ्जय मन्त्रन्यास—

स च गरुडपुराणोक्तनानारोगघ्नतुलापुरुषदाने द्रष्टव्यः ।

p. 638 ch. 9 यो जगन्निधये नागं प्रयच्छति महामतिः ।
भद्रजातिसमुद्भूतं पद्मनाभाय शक्तितः ।
कुप्यकं बलशोभाढ्यं घण्टाचामरभूषितं ॥
वस्त्राङ्कुशसंयुक्तं अनेकस्वर्णभूषणम् ।
नानामण्डनभूयिष्टं चारुडिण्डिमडम्बरं ॥
कृत्वा विष्णोर्महापूजां कार्तिकैकादशीदिने ।
द्वादश्यां अर्पयेत्तं तु देवदेवाय चक्रिणे ॥
त्रिलोकीनाथ देवेश सर्वभूत कृपानिधे ।
गजदानेन तुष्टस्त्वं प्रयच्छ मम वाञ्छितं ॥
इत्युच्चार्याथ दत्त्वा तं प्रणिपत्य जगत्प्रभुं ॥
सुरेन्द्रलोकमासाद्य क्रीडते कालमक्षयं ॥

वर्षार्बुदसहस्राणि क्रीडित्वा सुचिरं दिवि।
ततो भूलोकमासाद्य सार्वभौमो नृपो भवेत्॥

॥ इति विष्णुगजदानविधिः॥

p. 643 ch. 9
गन्त्रीं तुरङ्गसंयुक्तां यो ददाति द्विजातये।
सर्वकामसमृद्धात्मा स राजा जायते भुवि॥

p. 648 ch. 9
ऐष्टकं दारवं वापि मृण्मयं वापि शक्तितः।
सर्वोपस्करणोपेतं यो दद्याद्विपुलं गृहं॥
ब्राह्मणाय दरिद्राय विदुषे च कुटुम्बिने।
क्रीडित्वा सुचिरं स्वर्गे मानुष्यं लोकमागतः।
भवत्यव्याहतैश्वर्यः सर्वकामसमन्वितः॥

p. 681 ch. 9
सुशीलाय सुवृत्ताय सुविद्याय तपस्विने।
कन्या देया प्रयत्नेन नेतरस्मै कथञ्चन॥

p 699 ch. 10
दक्षिणसंख्या—

गतनिष्कसमोपेतं तदर्द्धार्द्धमथापि वा।
अतो न्यूनं न दातव्यमधिकं फलमूर्जितम्॥
उत्तमं तु शतेनैव मध्यमं तु तदर्द्धतः।
तदर्द्धेन कनिष्ठं तु देयं कृष्णमृगाजिनं।
न वित्तशाठ्यं कुर्वीत फलहानेस्तु कारणात्॥

p. 942 ch. 13
नीलकण्ठस्य मोक्षेण गयायाञ्च तिलोदकैः।
वर्षासु दीपदानेन पितृणामनृणो भवेत्॥
यस्तु ब्राह्मणगेहेषु दीपमालां प्रयच्छति।
न निर्वर्त्य तमो घोरं ज्योतिषां लोकमाप्नुयात्॥

p. 952 ch. 13
पान्थं परिचरेद्यस्तु शयनासनभोजनैः।
स स्वल्पेन प्रयासेन जयति क्रतुयाजिनाम्॥
प्रतिश्रयं सुनिर्वातं शुचिभूमितलं शुभं।
अध्वनीनाय सम्पाद्य सद्यो दहति पातकम्॥
वर्षायामुष्मलतमे हेमन्ते शिशिरेषु च।
ग्रीष्मे च शीतलतले पान्थं विश्राम्य नाकभाक्।
दत्त्वा वासो विवस्त्राय रोगिणे रुक्प्रतिक्रियाम्॥
तृषार्त्ताय जलं स्वादु मृष्टमन्नं बभुक्षवे।
पथिकाय यथा वित्तं सर्वं तरति दुष्कृतं॥
अध्वन्यमनुमान्यापि शाकमूलफलैर्जलैः।
सकृत् सत्कृत्य वाचापि श्रेयसो भाजनं भवेत्॥

अध्वगानां सुखार्थाय मार्गसत्कारकारिणः ।
अगाधजलसञ्चारे तेषां नौकाधिकारिणः ॥
प्रपां अपां रसैर्दिकैः (?) पूर्णां पथिकहेतवे ।
ये कुर्वन्ति नरो राजन् सर्वे ते स्वर्गभागिनः ॥
pp. 990-1 मूल्येन कृत्वा धर्मान्नजलदानं प्रयच्छति ।
ch. 13 प्रयाति चन्द्रसालोक्यं शुभमालांशुकावृतः ॥
क्षीरकुल्यास्तमायान्ति तथा यान्ति मधुस्रवाः ।
घृत-दध्युदकास्तस्य समुद्रा वशवर्तिनः ॥
दिनानि बहुजीवन्ति अन्नेन रहिताः किल ।
न हि तोयविहीनस्तु दिनमेकं हि जीवति ॥
सर्वप्रदो नरव्याघ्र जलदानात् प्रकीर्तितः ।
उदके सर्वबीजानि इत्येवं गौणिकी स्मृतः ॥

Vratakhaṇḍa, Vol. II. (Bib. Ind. 1872.)

pp. 62-3 अर्चयित्वा यथायोग्यं परमात्मानमच्युतम् ।
ch. 18 गायत्रीमभ्यसेत्तत्र देवदेवस्य सन्निधौ ॥
सहस्रं दशसाहस्रं शतञ्चापि स्वशक्तितः ।
अथ ताम्रमयं पात्रं मृण्मयं वा समानयेत् ॥
घृतेन पूर्णं तत् कृत्वा पञ्च प्रस्थमितेन च ।
सुवर्णं रजतं मुक्तां रक्तान्नानि तिलांस्तथा ॥
अन्तर्निधाय तत् कुर्यात् नववस्त्रद्वयान्वितम् ।
स्थापयित्वा तु तस्याग्रे पूजनान्ते महामतिः ॥
तत्र मार्तण्डमारभ्य संपूज्य च यथाविधि ।
प्रदक्षिणं नमस्कार स्तोत्रालापैर्मुदा युतः ॥
स्थितः प्ररूढतिमिरनिर्भेदचतुरप्रभः ।
नानाव्याधिसमुत्थार्त्तिं मम संशमयत्वितः ॥
पुरुषः पुष्कराक्षश्च सर्वान्तरसमास्थितः ।
परमात्मासयक्लेशं व्यपोहतु ममाच्युत ।
इत्यनेनेति मन्त्रेण स तद्वासो विवृत्य च ॥
आत्मानं दर्शयेत्तत्र यथा सुस्पष्टलक्षितम् ।
विप्राय वेदविदुषे दरिद्राय च दापयेत् ॥

गुरवे दक्षिणां दत्त्वा कुर्याद् ब्राह्मणभोजनं ।
भुञ्जीत बान्धवैः सार्द्धमुत्सृजेन्नियमानपि ॥
एवं कुर्वन्नरो लोके सर्वरोगविवर्जितः ।
सौम्यगात्रप्रवृत्तश्रीश्चिरमायुश्च विन्दति ॥
यथापः शमयत्यग्निं समिद्धमतिकामतः ।
तथा व्रतमिदं ब्रह्मन् रोगाग्निं शमयेदिह ॥
नानाव्याधिभृशार्त्तानां नराणामिह सुव्रत ।
तत् प्रतापशमोपायो व्रतादन्यत्र विद्यते ॥

इति गरुडपुराणोक्तं गायत्रीव्रतम् ।

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सनत्कुमार उवाच—

अथ पर्वणि यत्कृत्यं तच्छृणुष्व महामते ।
यज्ज्ञात्वा मनसः क्षान्तिं [कान्तिं] सुसम्भूतिञ्च विन्दति ॥
यत्पर्वणि कृतन्तावत् [नाथ] शुभं वा यदि वाशुभं ।
षष्टिवर्षसहस्राणि तत्फलं भुञ्जते नराः ॥
दयितं जीवितं पुंसां सर्वेषामपि सम्मतं ।
यतस्त्वक्षयसंप्राप्तपरिक्लेशयुता नराः ॥
अतस्तच्छान्तिजननमायुः प्रदमनाकुलं ।
सर्वसौख्यप्रदं भद्रं तादृग्व्रतमिहोच्यते ॥
चतुर्दश्यां शुचिः स्नात्वा दन्तधावनपूर्वकम् ।
चरितब्रह्मचर्यश्च यतवाक्कायमानसः ॥
पौर्णमास्यां तथा कृत्वा देवपूजां समाचरेत् ।
मण्डलं चतुरस्रन्तु कारयेत् कुसुमाक्षतैः ॥
तस्मिन् श्रीशं श्रियं देवीमर्चयेत् सुसमाहितः ।
वृहन्तं पयसा पूर्णं गव्येन स्थापयेद्घटं ॥
चतुरस्तोयपूर्णांस्तु कलशांस्थापयेत् क्रमात् ।
मध्ये वावाहयेत् पञ्च चक्रादीन्यायुधान्यपि ॥
इन्द्रियाणि तथा पञ्च बुद्धि प्राणं तथा मनः ।
न्यसेद्देयानि सर्वाणि कलशेषु चतुर्ष्वपि ॥
सर्वापद्भ्यस्तरेन्मर्त्यश्चाधिव्याधिभयादपि ।
रक्षन्तु सर्वदा मां तु बुद्धिप्राणं मनश्च नः ॥
अवन्तु सर्वदापद्भ्यो मङ्गलानि दिशन्तु नः ।
इति मन्त्रेण चाभ्यर्च्य समिद्धे जातवेदसि ॥

षड्भिर्मन्त्रैस्तु जुहुयात् संस्कृते तु यथा विधि।
तिलेनाक्षतयुक्तेन त्रिमध्वक्तेन संयतः॥

मन्त्राः

अनामयाय पूर्णाय विमलायाच्युताय च।
मृत्यवे कालरूपायेत्येते मन्त्रास्तथा च षट्॥
अथैवायुधमन्त्रेण प्राणेन करणैरपि।
हुत्वा तु करणायेति (पुरुष) तच्छेषेण कलिन्त्यजेत्॥
अथासने स्थितं साध्यं कृत्वाचार्यस्तदग्रतः।
अभिषेकं ततः कुर्यात् पर्यसा तज्जलेन च॥
कुटुम्बिने दरिद्राय निष्कमावञ्च हाटकं।
तिलान्नलवणादीनि दद्याद्विप्रशताय च॥
पूर्णकुम्भांस्ततो वास्मै हरिद्राचूर्णसंयुतान्।
बीजपूर्णांस्तु कलशान् लवणेन प्रपूरितान्॥
चतुरश्चतुरो दद्याद्योषिद्भ्यः परमायुषे।
गुरवे च वरं दत्त्वा कृत्वा ब्राह्मणतर्पणं॥
उपवासविधानेन दिनशेषं नयेत्सुधीः।
अनन्तरे च दिवसे कुर्याद्भगवदर्चनं॥
बान्धवैः सह भुञ्जीत नियमांश्च विसर्जयेत्।
एवं पर्वणि यः कुर्याच्चिरञ्जीवो भवेच्च सः॥
सर्वव्याधिसमुत्थाने सर्वदुःखोदये सति।
स्नानं पर्वणि यः कुर्यात्तच्छान्तिं सोऽश्नुते पराम्॥

इति गरुडपुराणोक्तमायुर्व्रतम्।

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pp. 869-76 ch. 31

श्वेतद्वीपे सुखासीनं देवदेवं जगद्गुरुं।
वासुदेवं जगन्नाथं स्थितिसंहारकारकं॥
प्रणिपत्य महादेवं चराचरगुरुं हरिम्।
शरीरारोग्यमैश्वर्यं कामदेवसमः पतिः॥

.....

विष्णुरुवाच—

कथयामि न सन्देहो व्रतानामुत्तमं व्रतं।
प्रद्युम्नायापि नाख्यातं पुत्रप्रीत्या व्रतं त्विदं॥

संक्रान्तिर्वा महाभागे कुहुर्वा चाष्टमी तिथिः ।
पर्वस्वेतेषु दातव्या काञ्चनाख्या पुरी शुभा ॥
रौप्या ह्यस्या अधोभूमिः शिखरं काञ्चनं तथा ।
स्तम्भा रत्नमयाः कार्या दशौरससमन्विताः ।
प्राकारं कारयेद्धैमं रौप्यं पैष्टमथापि वा ॥
p. 876 त्वया काञ्चनपुर्याख्यं व्रतमेतत् कृतं पुरा ।
व्रतप्रसादाद्भर्त्ताहं लब्धस्त्रैलोक्यपूजितः ॥

इति गरुडपुराणोक्तं काञ्चनपुरीव्रतं ।

Gaṅgāvākyāvalī by Viśvāsadevī
Ed. by J. B. Chaudhuri, Contribution of Women to Sanskrit Literature, Vol. IV. Calcutta 1940

p. 144 तथा च गारुडे—

न नष्टाभिरफेनाभिरदुष्टाभिश्च धर्मतः ।
शौचेप्सुः सर्वदाचामेदासीनः प्रागुदङ्मुखः ॥

[Bhaviṣya purāṇa, Uttara, Ch. 123, V. 2]

p. 145. गारुडे—

अङ्गुष्ठ-मूलान्तरतो रेखाया ब्राह्ममुच्यते ।
अन्तरङ्गुष्ठ-देशिन्योः पितृणां तीर्थमुत्तमम् ॥
कनिष्ठा-मूलतः पश्चात् प्राजापत्यं प्रचक्षते ।
अङ्गुल्यग्रे स्मृतं दैवं तदेवार्षं प्रकीर्तितम् ॥
मूले दैवतमार्षं स्यादाग्नेयं मध्यतः स्मृतम् ।
तदेव सौमिकं तीर्थमेतज्ज्ञात्वा न मुह्यति ॥

p. 146 तथा गारुडे—

संवृत्याङ्गुष्ठ-मूलेन मुखं वै समुपस्पृशेत् ।
अङ्गुष्ठानामिकाभ्यान्तु स्पृशेन्नेत्रद्वयं ततः ॥
तर्जन्यङ्गुष्ठयोगे च स्पृशेन्नासा-पुट-द्वयम् ।
तर्जन्यङ्गुष्ठ-योगेन श्रवणे समुपस्पृशेत् ॥

सर्वासामग्रयोगेन हृदयन्तु तलेन वै।
संस्पृशेच्च शिरस्तद्वत् अङ्गुष्ठेनाथवा द्वयम्॥
संस्पृष्टे हृदये चास्य प्रीयन्ते सर्व-देवताः।
मूर्ध्नि संस्पर्शनादेकः पीतः स पुरुषो भवेत्॥
Gobhilīya Smṛti 1. 2. 7-8.

p. 165 गारुड-भविष्ययो :— cf.GP.I.217.38

पुष्ये वा जन्मनक्षत्रे व्यतीपाते तु वैधृतौ।
अमावास्यां नदी-स्नानं हरत्याजन्मदुष्कृतम्॥
Tithitattva, p. 433. 1. 5.

p. 170 daśaharāsnāna

नक्षत्र-मात्रे योगेऽपि, गरुडपुराणे-दर्शनात्।

p. 173 गारुडे—

य इच्छेद्विपुलान् भोगांश्चन्द्र-सूर्य-ग्रहोपमान्।
प्रातः स्नायी भवेन्नित्यं द्वौ मासौ माघफाल्गुनौ॥GP. I. 217.125

p. 174 गङ्गां योऽत्रावगाहन्ते माघे मासि नराधिप।
चतुर्युग सहस्राणि न पतन्ति सुरालयात्॥

p. 175 दिने दिने सहस्रन्तु सुवर्णानां विशांपते।
तेन दत्तं हि गङ्गायां यो माघे स्नाति मानवः॥

p. 176 गारुडे—

चन्द्रसूर्यग्रहे चैव योऽवगाहेत जाह्नवीम्।
स स्नातः सर्वतीर्थेषु किमर्थमयते महीम्॥

गारुडे—

p. 177 सूर्यग्रहः सूर्यवारे सोमे सोमग्रहस्तथा।
चूडामणिरयं योगस्तत्रानन्तफलं लभेत्॥

p. 194 स्कान्दे गारुडे च—

स्नानं दानं तपो होमः स्वाध्यायः पितृतर्पणम्।
वृथा तस्य महायज्ञा नीलवासो बिभर्ति यः॥

p. 312 तथा च गरुड-शङ्खौ—

नित्यं नैमित्तकं चैव क्रियाङ्गं मलकर्षणम्।
तीर्थाभावे तु कर्तव्यमुष्णोदकंपरोदकैः॥ G.P. 217.117.

Madanapārijāta of Madanapāla
(Bib. Ind. 1893)

Stabaka 3 धात्रीफलेन यत्पुण्यं जयन्त्याः समुपोषणे।
p. 302 Śl.18 खगेन्द्र स लभेन्मर्त्यस्तुलसीपूजनेन तत्॥
यथा कथञ्चिदाहृत्य कुसुमैः पूजयेद्धरिम्।
नाकपृष्ठमवाप्नोति नात्र कार्या विचारणा॥

Varṣakriyākaumudī by Govindānanda
Bib. Ind. 149

pp. 58 and 69 भर्तुर्भार्या व्रतं कुर्यात् भार्यायाश्च पतिस्तथा।
असामर्थ्ये तयोस्ताभ्यां व्रतभङ्गो न जायते॥

92 चन्द्रसूर्यग्रहे चैव योऽवगाहेत जाह्नवीम्।
स स्नातः सर्वतीर्थेषु किमर्थमटते महीम्॥

175 इन्द्राय सुराधिपतये सवाहनपरिवारायुधाय नम इत्यादि।

314 प्रपद्येऽहं सदा देवं सर्वकामप्रसिद्धये।

315 भाद्रे कृष्णत्रयोदश्यां युगादौ श्राद्धकृन्नरः।
गङ्गायां पिण्डदानेन समं फलमवाप्नुयात्॥

322 एवमभ्यर्च्य देवेशं कृत्वा पुष्पाञ्जलिं वदेत्।

504 यथेयं पापनाशाय प्रोक्ता चैकादशी शुभा।

508 त्रयोदश्यां शिवं पूज्य प्रकुर्यान्नियमं व्रती।
श्वस्ते शिवचतुर्दश्यां जागरिष्याम्यहं निशि॥

509 इति क्षमाप्य स्तुत्वा च नत्वा च बहुशः शिवम्।
विसर्जयेत् परेद्युश्च शिवभक्तानथ द्विजान्॥
भोजयित्वा प्रयत्नेन पारणं स्वयमाचरेत्॥
एवमेतद्व्रतं पुण्यं कृत्वा द्वादशवार्षिकम्।

512-13 पुरा कैलासशिखरे सर्वरत्नविभूषिते।
सुखोषिता शैलसुता देवी पप्रच्छ शङ्करम्॥
कर्मणा केन भगवन् व्रतेन तपसापि वा।
धर्मार्थिकाममोक्षाणां हेतुस्त्वं परितुष्यसि॥
शरांश्चापं स बिभ्राणो वने बिभ्राणो सर्वतः।
तडागात्तोयमानीय तस्य बिल्वस्य मूलतः।
एवमेतद्व्रतं देवि मम प्रीतिकरं परम्॥
यज्ञदानतपांस्यस्य कलां नार्हन्ति षोडशीम्।
एतद्व्रतप्रभावेण गाणपत्यमवाप्नुयात्॥

Śrāddhakriyākaumudī by Govindānanda
Bib. Ind. 157

p. 113 प्रारम्भे कर्मणां विष्णुं पुण्डरीकं स्मरेद्धरिम् ।

Smṛtitattva by Raghunandana
Vol. I., Calcutta, 1895

p. 439 स्थौल्यालयस्यविषघ्नश्च कटूद्दीपनपाचनः ।

p. 440 मुद्गः कषायो मधुरः कफपित्तामजिल्लघुः ।
ग्राही शीतः पटुः पाके चक्षुष्यो नातिवातलः ।
वातनुत्पित्तलो बल्यो मेदमांसकफप्रदः ।
मसूरो मधुरः ··· ··· ··· भिन्नवर्चसः ॥

p. 441 तिलः कषायो ··· ··· ··· केश्योऽनिलापहः ॥
स्निग्धो बल्यो ··· ··· ··· लेपहितश्च सः ॥
समाधुर्यात् ··· ··· ··· ··· चापि पित्तहा ॥
औष्ण्यात् ··· ··· ··· ··· संवत्सरोषितम् ॥

अथ शाकगुणा :—

पटोलं कफपित्तासृक् ··· ··· ··· विनाशनम् ॥
पटोलपत्रं ··· ··· ··· ··· तस्य विरेचकम् ॥
वास्तूकः शुक्रलो ··· ··· ··· अग्निबलवर्द्धनः ॥
वयःसंस्थापनी ··· ··· ··· हृल्लासकुष्ठनुत् ॥
मूलकं गुरु ··· ··· ··· ··· कफवातनुत् ॥
नालीशाकञ्च ··· ··· ··· ··· वातप्रकोपनम् ॥
तच्छुष्कवर्णं ··· ··· ··· ··· वातविवर्द्धिनी ॥
तण्डुलीयमसृक् ··· ··· ··· श्लेष्महरं गुरु ॥
कफपित्तहरी ··· ··· ··· ··· कफपित्तजित् ॥
पञ्चांगुलः ··· ··· ··· ··· ···विनाशहेतुः ॥
तस्माद् बुधैः ··· ··· ··· ··· ··· प्रशस्यते ॥
सर्वं शाकं ··· ··· ··· ··· ··· पुनर्णवा ॥

p. 442 वार्ताकुरेषा ··· ··· ··· ··· नाशिनी च ॥
सा बाला ··· ··· ··· ··· पित्तप्रसादिनी ॥
कुष्माण्डकं ··· ··· ··· ··· बस्तिशोधनम् ॥
सर्वदोषहरं ··· ··· ··· ··· ···कफरोगनुत् ॥
सक्षारा मधुरा ··· ··· ··· पित्तनाशिनी ॥

वातश्लेष्मकरीं ··· ··· ··· ··· कफरोगनुत् ॥
कारवेल्लः स कर्कटी ··· ··· ··· वातलम् ॥
त्रपुषं मूत्रलं ··· ··· ··· ··· विषदो लघुः ॥
विशेषादर्शसां ··· ··· ··· ··· शोथकरं कटु ॥
कच्ची सदा कटुः ··· ··· ··· पित्तहरं गुरु ॥
कुमुदोत्पल ··· ··· ··· ··· ··· मधुरा इमे ॥
मांसं वातहरं ··· ··· ··· ··· रसपाकयोः ॥
मत्स्यास्तु ··· ··· ··· ··· पित्तकराः मताः ॥
अध्वन्यवाय ··· ··· ··· मत्स्याशिनः सदा ॥
क्षुद्रमत्स्यास्तु ··· ··· ··· ··· ग्रहणीहिताः ॥

pp. 442-3 अथ लवणगुणाः ।
pp. 443-4 ,, फलगुणाः ।
pp. 445-6 ,, तोयगुणाः ।
p. 446 ,, क्षीरगुणाः ।
,, दधिगुणाः ।
pp. 446-7 ,, तक्रगुणाः ।
p. 447 ,, घृतगुणाः ।
pp. 447-8 ,, इक्ष्वादि ।

Nirṇayasindhu by Kamalākarabhaṭṭa
Chowk. Skt. Ser. 52. 1930

p. 170 Ekādaśī — उपोष्यैकादशीं नित्यं पक्षयोरुभयोरपि ।

pp. 177,180 दशमी शेषसंयुक्तो यदि स्यादरुणोदयः ।
,, नैवोपोष्यं वैष्णवेन तद्धि नैकादशीव्रतम् ॥

p. 177 उदयात्प्राग्यदा विप्र मुहूर्तद्वयसंयुता ।
संपूर्णैकादशी नाम तत्रैवोपवसेद् गृही ॥

p. 327 Manvādi — पूर्वाह्णे तु सदा ग्राह्याः शुक्ला मनुयुगादयः ।
देवे कर्मणि पित्र्ये च कृष्णे चैवापराह्णिकाः ॥

p. 469 Janmāṣṭamī jayantī — जयन्त्यां पूर्वविद्धायामुपवासं समाचरेत् ।

p. 477 ,, तिथ्यन्ते वा उत्सवान्ते वा व्रती कुर्वीत पारणम् ॥

Brahmasūtrabhāṣya of Ānandatīrtha

Sarvamūla edn.

p. 1b *l.* 4 उक्तं च गारुडे—

अथातः शब्दपूर्वाणि सूत्राणि निखिलान्यपि ।
प्रारंभते नियत्यैव तत्किमत्र नियामकं ॥

p. 4b *ll.* 1-2 अप्रसिद्धेरवाच्यं तद्वाच्यं सर्वागमोक्तितः ।
अतर्क्यं तर्क्यमज्ञेयं ज्ञेयमेवं परं स्मृतमिति गारुडे ॥

p. 9b *l.* 7 उक्तं च गारुडे—

सर्वज्ञाल्पज्ञभेदात् सर्वशक्त्यल्पशक्तितः ।
स्वातन्त्र्यपारतन्त्र्याभ्यां संभोगो नेशजीवयोरिति ॥

p.43a *ll.*8-10 गारुडे च—

अध्यायान्ते द्विरुक्तिः स्याद्वेदे वा वैदिकेऽपि वा ।
विचारो यत्र सज्जेत पूर्वोक्तस्यावधारणे ।
अनुक्तानां प्रमाणानां स्वीकारश्च कृतो भवेत् ।
विनिन्द्य चेतरान्मार्गान् संपूर्णफलता तथेति ॥

p.50a *ll.*9-10 स्थूल सूक्ष्मविशेषोऽत्र न क्वचित्परमेश्वरे ।
सर्वत्रैक प्रकारोऽसौ सर्वरूपेष्वजो यत ॥ इति गारुडे ।

p. 72b *ll.*8-9 स य एवं विदेवं मन्वानं एवं पश्यन्नात्मानमभि-
संपद्यैतेनात्मना यथाकामं सर्वान्कामाननुभव-
तीति सौपर्ण श्रुतेः ।

p. 73b *ll.*3-4 स वा एष एतस्मान्मर्त्याद्विमुक्तश्चिन्मात्री भव-
त्यथ तेनैव रूपेणाभिपश्यत्यभि शृणोत्यभि-
मन्तेऽभिविजानाति तामाहुर्मुक्तिरिति सौपर्ण
श्रुतौ ।

pp. 74b-75a गारुडे च—

ll. 10 ff. आत्मेत्येव परं देवमुपास्यहरिमव्ययं ।
केचिदत्रैव मुच्यन्ते नोत्क्रामन्ति कदाचन ।
अत्रैव च स्थितिस्तेषामन्तरिक्षे तु केचन ।
केचित्स्वर्गे महर्लोके जने तपसि चापरे ।
केचित्सत्ये महाज्ञानागच्छन्ति क्षीरसागरं ।
तत्रापि क्रमयोगेन ज्ञानाधिक्यात्समीपगाः ।

समालोक्यं च सरूपत्वं सामीप्यं योग एव च।
इमामारभ्य सर्वत्र यावत्सुक्षीरसागरे।
पुरुषोऽनन्तशयनः श्रीमान्नारायणाभिधः।
मानुषा वर्णभेदेन तथैवाश्रमभेदतः।
क्षितिपा मनुष्य-गन्धर्वा देवाश्च पितरश्चिराः।
आ ज्ञानजाः कर्मजाश्च तात्त्विकाश्च शचीपतिः।
रुद्रो ब्रह्मेति क्रमशस्तेषु चैवोत्तरोत्तराः।
नित्यानन्दे च भोगे च ज्ञानैश्वर्यगुणेषु च।
सर्वे शतगुणोद्रिक्ताः पूर्वस्मादुत्तरोत्तरं।
पूज्यन्ते चावरैस्ते तु सर्वपूज्यश्चतुर्मुखः।
स्वजगद्व्यापृतिस्तेषां पूर्ववत्समुदीरिता।
सयुजः परमात्मानं प्रविश्य बहिर्गताः।
चिद्रूपान्प्राकृतांश्चापि विना भोगांस्तु कांश्चन।
भुञ्जते मुक्तिरेवं ते विस्पष्टं समुदाहृतेति।

Bhāgavata tātparya nirṇaya,
Sarvamūla edn. pt. 3

p. 788b उक्तं च गारुडे—
अर्थोऽयं ब्रह्मसूत्राणां भारतार्थविनिर्णयः।
गायत्री भाष्यरूपोऽसौ वेदार्थपरिबृंहितः।
पुराणानां साररूपः साक्षाद्भगवतोदितः।
द्वादशस्कन्धसंयुक्तः शतविच्छेदसंयुतः।
ग्रन्थोऽष्टादशसाहस्रः श्रीमद्भागवताभिध इति।

p. 789a गारुडे च—
धर्मार्थकाममोक्षाणामेकमेवपदं यतः।
अवरोधोहृदीशस्य पृथग्वक्ष्ये नतानहं इति।

p. 803a भूतानि द्रव्यनामानि ज्ञानं ज्ञानेन्द्रियाण्यपि।
क्रियां कर्मेन्द्रियाण्याहुस्तन्मूलत्वादहं त्रिधा॥ इति गारुडे।

p. 804a देहेन्द्रियादि भेदेन निर्भेदोऽपि हरिः स्वयं।
भण्यते केवलैश्वर्यादनाद्यानन्दचिद्घन॥ इति गारुडे।

p. 808a मुक्तैः स्वपार्षदैः पूर्वैर्ब्रह्माद्यैश्चैव संयुतं।
ब्रह्मा ददर्श तपसा भगवन्तं हरिं प्रभुं॥ इति गारुडे।

p. 811b ज्ञात्वा कतिपयैर्वर्षैः पूर्वमेव जनार्दनः।
मौसलं ज्ञानसन्तत्या उद्धवं बदरीं नयत्।
सज्ञानं तत्र विस्तीर्य पुनर्द्वारवतीं ययौ।
पूर्वमेवोपदिष्टोऽपि हरिणा ज्ञानमुद्धवः।
स्वर्गारोहणकाले तु पुनः पप्रच्छ केशवं।
पुनः श्रुत्वा बदर्यां तु वर्षत्रयमुवास ह।
ज्ञानं संस्थाप्य पश्चाच्च स्वेच्छया स्वर्गतः प्रभुः। इति गारुडे।
अनुप्रविश्य ब्रह्माणं प्राणं दशविधं तथा।
इन्द्रियाणीन्द्रियार्थांश्च वर्गांश्चैवासृजद्धरिः॥ इति गारुडे।

p. 832b सुपर्णशेषप्राणेश ब्रह्मविष्णून् गिरं श्रियं।
ऋते नमन्ति नो रुद्रं क एव पुरुषार्थ भागिति गारुडे।

p. 834a केचिद्भेदं विनिन्दति ह्यासुरज्ञानवृत्तयः।
निराकुर्वन्त्यथो मन्दा भेदस्य परमार्थतां॥
ये तु तत्त्वविदो मुख्या भेदं ब्रह्मान्यवस्तुनो।
परमार्थमिति ज्ञात्वा नित्यं विष्णुमुपासत॥ इति गारुडे।

p. 836a भिन्नस्वरूपमभिदं स्वरूपं तु द्विधा हरेः।
भिन्नस्वरूपं ब्रह्माद्या मत्स्याद्यभिदमुच्यत॥ इति गारुडे।

pp. 836b-837a पापरूपी पृथग्जातो निषादो वेनदेहतः।
यस्मात्तस्मात्पृथोः पुत्राद्रजो वेनो दिवं ययौ॥ इति गारुडे।

p. 837b देवा शक्ताश्च मोहाय दर्शयेयुरशक्तवत्।
ऋषीणां चैव राज्ञां च न हिते देवता समः॥
आज्ञा वा हरेः क्वापि कार्यतो वा क्वचित्क्वचित्। इति गारुडे।

p. 839a
p. 845a-b तत्कालस्थितभक्तेषु मानुषेष्वृषभात्मजः।
वरोऽपि धिक्कृतो राज्ञा सुहृदो वैष्णवेष्वपि॥ इति गारुडे।

p. 854b हिरण्यकशिपुर्भूतममन्यमृतौ हरिं।
अतो भयानको जातस्तत्र राजानमेव च।
मात्वा राजैवसंजातः कृष्णं चक्रादिलक्षणैः।
मृतिकाले हरिं चैव मत्वा भक्त्यैव केवलं।
द्वास्थत्वं हरिमाविश्य प्रापैव मनुजोऽपि तु॥ इति गारुडे।

p. 865b अतिभिन्नस्वरूपौ तौ जीवेशावेकदेहगौ।
देहाभिमानीत्वेकोऽत्र न मानी मानदः परः॥ इति गारुडे।

p. 862a दुर्वासाश्च स्वयं रुद्रस्तथाप्यन्यारयमुक्तवान् ।
तस्याप्यनुग्रहार्थाय दर्पनाशार्थमेव च ॥ इति गारुडे ।

p. 866a असुराश्च तमो घोरं यदि तत्रैव मध्यमाः ।
मध्यमां गतिमेवापुरेकदेहगता अपि ॥ इति गारुडे ।

p. 871a तस्मात्तीर्थानि देवाश्च नित्यं विद्वत्सुसंस्थिता । इति गारुडे ।

p. 878a अगण्य पदाक्रम्य वैष्णवं निलयं ययुः । इति गारुडे ।

p. 883a न मत् समोऽधिको वापि कश्चिदस्ति द्विजोत्तमे । इति गारुडे ।

Sarvadarśanasangraha—C. Prasthānabheda

by Madhusūdana Sarasvatī

Ānandāśrama Sanskrit Series 51.

पूर्णप्रज्ञदर्शन

pp. 58-59 गारुडे—

अथातः शब्दपूर्वाणि सूत्राणि निखिलान्यपि ।
प्रारभेत नियत्यैव तत्किमत्र नियामकम् ॥
कश्चार्थस्तु तयोर्विद्वान्कथमुत्तमता तयोः ।
एतदाख्याहि मे ब्रह्मन्यथा ज्ञास्यामि तत्त्वतः ॥
एवमुक्तो नारदेन ब्रह्मा प्रोवाच सत्तमः ।
आनन्तर्याधिकारे च मङ्गलार्थे तथैव च ॥
अथ शब्दस्त्वतः शब्दो हेत्वर्थे समुदीरितः ॥

Haṭhayogapradīpikā – C. Jyotsnā of Brahmānanda, Adyar edn. 1933 pt. II.

p. 167 गरुडपुराणे—

तथा यतेत मतिमान्यथा स्यान्निर्वृत्तिः पराः ।
योगेन लभ्यते सा तु न चान्येन तु केनचित् ॥
भवतापेन तप्तानां योगो हि परमौषधम् ।
परावरप्रसक्ता धीर्यस्य निर्वेदसंभवा ॥
स च योगाग्निना दग्धसमस्तक्लेशसञ्चयः ।
निर्वाणं परमं नित्यं प्राप्नोत्येव न संशयः ॥
संप्राप्तयोगसिद्धिस्तु पूर्णो यस्त्वात्मदर्शनात् ।
न किञ्चिद् दृश्यते कार्यं तेनैव सकलं कृतम् ॥

आत्मारामः सदा पूर्णः सुखमात्यन्तिकं गतः ।
अतस्तस्यापि निर्वेदः परानन्दमयस्य च ॥
तपसा भावितात्मानो योगिनः संयतेन्द्रियाः ।
प्रतरन्ति महात्मानो योगेनैव महार्णवम् ॥

p. 175 तदुक्तं गरुडपुराणे—

योगाभ्यासो नृणां येषां नास्ति जन्मान्तरादृतः ।
योगस्य प्राप्तये तेषां शूद्रवैश्यादिकक्रमः ॥
स्त्रीत्वाच्छूद्रत्वमभ्येति ततो वैश्यत्वमाप्नुयात् ।
ततश्च क्षत्रियो विप्रः कृपाहीनस्ततो भवेत् ॥
अनूचानः स्मृतो यज्वा कर्मन्यासी ततः परम् ।
ततो ज्ञानित्वमभ्येति योगी मुक्तिं क्रमाल्लभेत् ॥

APPENDIX 4

LIST OF VEDIC MANTRAS REFERRED TO IN GP.

Abbreviations used as given in Bloomfield's Vedic concordance.

RV. — Ṛgveda
SV — Sāmaveda
AV — Atharvaveda
VS — Vājasaneyī-saṁhitā (Mādhyandinīya)
VSK — Vājasaneyīsaṁhitā
TS — Taittirīyasaṁhitā
MS — Maitrayaṇīsaṁhitā
KS — Kāṭhakasaṁhitā
KSA — Kāthakasaṁhitā—Aśvamedhagrantha
Ar. S — Āraṇyaka Saṁhitā

agna āyāhi	I.48.12; 48.78	RV.6.16.10a; SV.1.1a; 2.10a; VS. 11.46; TS.2.5.7.3,4; 8.1,2; 4.1.4.3c; 5.1.5.8; 5.6.1. MS. 2.7.4c; 79.8; 3.1.6; 8.1; 4.10.2a; 145.1; KS. 16.4c; 19.5; 20.14a; 26.1.
agnim īle	I.48.11; 48.77	RV.1.1.1a; Ar. S. 3.4a; TS. 4. 3.13.3a; MS. 4.10 5a:155.1; KS.2.14a.
agnim saṁsupti	I.48.15	
agnir jyoti	I.48.36	SV.2.1181; VS.3.9; MS.1.6.10: 102.11; 1.8.1:115.2; 1.8.5: 121.1; 2.7.16:99.4; KS.40.6.
agnir mūrdhā	I.48.19; 48.37; 101.7	RV.8.44.16a; SV.1.27a; 2. 882a; VS. 3.12a; 13.14a; 15.20a; TS. 1.5.5.1a; 7.1; 4.4.4.1a; MS. 1.5.1a:65.8; 1.5. 5:73.7,8; 1.7.4; 113.4; KS.6.9a; 7.4; 9.2.
agniśca	I.209.4	TA.10.24.1; Mahān U 14.3.
agniśca me	I.36.4	VS.18.22; TS.4.7.9.1; 5.4.8.4; KS.18.11.

aghamarṣaṇa sūkta	I.205.138; 206.21	RV.10.190 (ṛtaṁ ca satyaṁ cābhīddhāt).
atharva (vā)-	I.48.5f; 48.74	
(ṇā)	215.13 (taught by Vyāsa to Sumantu)	
atharvaśiras	I.48.56	
annāt pariśruto rasam	I.101.8	VS.19.75a; MS.3.11.6a:149.1; KS.38.1a; TB.2.6.2 2a.
apanaḥ saśucadagham	I.106.3	RV.1.97.1a, 1c-8c; AV.4.33.1a, 1c-8c; VS.35.6c, 21a;
apām rasaḥ	I.206.17	
ayam gauḥ	I.206.22	cf. ayam goṣu RV.6.44.24c.
avabhṛtanicam	I.206.14	avabhṛta nicumpuṇa (nicaṅ. kuṇa, nicuṅkuṇa) VS. 3.48a; 8.27a; 20.18a; TS.1.4.45.2a; 6.6.3.4; MS.1.3.39a; 45.11; 4.8.5:113.2; KS.4.13a; 29.3; 38.5a;
asmin vṛkṣa itaḥ	I.48.19	
ākṛṣṇena	I.101.7	(°rajasa vartamānaḥ) RV.1.35. 2a; VS.33.43a; 34.31a; TS.3.4. 11.2a; MS.4.12.6a:196.16.
āca tvā	I.48.20	(ā ca tvām•eta vṛṣaṇā vahātaḥ) RV. 3.43.4a.
ātila	I.48.78	
āpaḥ punantu	I.36.4; 209.4	
āpo asmān	I.206.8; 206.9	(°mātaraḥ śundhayantu) RV. 10.17.10a; AV.6.51.2a; VS. 4.2a; TS.1.2.1.1a; KS.2.1a; MS.1.2.1a:10.1; 3.6.2:61,7.
āpo jyotīrasaḥ	I.209.4	TA.10.15.1; 28.1; TAA.10.68.
āpo tvantumasī	I.206.13.	
āpo devāḥ	I. 206.16: 206.17	
āpo nauṣadhi	I. 206 12; 206.14	
āpo mā tasmā- denasaḥ	I. 206.27	VS. 6.17e
āpo haviṣmatīḥ	I. 206.16	

āpo hiṣṭhā	I. 37.5; 206.16; 209.7	RV. 10.9.1a; AV. 1.5.1a; SV. 2.1187a; VS. 11.50a; 36.14a; TS. 4.1.5.1a; 5.6.1.4a; 7.4.19.4a; MS. 2.7.5a : 79 16; 3.1.6: 8.10; 4.9.27a: 139.3; KS. 16.4a; 19.5; 35.3a.
āpyāyasva	I. 48.16; 48.43	RV. 1.91.16a; 9.31.4a; VS. 12.112a; TS. 3.2.5.3a; 4.2.7.4a; MS. 2.7.14a: 96.6; KS. 16.14a.
āyātu varadā devī.	I. 209.4; 209.5	TA. 10.26.1a; TAA. 10.34a.
idam āpa pravahatā (a)	I. 206.26	RV. 1.23.22a; 10.9.8a; AV. 7.89.3a; VS. 6.17a; VSK. 6 5.5a
idam apo haviṣmatī	I. 206.16	
idam viṣṇur-vicakrame	I. 206.7; 206 8	RV. 1 22.17a; AV. 7.26.4a; SV.1.222a; 2.1019a; VS. 5.15a; TS. 1 2.13.1a; MS. 1.2.9a: 18.17; 1.8.9: 130.12; 4.1.12a: 16.4; 4.12.1 : 169 3; KS. 2.10a
imam devā	I. 101.7	(°asapatnam) (VSK. 11.3.2. 6.2) VS. 9.40; 10.18.
imam mantra	I. 48.47	
imam me varuṇa	I. 206. 12-14.	RV. 1.25.19a; SV. 2.935a; VS. 21.1a; TS. 2.1.11.6a; MS. 4 10.2a; 146.8; 4.14.17a: 246.1; KS. 4.16a.
imam me gāṅga	I. 48 37	(imam me gāṅge yamune sarasvati) RV. 10.75.5a; TA. 10.1.13a.
imā rudra	I. 48.20	cf. RV. 1.114.1a; VS. 16.48a; MS. 2.9.9a: 127.9; KS. 17.16a (imā rudrāya tavase kapardine) and RV. 7.46.1a; TB. 2.8.6.8a. (imā rudrāya sthiradhanvane giraḥ).

iṣe tvā	I. 48.11	VS. 1.1.22; 7.30; 14.22; TS. 1.1.1.1; 3.7.1; 9.2; 4.3.7.2; 6.3.6.1; 9.3; MS. 1.2 15; 24.8; 1.2.16: 26.15; 1.11.3: 164.3; 2.8.3: 109.2; 2.11.6: 144.3; 3.9.6: 123 13; 3.10.1: 129.7; 4.1.1: 1.10; KS. 1.1.10; 3.4; 17.3.
uttare śikhare jata	I. 209.9	
uttiṣṭha brahmaṇaḥ pate	I. 48.80	RV. 1.40 1a; AV. 19.63.1a; VS 34.56a; MS. 4.9.1a: 120.7; 4.12.1a; 178.11; KS. 10.13a.
udutyam	I. 36.8;(udutyam) 206.31; 209.8 (udutyam jātavedasaṁ)	RV. 1.50.1a; AV. 13 2.16a; 20.47.13a; SV.1.13a; VS. 7.41a; 8.41a; 33.31a; TS. 1.2.8 2a; 4.43.1a; 2.3.8.2; 4.14.4;6 1.11.4; MS. 1.3.37a; 43.6; KS. 4.9a; 11.1; 30.5a.
udbudhyasvāgne	I. 101.7	VS. 15.54a; 18.61a; TS. 4.7. 13.5a; MS. 2.12.4a: 148.6; KS. 18.18a.
urum hi rājā varuṇaścakara	I. 206. 4; 206.5	RV. 1.24.8a; VS. 8.23a; TS. 1.4.45.1a; 6.6.3.2; MS. 1.3.39a: 45.3; 4.8.5 : 112.8; KS. 4.13a; 29.3.
ṛtañca satyañcābhiddhāttapaso	I. 209.7	RV. 10.190.1a; TA. 10.1.13a.
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APPENDIX 6

INDEX OF THE NAMES OF HERBS AND DISEASES OCCURRING IN THE MEDICAL CHAPTERS OF THE GARUḌA PURĀṆA

aṁśumati	Hedysarum Gangeticum	I. 202.2
akṣa (vibhītaka)	Terminalia Belerica	I. 169.49; 171 25; 173.30; 192.33; 202.25; 202 71.
akṣipīluka	?	I. 202.48
akṣiśūla	eye sore	I. 177.63 (remedy for)
agaru	Dysoxylum Malabaricum or Aquiloria Agallocha?	I. 174.6; 178.6; 185.28.
agnimāndya	dyspepsia	I. 171.34; 183.7
agniviḍaṅga	?	I. 167.58.
agnirmantha	clerodendron phlomoides or premna integrifolia?	I. 173.22; 177.44; 192.4; 192.35.
agnivīsarpa	a kind of dry itch	I. 163.13.
aṅkoṭa(ṭha)	Alangium Lamarckü	I. 172.22; 185.25; 191.13
aja	goat	*ghee* 169.32 (as curative); *urine* 177.4; 174.21; 184.10 (as curative); 185.32 (,,); 185.35. *milk* 176.1 (as remedy for baldness); 183.18 (as remedy for enlargement of spleen). 185.31.
ajājī (jeeraka)	cuminum cyminum	I. 172.2; 184.4; 202.19.
aṭa(āṭa)ru(rū)-ṣaka	Ailantus excelsa	I. 170.26; 174.2; 177.8; 182.27; 184.3; 192.33; 202.52.
atasī	Linum Usitatissimum.	I. 164.23; 169.9; 172.33; 182.4; 188.7.

atisāra	dysentery	I. 147.27; 157.1 (6 kinds of); 157.2-3 (how caused); 157.5 (symptoms of); 157.8; (symptoms of a type of); 157.9 (,,); 157.10 (,,); 157.12 (,,); 157.13; 157.14; 170.13-14 (remedy for); 170.15 (,,); 170.16 (,,); 172.16 (,,); 183.3; 185.24; 185.25; 192.3.
ativiṣa	Aconitum Heterophyllum	I. 170.12; 172.16.
adrisāra	iron	I. 202.66.
ananta	Gardenia floribunda	I. 183.7.
anāha	a kind of abscess	I. 160.58; 170.51 (curative for);
anupāna	a drink taken with or after medicine	I. 169.1; 169.63; (quenching thirst and fatigue); 169.64.
antaka	a synonym of fever (jvara)	I. 147.1; I. 202.44.
andha	blindness	I. 171.57 (curative for night blindness); 185.35. (,,); 187.8.
anyeyuḥ	a type of fever	I. 147.43; 147.55 (periodicity of occurrence).
ap.	water	I. 147.3 (the fever manifest in),
apatantraka	a kind of rheumatism	I. 166.19. (symptoms of).
aparājitā (gokarṇa, viṣṇukrānta)	clitoria ternatea, linn. or c. spectabilis.	I. 177.65; 177.66; 178.7; 178,15; 184.34; 185.10; 185.27; 188.9; 189.1; 190 1; 190.15.
apasmāra	epilepsy	I. 170.35 (remedy for); 170.37 (,,); 177.46 (,,); 183.8 (,,); 192. 10 (,,); 193.5 (,,).
apāna	one of the five life-winds in the body	1.156.14.
apāmārga (aghata, kharamañjarī)	Achyranthes aspera, linn.	I. 172.10; 174.21; 176.15; 177.9; 177.61; 183.6; 184.14; 185.23; 188.1; 189.5; 190.18; 190.19; 192.36; 202.51.

abja	lotus	I. 170.58 (remedy for a kind of urinary disease).
abhayā(pathyā) (harītakī)	Terminalia chebula	I. 171.24; 172.7; 172.14; 172.23; 172.24; 174.2; 177.31; 177.62; 183.9; 184.2; 192.33; 192.34; 192.36; 193.11; 193.12; 202.25.
abhighāta	attack beating	I. 147.24 (fever caused by).
abhicāra	magic spell	I. 147.24 (fever caused by).
abhitāpa	fever manifest in horse	I. 147.3.
abhinyāsa	a kind of fever	I. 147.12-17 (symptoms of).
abhiṣaṅga	contagion	I. 147.24 (fever caused by).
amṛtā	Terminalia chebula ?	I. 170.42; 170.55; 171.31; 171.36; 171.38; 171.55; 172.43; 184.17; 202.6; 202.33; 202.48; 202.85.
amla	acidity	I. 168.43 (remedy for); 171.31; 171.33; 171.34.
amlaloṇikā	Oxalis corniculata	I. 170.20; 173.7.
amlavetasa	Rheum Emodi	I. 173.7; 202.44.
ayas	iron	I. 202.23; 202.51; 202.66.
ariṣṭa	Xanthium Strumavium	I. 170.76; 171.24; 171.36; 183.11; 202.16; 202.34; 202.84.
aruṇa	Phyllanthus Rhamnoides (aruṇi ?)	I. 172.16.
arūṣaka siṁhaparṇī	Adhatoda Vasika	I. 202.45.
arocaka	loss of appetite	I. 153.1-3 (diognosis of); 153.9-10 (,,); 149.2; 170.43 (remedy for).
arka (alarka, mandāra, sūryapatra)	Calotropis Gigantea	I.171.18; 171.30; 171.43; 172.5; 174.17; 177.81; 179.4; 185.29; 189.3; 189.4; 191.5; 191.15; 192.27; 202.29.
askanda	?	I.172.11 (remedy for).
arjuna	Lagevstroemia flos-Preginae	I.170.27; 177.83; 180.10; 190.23; 192.47; 202.8; 202.36.
ardita	a kind of rheumatism	I.166.35 (diognosis of). (also called ekāṅga).

arbuda	swelling, tumour	I.170.68 (prescription for); 179.11
arśas	piles	I.156. 1-3 (diognosis of different kinds of); 156.7 (case of congenital piles); 156.9 (6 kinds of); 156.15; 156.22; 156.54 (curable types of); 156.56; 156. 58; 170.19 (remedy for); 170. 21 (,,); 170.39 (,,); 171.4 (,,); 171.58 (,,); 172.3 (,,); 177.17 (,,); 177.18 (,,); 183.17 (,,); 184.2 (,,); 184. 10 (,,); 186.10 (,,); 186.11 (,,); 186.12 (,,); 192.25 (,,).
alaka	curls on forehead	I.168.49 (remedy for) ; 171.40 (treatment for).
alaktaka	red lac.	I.177.17; 185.31.
alakṣmījvara	?	I.193.5 (remedy for).
alajī	a kind af urinary disease or inflammation of the eye ?	I.159.12; 159.27 (symptoms of).
alarka	fever manifest in a dog	I. 147.3.
alāvu (nī)	bottle-gourd ?	I.169.19 (obtained from kaliṅga).
avapīḍa	causing sneezing	I.172.30 (one of the five methods in treatment).
aśana	synonym of fever	I.147.1
aśmabhit	coleus Scutellarioides.	I.202.34.
aśvakarṇaka	a tree	I.202.40.
aśvagandhā	withania coagulans	I.170.37;172 8; 172.25; 176.15; 177.47; 178.27; 182.5; 183.9; 185.19; 190.3; 192.4; 193.1; 201.29.
aśvattha	ficus Religiosa	I.171.12; 202.7; 202.44.
aśvadaniṣṭra	Tribulus lanuginosus	I.170.14 (use of).
aśvamāraka	see karavīraka	I.202.60

asṛj	blood	I.170.75 (prescription which causes flow of); 171.65;
asthi	bones	171.68; 182.27; 192.46; I.170. 15; 171.42; 177.50. I.171.11 (slip of; remedy for); 177.50 (fracture of; remedy for).
ākṣepaka (ṇa)	a kind of rheumatism	I.166.16 (symptoms of); 173.18 (remedy for).
ākhuparṇikā	salvinia cucullata roxb.	I.202.43.
ājya	clarified butter	I.171.2. 171.22; 171.55; 172.12; 172.21; 172.22; 172.24; 172.28; 175.5; 177.37; 177.52; 182.25; 184.8; 184.11; 184.18; 184.19; 184.37; 186.1; 186.15; 187.8; 190.8; 191.18; 191.20; 192.36; 192.37; 201.18; 201.21.
āḍhaka (kī)	Cajanus indicus	I.169.9; 172.8; 174.5; 174.6; 192.43; 202.74; 202.75.
ātaṅka	a synonym of disease (vyādhi)	I.146.2.
ātmaguptā (kapikacchukā)	Mucuna pruriens	I.173.3; 202.6.
ābādha	a synonym of disease (vyādhi)	I.146.2.
āmaṇḍa	castor oil plant	I. 202.3
āmayaḥ	a synonym of disease (vyādhi)	I. 146.2; 146.5 (indicated by malaise); 171.3 (remedy for);
āmaya	costus speciosus	I.172.18; 202.77.
āmalaka (kī) (Āmraphala)	emblica officianalis	I.167.60; 169.22; 169.59; 169.60; 170.61; 171.24; 171.66-7; 172.35; 173.6; 175.9-10; 176.4-5; 177.2; 177.12; 177.67; 181.10; 185.36; 190.9; 190 29; 192.22; 193.11; 193.12; 202.25; 202.44.
āmiṣā	flesh	I.169.62 (effect of eating).
āmra	mangifera indica	I 169.26; 170.27; 170.33; 171.42; 171.46; 173.6; 176.4; 176.5; 176.9; 177.58; 192.48.

āmrātaka (pittavrakṣa)	spondias mangifera	I.172.35; 173.6; 173.19.
āyatana	a synonym of diagnosis (nidāna)	I.146.4
āragvadha	cassia fistula	I.170.47; 171.17; 171.21; 173. 25; 202.43;
āranāla	gruel made from the fermented boiled rice.	I.171.21.
ārdraka	zingiber cassumunar.	I.169.30; 171.47; 174.20; 177.49; 182.23; 183.18.
ārṣeyī	?	I.202.6.
āla	yellow arsenic, orpiment.	I.202.64
ikṣu	saccharum officinarum	I.159.14 (causes prameha) (urinary disease) 159.20 (,,); 169.50 (as remedy for plethora); 170.21 (as a remedy for piles); 173.3.
ikṣvāku	Cucurbita Lagenaria	I. 172.36; 202.57.
iṅgudī	Terminalia catappa	I. 169.11.
iḍagaja (?)	?	I. 202.56.
indīvara	blue lotus Nymphaca Stellata Cyanca	I. 202.4; 202.39.
indramada	the name of fever manifest in a cloud.	I. 147.3.
indrayava(vā) (kuṭaja kalinga vatsikā, girimallikā)	Hollarhena Antidystentrica	I. 170.11; 172.17; 172.37; 173.14; 202 16.
indravāruṇikā (ṇī) (citraphala)	Citrullus colocynthis	I. 174.21; 184.17; 184.32; 190.2; 202.50.
īśakāśī	?	I. 202.62.

utpala (kuṣṭha, kaśmīraja kāṣṭha, puṣkara)	Saussurea Lappa	I. 170.11; 170.62; 171.65; 173.24; 174.5; 179.5.
udakameha	a kind of urinary disease.	I. 159.19 (symptoms of).
Udara	stomach	I. 161.1 (diseases pertaining to); 161.3 (8 kinds of diseases affecting); 161.10 (effect of excess of water in); 193.10 (a cūrṇa which activates the fire in).
Udāvartta	a disease of the bowels (iliac passion)	I. 170.50 (remedy for).
Udīcya	a kind of perfume ?	I. 172.18; 202.21.
Udumbara (audumbara)	ficus Glomerata	I. 173.24; 184.15; 192.47; 202.65.
unmāda	insanity	I. 170.36 (remedy for); 193.5 (remedy for); 193.15 (unmatta, for) ?
upakuñjikā (kṛṣṇa, araṇyajīraka)	Nigella Sativa	I. 172.2; 202.19.
upadaṁśa(ka)	venereal disease	I. 171.5 (remedy for); 171.6 (,,); 171.7 (,,); 171.8 (,,).
upanimba	?	I. 177.2 (as a remedy for blindness).
upaśaya	an essential category in respect of a disease.	I. 146.3; 146.8; 147.5
upastha	holy basil ?	I. 202.36.
urubūka	uruvuka ? Ricinus Communis.	I. 172.9; 202.3
Urvāru(ka)	a kind of cucumber Cucumis Usitatissimus.	I. 169.19; 173.2

Uśīra (vīraṇa, āmranāla)	Andropogon Muricatus	I. 173.23; 175.4; 175.7; 175.13; 177.35; 202.31.
ūru	thigh	I.170.41 (remedy for stiffness in); 166.48.
ūrja	?	I. 202.40
ūrdhva	a kind of cough	I. 150.3.
ūrdhvagadā	a headache?	I. 171.62 (remedy for); 171.63.
ūṣaṇa (gajapippalīmūla)	Piper Chaba	I. 168.43; 202.12.
ūṣara	name of fever manifest in the earth.	I. 147.3.
ṛkṣa	bear	I. 177.75 (whose milk is used in a preparation for external application for diseases).
ṛṣi	name of leprosy caused by the humours—wind and biles	I. 164.8.
ṛṣyajihva	a name of a kind of leprosy resembling a deer.	I. 164.19
ekāṅga	a kind of rheumatism	I. 166.35 (also called ardita and kakṣaruja).
eḍa	cassia tora or Alata	I. 171.19 (as a remedy for a kind of leprosy).
eraṇḍa (ka) (vatari, gandharva hasta, pañcāṅgula)	ricinus communis	I. 169.13; 170.42; 170.45; 170.46; 170.66; 170.67; 170 69; 170.74; 171.61; 171.62; 172.40; 173.22; 174.14; 175.6; 176.10; 177.14 (white variety); 178.26; 190.19; 192.5; 201.9; 202.3.
elā (truti, kapita, varṇi, karaṅgi, tripuṭa, tṛtisūkṣma).	elettaria cardamomum	I. 174.6; 176.3; 176.4; 177.21; 177.24; 185.13; 202.17; 202.68 (^{o}patraka).

aikāhika (jvara)	quotidian fever	I. 189.7 (remedy for).
oṣadhi, auṣadha, auṣadhi	herb	I. 146.7; 147.3 (fever manifest in); 147.26; 147.27 (symptoms of fever caused by inhalation of the fumes of); 173.30; 177.38 (the quantity to be consumed of the decoction of).
audumbara	a kind of leprosy	I. 164.7; 164.15-17 (symptoms of).
audbhida	one of the five salts (rock salt)	I. 170.18.
kakudbhadra	?	I. 202.41.
kakubha (raktārjuna)	terminalia arjuna	I. 202.8.
kakeruka	a type of parasite (worm in stomach)	I. 165.13.
kakkola (lavaṅgalatā)	luvunga scandens	I. 192.20.
kakṣaruja	a type of rheumatism	I. 166.38 (also called *ekāṅga*)
kaṅgu (kā)	setaria Italica	I. 188. 4; 202.70.
kaca, keśa	hair	I. 169.49 (prescription for disease of); 171.42 (prescription to blacken); 176.1 (prescription for the growth of); 176.5 (prescription which strengthens); 176.7 (prescription which blackens). 176.9 (,,).
kacchapikā	a kind of carbuncles (prameha)	I. 159.12; 159.26 (symptoms of).
kacchu	itch, scab	I. 171.29 (remedy for).
kacchurā (satī)	curcuma zedoaria	I. 173.21.
kajjala	sulphuret of mercury.	I. 178.9.

kañjuka (kañjikā ? brāhmaṇayaṣṭikā)	siphonanthus Indica ?	I. 183.14
kaṭaṅkaṭerī cf. dāruharidraka	coscinium Fenestratum	I. 202.32.
kaṭuka (kā) (kī) same as next.	picrorrhiza kurrooa	I. 170.47; 173.13; 174.16; 177.22; 192.28; 192.31; 202.20; 202.44.
kaṭu (ka) rohiṇī	,,	I. 175.11; 177 35; 183.5; 202.20.
kaṭutaila śvetasarisa	brassica alba ?	I. 176.17 (used for the growth of the male organ); 177.9; 177.53; 179.9; 201.18.
kaṭutraya	compound of ginger, black and long-peeper	I. 202.13.
kaṭuloharaja	?	I. 193.8.
kaṭphala (lā)	myrica nagi	I. 202.24; 202.53.
kaṭhilayā ?	cf. kaṭhilla (ka) —momordica charantia	I. 202.3.
kaṇā	piper longum ?	I. 170.29; 170.54; 172.23; 172.27; 202.11.
kaṇṭaka	euphorbia antiquorum ?	I. 173.11; 202.46.
kaṇṭakārī (rika) (rikā)	solanum jacquinii.	I. 170.13; 170.30; 170.44; 174. 3; 174.13; 175.7; 175.12; 177.34; 178.24; 192.4; 192.34; 192.44; 193.11; 202.5.
kaṇṭakī	cf. previous	I. 202.83.
kaṇḍu (ū)	scratching in the throat	I. 147.9 (as a symptom of a type of fever); 149.2 (caused by various coughs). 171.39 (remedy for); 171.41 (,,); 171.54 (,,); 173.13 (,,); 173.17 (,,); 191.24 (,,); 192.23 (,,); 193.7 (,,).

kataka	strychnos potatorum	I. 202.38.
kadamba	stephegyne parviflora, korth	I. 192.47 (used in ointment for wounds).
kadalī	plantain Musa Sapientum kuntze	I.171.47 (the use of its juice); 173.24; 179.8; 181.7; 184.1; 190.7; 190.8; 190.19; 192.17.
kanaka	datura Alba, nees, or D. nilhummatu	I.184.17 (the use of seed of); 190.24 (powder is used in combination for prickly heat).
kandara (śṛṅgavera)	zingiber officinale, Roscoe	I.202.38.
kapikacchukā	Mucuna Pruriens	I.192.5; 202.6.
kapittha (ka)	feronia Elephantum, Correa	I.169.25 (the effect of the fruit in its different states); 172.35; 173.6; 179.5.
kapila	Benzoin or Mallotus phillippineusis, Muell ?	I.202.7
kapotana	grey ore of antimony	I.202.8
kapha	one of the humours in the body (phlegm)	I.147.4 (effect of); 147.22; 147.37; 147.38; 147.56; 147.76; 148.9-10; 148.11; 148.13; 149.6; 149.8-9; 149.16; 150.3; 150.6; 152.17; 153.8; 154.14; 154.15; 154.19; 155.10; 155.21; 156.22; 158.5; 158.7; 158.38.-39; 15 .1; 159.9; 159.13; 159.15; 159.16; 159.36; 159.37; 160.8; 160.25; 160.26; 160.39; 160.45;168.6-7; 168.18; 168.46; 171.35; 172.36; 172.38; 173.4; 173.13 (remedy for); 173.22; 173.27; 173.33; 175.13; 201.18; 201.22.
kabarī	?	I.202.41.
kamala	nelumbium speciosum, willd	I.202.39.

kampillaka ?		I.170.78.
karaka	punica Granatum.	I.202.45.
karañjaka, karañjā, karañjī (=naktamāla)	pongamia glabra, vent. or Galedupa indica.	I.170.76; 171.8; 171.16; 171.17; 171.18; I.171.28; 176.4; 177.7; 177.35; 178.9; 190.10; 191.15; 191.23; 193.3; 202.26; 202.80.
karamardaka (kṛṣṇaphala)	capparis corundas or carissa carandas, linn.	I.172.35; 173.6.
karavīra (ka) (aśvamāraka, pratilasa, raktapuṣpa, śvetapuṣpa)	nerium odorum, soland.	I.171.16; 173.15; 176.8; 178.11; 183.15; 186.7; 191.5; 192.27; 202.60.
karāla	black tulasī ?	I.202.42.
karīra	capparis aphylla, roth or cspinosa.	I.156.38 (certain types of piles resemble); 156.45; 168.45; 173.14.
karkaṭa (ṭī)	crab ? muricia cochin chinensis	I.177.29 (°pāda); 177.30 (°pāda); 177.35; 186.3 (°mūla)
karkaṭaśṛṅgī	Phus succedanea linn., R. acuminata	I.202.29.
karkandhu	(jujube fruit) zizyphus sororia	I. 156.29 (piles resembling); 172.41.
karkoṭa (ka)	sugar cane or bilva ?	I. 169.17; 173.16.
karcūra	a kind of fragrant tree	I. 170.57 (cūrṇa).
karṇa	ear, pain in	I. 171.47 (remedy for); 171.48 (,,); 171.49 (,,); 176.12 (,,); 176.13 (,,); 176.14 (,,); 179.3; 179.9; 188.1; 192.12; 192.14; 192.17; 192.18; 192.44.
kardama	a kind of dry spreading itch	I. 163.21.

karpūra	camphora officinarum, Bauh or cinnamomum camphoraness.	I. 177.57; 180.2; 192.20.
karbura	? of variagated colour ?	I. 202.52.
kalanāśā	?	I. 202.56.
kalama	rice sown in May-June and ripens in December-January	I. 169.2.
kalasī	same as bṛhatī ? Hemionitis cordifolia.	I. 202.2.
kalāpa	peacock's tail	I. 202.70.
kalāya	pisum arvense	I. 169.8 (qualities of)
kalāyakhañja	a type of rheumatism	I. 166.44 (symptoms of).
kalitvaca	bark of kalinda (bibhītaka) Terminalia belerica, Roxb.	I. 171.13.
kalka	viscous sediments of oily substances as remedy for different diseases	I. 170.37; 170.39; 170.62; 170.67; 170.78; 171.8; 171.11; 171.28; 171.57; 174.5.
kaśeru (ka)	scirpus grossus, lin.	I. 173.2 (is sweet).
kaṣāya	a decoction; as remedy for different diseases	I. 148.10; 148.11; 171.14; 173.20; 175.11; 177.22;
kastūrī (mṛganābhi, mṛgamada)	moschus moschiferus	I. 192.21.

kākajaṅghā	lifa arguata or L. hirta	I. 177.28; 177.39; 177.42; 177.60; 178.8; 185.19; 185.37; 190.23; 190.25; 202.42.
kākajihvā	?	I. 178.3.
kākaṇa	a type of leprosy	I. 164.28-29. (description of).
kākamācī cf. meṣaśṛṅgī	gymnema sylvestre, R. Br. ?	I. 169.13.
kākādanī	capparis spinosa, linn..	I. 202.59.
kākolī	gymnema balsamicum	I. 202.29.
kākṣī	a kind of fragrant earth	I. 202.63.
kācī	an eye-disease	I. 185.33 (remedy for); 192.41.
kāñjika (kā), kāñjī	sour gruel	I. 171 42; 171.61; 172.61; 173.7; 176.9; 176.10; 177.8; 177.10; 177.23; 177.42; 184.31; 184.33; 187.6; 190.28; 191,6; 192.43; 201.10; 202.67;
kāṇḍatiktaka	a tree (marathi kaḍecirāīta).	I.202.85.
kāntā	cardomom or priyaṅgu creeper?	I.202.79.
kāpāla	a type of leprosy	I.164.7; 164.13-14 (symptoms of); 171.41 (remedy for).
kāmalā	jaundice	I.162.18; 170.23 (remedy for); 177.16 (,,); 177.17 (,,); 183. 3 (,,); 184.30 (,,); 189.10 (,,); 190.26 (,,); 192.3 (,,).
kāmpilla (ka)	a tree	I.202.33; 202.49.
kāravī	cardiospermum halicacabum, linn.	I.202.19.
kāravellaka	momordica charantia, linn.	I.169.17; 173.15; 184.19.
kāruṇā (mātuluṅga ?)	citrus medica, linn.	I.202.3.
kārpāsa	gossypium herbaceum, linn.	I.171.67 (the root of which is used as remedy); 172.13 (,,).

kāladugdhikā	?	I.202.49.
kālameha	a kind of urinary disease	I.159.24 (symptom of).
kālindī	water melon ?	I.202.46.
kālī	a plant ?	I.202.6
kālīyaka	yellow sandal	I.202.38.
kāśī	?	I.202.62.
kāśīśa	?	I.202.62.
kāśmarī (gambharī śrīparṇī)	gmelina arborea, linn.	I.202.64.
kāśmīravāhlika	?	I.202. 22.
kāsa	cough	I.147.4; 147.10; 147.11; 149.1 (five kinds of); 149.6; 149.8; 149.16; 149.19; 149.21; 150.7; 153.6; 160.57; 169.11; 169.56; 170.43 (remedy for); 170.44 (,,); 175.12; 181.2; 181.3; 181.4; 184.12; 190.30; 193.11.
kiṁśukāḥ	butea superba, roxb.	I.201.38 (as remedy for elephant diseases).
kiṭi (ṭṭi) ma	a kind of leprosy	I.164.8; 164.20 (symptoms of); 171.21 (remedy for).
kirāta tiktaka (kaṭuki)	gentiana kurroo, royle G. chirayita, roxb.	I.202.85.
kilāsa	psoriasis	I.164.36; 164.40.
kilihi	?	I.202.44.
kukkuṭa	cock	I.193.14 (excreta and urine of; used as remedy).
kukkura	dog	I.147.3 (fever manifest in); 191.19 (remedy for poison due to).
kuṅkuma	crocus sativus, linn. or c. saffron.	I.177.31; 177.33; 178.8; 178.19; 178.20; 178.21; 182.18; 185.9; 191.15 (as an antidote for poison) ; 192.20 (as a remedy); 202.22.

kuñjara.	elephant	I. 192.11 (remedy for disease in).
kuñjarā	Bigonia suaveolens, L.	I. 202.27.
kuṭaja	Holarrhena antidysentrica, wall.	I. 172.10 (as a remedy); 183.1; 185.26; 202.15.
kuṭannaṭa	a fragrant gross cyperus rotundus	I. 202.23.
kuṭṭabhedaka	?	I. 202.34.
kuntī	Boswellia thurifera, L.	I. 202.47.
kubja	hunch-back	I. 174.10 (remedy for).
kumbhaka	myrica sapida.	I. 202.41.
kumbhakāmala	a type of jaundice	I. 162.18
kuraṇḍa	hydrocele	I. 186.5 (remedy for).
kulajā	sour griel ?	I. 202 37.
kulaṭī	?	I. 202.64.
kulattha	Dolichos uniflorus or D. biflorus.	I. 169.6; 169.60; 170.75; 171.31; 173.22; 201.22.
kulīra	crab	I. 182.9 (cūrṇa used as a remedy)
kuvalaya	water-lily esp. blue variety.	I. 202.39.
kuśa	poa-cynosuroides, Retz.	I. 171.68 (used as a remedy); 172.9; 184.31.
kuṣṭha	leprosy	I. 164.3; 164.4 (defined); 164.6 (seven kinds of the external type of); 164.7-8 (caused by three humours). 164.10; 164.13 (marks of); 164.14 (symptoms of a kind of); 164.15; 164.17; 164.19 (symptoms of carma⁰); 164.30 (when incurable); 164.32 (symptoms of it when it is on the skin alone); 164.36 (other dieases having the same origin

		as); 170.39 (remedy for); 170.40; 171.13; 171.15; 171.16; 171.17; 171.18; 171.22; 171.23; 171.24; 171.25; 171.27; 171.28; 171.30; 171.39; 171.41; 172.17; 172.34; 173.13; 174.10; 183.19; 184.11; 190.9; 190.10; 190.12; 190.14; 190.15; 193.7 201.14; 201.25;
kuṣṭha (ka) (utpala, kāṣṭha, puṣkara)	saussurea auriculata or costus speciosus.	I. 170.36; 171.19; 171.30; 172.14; 172.17; 173.12; 173.21; 173.24; 174.6; 174.9; 174.10; 176.3; 176.10; 176.11; 176.15; 177.21; 178.1; 178.8; 178.21; 178.23; 179.6; 181.2; 182.3; 182.22; 182.23; 183.10; 183.15; 184.1; 185.13; 190.3 (2 kinds of); 190.4; 192.9; 192.15; 192.21; 192.23; 192.26 (the 2 kinds of); 192.36; 193.1; 193.6; 202.77.
kusuma (campaka ?)	cf. michalea champaca, linn.	I. 177.15 (as a remedy).
kusumbha, kausumbha (kamalottra)	carthamus tinctorius, linn.	I. 169.14; 172.33; 191.15.
kuṭaja		I. 172.16 (as a remedy for dysentery); 172.36 (uses of).
kū(ku)ṣmāṇḍa (ka)	Benincasa cerifera, savi.	I.169.18; 170.35; 171.33; 173.3; 190.20; 191.9.
kṛkalāsa	lizard	I. 188.7 (whose blood is used as a remedy for abscess).
kṛcchra	? pain	I.170.56 (remedy for).
kṛtamāla		I.173.14 (uses of).
kṛmi	worm, insect	I.171.23 (prescription to kill); 172.34 (,,); 173.4 (things which multiply); 173.13; (things which destroy); 173.27 (,,); 176.13 (,,); see also krimi.

kṛṣṇavetra (vetasa ?)	calamus rotang, L.	I.171.28 (as a remedy).
kṛṣṇā	name of several plants.	I.170.45; 170.49; 171.23; 172.2; 202.5.
kṛṣṇārjaka =kṛṣṇamallikā (tulasī)	ocimum sanctum, L.	I.202.42.
kṛṣnopakuñjī =kṛṣṇajīraka	Nigella sativa, L., N. indica	1.202.11
ketaka (kī) (dhūlipuṣpikā)	Pandanus odaratissimus wild.	I.72.2 (plants growing on the coast of Siṁhala); 171.59 (as a remedy for all eye effections); 185.36; 192.40; 184.36; (as a remedy for diseases of spleen); 192.48 (as a remedy for long standing wounds).
keśa	hair	see kaca.
keśamuṣṭi	melia Bukayun,L.	I.202.43.
keśara (kesara)	rottleria tinctoria, mimusops elengi, or mesua ferrea.	I.169.21; 174.6; 177.20; 180.1; 192.48.
keśarāja (rājī)	eclipta prostrata, L.; wedelia calendulacea, lin.	I.202.55; 187.6 (makes one long-lived).
kokilākṣa (ikṣugandha)	hygrophila, spinosa, T. Anders or artanema sesamoides ?	I.189.11 (the root of the white variety as a remedy for consumption).
koṭha	warts	I.147.16 (as a symptom of a kind of fever); 171.58 (remedy for).
kodrava	Paspalum scrobiculatum, linn.	I.156.45 (bad effects of); 188.4 (as a remedy); 191.10 („); 202.70.
koradūṣā	same as the previous	I.169.3 (uses of); 173.33 („); 202.70.

kola (ka)	zizyphus jujuba, mill & lamk; Z. laccifera; Z. anoplia.	I.172.35; 184.30; 190.29; 190.30; 202.69 (five kinds of); 202.84.
koṣātakī	luffa acutangula, roxb.; luffa echinata, roxb.; luffa graveolens, roxb.; luffa pentandra, roxb.	I.202.58.
koṣṭha	bowels	I.172.38
kauntī	cf. kuntī	I.202.16.
krimi	worm, insect	I.165.1-3 (2 divisions of; external and internal - 4 sub divisions of the external variety) (20 types of) description of various kinds of); 192.14 (in the ear; remedy for); 192.18 (,,). I.166.49 (description of).
kroṣṭukaśīrṣa	a swelling between knee joint and thigh, in rheumatism causing pains.	
Kroṣṭupūcchā (pūcchikā)	Hemionitis cordifolia, L.	I. 202.2
Kleda (na), kledī	discharge from a sore	I. 179.5 (remedy for); 173.8 (preparation which causes); 173.10 (things which causes).
Kleśa	anguish	I. 173.29 (remedy for).
Kloma	lungs	I. 177.52 (prescription for the purification of).
Kvātha	decoction of several things	I. 170.12; 170.42; 170.45; 170.58; 170.65; 170.74; 171.6; 171.8; 171.26; 171.28; 171.32; 171.36; 171.38; 171.43; 171.55; 171.57; 172.12; 173.30; 175.2; 175.3; 175.6; 175.7; 175.9;

		175.11; 175.14; 175.15; 175.17; 177.36; 177.37; 177.38; 177.45; 177.46; 182.6; 182.26; 183.6; 185.21; 192.6; 192.31; 192.42; 201.13; 201.25.
Kṣata	one of the five coughs	I. 149.1.
Kṣaya	consumption	I. 149.1; 152.2; 152.3; 170.28 (remedy for); 173.29; (,,); 182.9; (,,); 189.11; (,,).
Kṣava	sneezing	I. 147.27 (caused by the odour of herbs).
Kṣāra	corrosive or acrid or saline substance	I. 171.40 (as a remedy for warts); 171.58 (remedy for piles); 173.27 (remedy for excessive phlegm); 174.20 (remedy for inflemmation in glands of the neck); 179.6; 184.36; 186.11; 192.13; 192.15; 192.19; 193.8; 202.61 (called as yavāgraja).
Kṣīra	milk	I. 169.40 (of cow and buffalo); 169.41 (of white goat); (of women); 170.27; 170.37; 170.51; 170.53; 170.62; 170.64; 171.10; 171.22; 171.50; 171.54; 172.29; 172.31; 173.1 (quality of); 174.6; 174.8; 175.17; 177.10; 177.37; 177.40; 177.51 (of goat); 178.25; 180.7; 182.7; 182.8; 182.9; 182.27; 183.2; 185.36; 187.2; 187.8; (of a buffalo); 189.11 (of goat); 189.12 (,,); 190.17; 191.18; 191.20; 192.7; 201.28.
Kṣīrī	name of several plants like Mimusops kauki, L.	I. 202.45.

Kṣīrīśa	?	I. 171.43.
Kṣudra (ka)	a kind of cough	I. 150.3; 150.6.
kṣudrasahā	Phaseolus trilobus, car.	I. 202.7.
kṣudrā	a type of hiccough	I. 151.2; 151.4 (cause of).
kṣaudra (cf. kusuma)	michalia campaka.	I. 170.26; 170.56; 170.58; 171.22; 171.25; 171.31; 171.45; 171.52; 171.65; 171.68; 172.14; 172.21; 172.29; 178.27; 181.1; 181.2; 181.6; 182.27; 192.41; 202.66.
kṣauma (umā)	linum usitatissimum, L.	I. 169.48 (oil from which, is used as a remedy).
khañja	a kind of rheumatism	I. 166.43; 201.25 (in horses; remedy for).
khañjarīṭa	wag-tail	I. 178.5 (the use of flesh of); 184.6.
khaṇḍa	candied sugar	I. 174.16.
khadira, khādira	Acacia catechu	I. 170.32; 171.6; 171.8; 171.25; 171.26; 171.27; 171.36; 171.38; 174.15; 177.12; 190.92; 201.12; 202.38.
khadyotaka	a kind of worm	I. 184.23.
khara	ass.	I. 182.2 (urine used); 190.12.
kharī	?	I. 202.51.
kharjūra (ka)	phoenix sylvestris, Roxb.	I. 169.29 (as a remedy); 173.2 (quality of);
kharjūra	a scorpion	I. 191.16 (remedy for poison of).
khalvāṭa, nirlomatā	baldness	I. 176.1 (remedy for); 185.35 (,,); 187.9 (,,).
khuḍḍāka =khujjāka ?	Lipeocercis sarrata, L. ?	I. 202.59.
gaja	elephant	I. 147.3 (the fever manifest in); 201.33 on the diseases of); 201.34.

gajapippalī =gajakṛṣṇā	scindapsus officinalis, schott.	I. 202.13.
gajabhakṣyā	the gum of olibanum tree.	I. 202.24.
gajākuṣṭha		I. 171.19 (as a remedy for a kind of leprosy).
gaṇikā	same as next.	I. 174.17 (use of).
gaṇikārikā =gaṇikā	premna spinosa.	I. 168.46 (use of the roots of).
gaṇḍamālā	inflammation of the glands of the neck.	I. 170.68 (sternutatory remedy for); 174.22 (an oily remedy for); 184.35 (remedy for); 186.5 (ointment for); 190.1 (remedy for); 192.10 (,,).
gaṇḍīrikā	tithymalus ankiquorum.	I.170.68 (as a remedy); 171.30.
gandha (ka) see alse next	sulphur	I.176.6 (used in taila to remove louse). 202.65; 202.79.
gandhapāṣāṇa (=gandhaka)	sulphur	I.188.6 (cūrṇa, as a remedy for abscess); 202.65.
gambhārī gāmbhārī	gmelina arborea	I.168.46 (whose root is used as medicine); 173.2 (quality of); 190.17 the use of dried root).
gambhīrā	a kind of hiccup.	I.151.2; 151.11 (to be treated with highly potential drugs).
gara	poison	I.190.13 (ointment for); 191.13 (remedy for)
gardabharoga	a skin disease	I.171.41 (remedy for)
gardabhāṇḍa	Thespesia populneoides	I.202.8.
garbha	pregnancy	I.178.24 (herbs which aid the formation of); 178.25 (,,).
gala	throat, neck	I.177.27 (remedy for the diseases of).

galagaṇḍa	goitre	I.170.69 (ointment for); 173.5 (remedy for); 186.5 (,,).
galaśuṇḍi	swelling of the glands of the neck	I.177.25 (medicine for).
gavākṣī (ṣa)	cucumis maderaspatanus etc.	I.202.48.
gavādanī (= aśpota, gokarṇa)	clitoria ternatea. linn.	I.202.48.
gāṅgerukī	a grain (suśruta) or uraria lagopoides, Dc.	I.202.50.
girikarṇī	clitoria ternatea or Alhagi maurorum	I.202.48.
girimallikā	wrightia antidysenterica	I.202.15
guggulu	bdellium (amyris agallochum)	I.170.41 as a remedy; 170.77; 171.2; 171.4; 171.6; 171.12; 173.12; 177 84; 178.6; 183.7; 184.4; 188.12; 190.29; 201.6; 201.20; 201.22; 202.78.
guñjā	berry of Abrus preatorius	I.156.43 (growth of piles resembling); 171.41 (use of fruit of); 176.2 (use of cūrṇa of); 176.3 (use of fruit of); 177.15 (the root of); 177.28 (the root of); 184.9 (the root of white variety of); 184.33 (use of cūrṇa of); 189.14 (use of the root of the white variety of)
guṭīkā	pill	I.170.49 (of certain herbs as remedy); 171.4 (,,); 171.58(,,) 180.8 (,,); 182.13 (,,).
guḍa	molasses from the sugar cane.	I.159.14 (as a cause of urinary disease); 169.52 (properties of); 169.53 (,,); 169.55 (,,);

		169.61 (effects of); 170.22 (,,); 170.29 (,,); 170.39 (use of); 170.43 (,,); 170.49 (,,); 170.54(,,); 170.65(,,); 171.15 (mixed with rice; use of); 171.33 (as a remedy); 171.34 (,,); 171.50 (,,); 171.63 (,,); 172.23 (,,); 173.5 used as an ointment); 173.25 (used as a remedy); 174.16 (,,); 176.8 (as an ointment); 178.6 (used in a dhūpa); 182.2 (the property of old); 182.5 (use of); 183.4 (,,); 183.7 (,,); 184.19 (,,); 184.36 (as a remedy for disease of splean); 184.37 (as a remady for pains); 185.19 (effect of); 185.26 (as a remedy for diarrhoea); 186.13 (use of); 190.8 (removes insects in the stomach); 191.9 (as a remedy for poison); 191.20 (,,); 192.3 (use of); 202.35.
guḍūcī	cocculus cordifolius	I.167.58 (as a remedy): 167.59 (,,); 170.9 (,,); 170.20 (,,); 170.30 (,,); 170.39 (,,); 170.40 (,,); 170.44 (,,); 171.6 (,,); 171.17 (,,); 171.28 (use in combination to live 100 years); 171.66 (as a remedy); 172.26 (,,); 172.27 (,,); 173.15 (,,); 174.2 (used in the preparation of brāhmī ghṛta); 174.4 (as a remedy); 174.13 (,,); 175.3 (,,); 175.6 (,,); 175.8 (,,); 175.10 (,,) 175.12 (,,); 175.15 (,,); 177.34 (,,); 183.11 (,,); 186.1 (as a remedy for urinary disease); 190.32 (as a remedy); 192.5

		(,,); 192.33 (used in the preparation of brāhmī ghṛta); 192.36 (effect of); 201.27 (as a remedy for horses); 201.29; 202.85.
guṇḍā	Scirpus kysoor, Roxb.	I.202.49.
guṇḍikā	flour.	I.161.6 (benefits of takings);
gulma	a chronic enlargement of the spleen	I. 160.1 (dignosis of); 160.5 (nature of growth of); 160.31 (neglected abscess becomes); 160.38; 160.40 (description of); 160.43 (,,); 160.46-47 (symptoms of a type of); 160.48 (an incurable variety of; affects women); 160.53 (sometimes resembles pregnancy); 160.55 (symptoms of); 160.60 (symptoms of imminent); 168.42 indication and remedy for); 170.17 (remedy for); 170.52 (,,); 172.3 (,,); 182.26 (,,); 189.3 (remedy for pain due to); 192.25 (remedy for); 193.10 (cūrṇa for).
guhā	Hemionitis cordifolia	I. 202.2.
gṛdhranakhī	Asteracantha longifolia	I. 202.59.
gṛdhrasī	pain in the heels, toes and throat in rheumatism	I. 166.51.
gṛdhrādanā	?	I. 202.59.
gṛhadhūma =dhundhumāra	name of a plant (suśruta ivf).	I. 171.44 (as a remedy for dental affections);
gairika	kaolinum or silicate of dumina and onide of iron.	I. 171.53 (use of) 177.19 (,,); 191.22 (,,).

go	cow	*ājya* (clarified Butter) I. 170.35 (as a remedy for apasmāra); 185.21 (as a remedy); 186.11 (for piles). *ghṛta* (ghee) I. 177.19 (used as remover of pain); 189.9 (to remove poison); 191.14 (used in pain due to scorpion bite); see also ghṛta. *kṣīra* (milk) (*payaḥ*) I. 172.15; 174.22 (as a remedy for gaṇḍamālā); 178.24; 189.3 (for pain due to enlargement of spleen); 190.29; 201.26 (to be given to lean horse). see also *dugdha*. *jala* see below *mūtra*. *takra* (curd) I. 169.45 (removes the derangement in 3 humours). *danta* (tooth) I. 178.3. *navanīta* (butter) 177.57 (for filling wounds). *purīṣa* (dung) I. 176.12 (used for ear ache); 177.39 (for remittant fever). *mūtra* (urine) I. 170.41 (for rheumatism); 170.48; 170.65; 171.16 (as ointment); 171.31; 172.39; 176.6 (to remove louse); 179.10; 183.17 (for piles); 183.19 (for leprosy); 190.1 (for inflammation of neck); 190.10 (for leprosy); 190.12 (,,); 190.13 (for scab); 190.20 (for well-being of the limbs); 192.28 (for scab); 193.4 (for apasmāra); 193.8; 193.14 (for fevers); 201.25 (for diseases of horses); 201.32.

		rasa (curd, buttermilk) I. 159.14 (harms of using in excess),
gokṣura (ka)	Tribulus lanuginosus.	I.168.47 (use of); 170.42 (,,); 170.46 (,,); 172.9 (,,); 173.2 (quality of); 177.36 (use of); 177.44 (,,); 184.29 (use of the root of); 189.2 (use of the root of): 192.43 (use of); 202.4.
godhūma	wheat (Triticum sativum); also the name of a medicinal plant.	I. 169.4 (use of); 173.1 (quality of); 182.4 (use of its cūrṇa to make one beautiful).
gopavallī =gopā; muruva ?	Sanseviera Roxburghiana, Schult.	I. 202.31.
gopī= gopa	a particular class of plants	I. 202.31.
gorakṣa=ṛṣabha	a kind of medicinal plant.	I. 186.3 (use of the root of).
gora(o)cana(nā)	a yellow orpiment prepared from the bile of cattle	I. 180 4 (use of); 182.15 (,,); 185.9 (,,); 185.11 (,,); 185 12 (,,); 188.11 (,,); 192.21 (,,).
gośīrṣa	a kind of sandalwood; or droṇapuṣpī.	I. 202.28.
gostanikā	cow's dug ? ; a kind of red grape ?	I. 202.30.
gohālikā	name of a plant	I. 186.1 (use of root of)
granthanāḍī	swelling and hardening of the blood vessels cf. next	I. 173.27 (remedy for).
granthi(ka)	name of several plants and bulbous roots.	I. 179.7 (use of); 192.16 (use of); 202.12.

?	swelling and hardening of the vessels of the body.	I. 188.8 (remedy for)
granthivīsarpa	a type of dry spreading itch.	I. 163.16
graha		see under jvara.
grahaṇī	diarrhoea	I. 157.1 (symptoms of); 157.16 (causes of); 157.26; 157.27 (one of 8 dreadful diseases difficult to cure); 170.17 (remedy for); 183.1 (,,); 185.25 (,,); 185.26 (,,).
grīvā	neck	I. 171.45 (remedy for pain in). 190.2 (,,).
grīṣma	summer	I. 182.1 (curd not recommended in); 190.24 (herbal remedy for troubles due to); 201.27 (prescription for horses to be given in).
ghaṇṭāka =ghaṇṭaka	Bignonia suaveoleus.	I. 202.34.
ghanastana	cf. ghanasvana =Amarantus polygamus	I. 202.57.
gharm	heat	I. 190.25 (remedy for troubles due to).
ghṛta	ghee; preparation of with several medicinal plants etc.	I. 169.16; 169.46; 170.40; 170.44; 170.50; 170.52; 170.53; 170.62; 170.65; 171.8; 171.35; 171.54; 171.57; 171.60; 172.3; 172.5; 172.8; 172.25; 172.29; 173.1; 173 26; 173.31; 174.1; 174.2; 174.9; 174.16; 177.29; 177.51; 177.54; 177.58; 178.26; 181.1; 181.2; 182.3; 182.4; 182.15; 182.23; 184.3; 184.13;

		188.1; 189.9; 191.7; 191.12; 192.25; 192.31; 192.33; 193.9; 201.6; 201.26.
ghṛtakumarī (°kumārikā)	Aloe indica	I. 191.24 (leaf of ; as a remedy for itching).
ghoṭā	cf. ghoṭa = a kind of reed	I. 202.82.
ghoṭī	cf. above	I. 202.82.
ghoṣā (=karkaṭa-śṛṅgī. monier williams).	Anethum sowa.	I. 177.17 (fruit of; used as remedy for jaundice); 186.10 (as remedy for piles).
cakramarda (ka) =gaja	cassia tora	I. 176.10 (seed of; as remedy for headache); 202.56.
cakrikā	a kind of serpent	I. 177.15 (ointment for).
cakṣu	eye	I. 177.1 (remedy for disease of); 177.8 (,,); 177.14 (,,); 181.1 (,,); 187.7 (,,).
cañcu	name of the castor-oil plant	I. 169.14 (quality of).
caṇaka	chick-pea (cicer arietinum)	I. 156.45 (quality of); 169.7 (,,).
caturjāta	an aggregate of four substances	I. 202.68.
catusthaka	quartan fever.	I. 147.43; 147.57 (cause of); 147.59 (,,); 147.61 (when becomes incurable).
candana	sirium myrtifolium	I. 171.56 (use of); 172.18 (,,); 173.23 (,,); 174.5 (,,); 174.9 (,,); 175.4 (as a remady for all jvaras); 175.10 (,,); 175.13 (,,); 177.15 (as an ointment);
	Caesalpina Sappan	177.33 (the red variety; use of); 177.75 (use of); 178.19; 179.1 (red variety; used for teeth); 182.23 (as an ointment

		for poison); 183.6 (as a remedy for rheumatism); 183.11 (use of the red variety); 184.24; 185.13; 185.32; (as an ointment for eye diseases); 192.20 (used in oil); 192.26 (used for removing poison); 202.28 (white and red varieties).
carma (Kuṣṭha)	a type of Leprosy called	I. 164.19 (symptoms of See below carmaikakuṣṭha.
carmakasā	Mimosa alstergens.	I. 202.47.
carmakīla	wart (skin excrescence)	I. 156.56 (caused by piles; description of); 171.40 (use of instruments for).
carmā	?	I. 202.47.
carmaikakuṣṭha	a type of leprosy caused by wind and phlegm.)	I. 164.8
cavyā (Cavana)	Piper chaba	I. 170.52 (as a remedy); 170.61 (,,); 202.69.
cavyācaraṇa	*cf.* previous	I. 169.11 (as a remedy).
cāṅgerī	wood-sorrel	I. 169.13 (quality of).
cikitsā	ther apeutics	I. 168.24 (four sections of);
citra	a kind of grass ?	I. 183.5 (as a remedy for rheumatism); see next.
citraka	Phembago Zeylanica	I. 169.11 (as a remedy for cough); 170.52; 170.62; 171.45; 171.50 (for cold); 172.2 (for different diseases); 172.6; 174.4 (for different diseases); 174.13 (,,); 174.17 (in taila for pains); 174.19 (in taila for all diseases); 175.9 (for all fevers); 177.66; 181.4 (use of the root of); 183.5 (for rheumatism); 186.8 (as an ointment for rheumatism);

		186.14 (effect of taking it with water); 189.10 (the red variety; as a remedy for jaundice); 192.1 (for different diseases); 192.24 (,,); 192.45 (used in taila); 201.9 (used for healing the wounds of horses); 201.11 (use of the cūrṇa of); 202.69.
Cirabilvaka	Pongamia glabra	I. 202.80.
cillaka	a kind of pot-herb	I. 173.19 (effect of decoction of).
cullaka	a five-place?	I. 191.11 (the 3 varieties of; the uses of).
coca	the bark of cinnamon.	I. 202.20.
coraka	Trigonella corniculata	I. 202.21.
chatra	Andropogon schoenanthus	I. 202.41.
chatrākī	Agaricus campestris ?	I. 202.41.
chardana, chardi	causing vomition, vomiting.	I. 147.4 (as an effect of deranged *kapha*); 170 32 (remedy for) 170.33 (,,); 170.34; 172.17 (,,); 183.10 (,,); 183.11 (,,); 190.32 (,,).
chāga	goat	(payaḥ milk) I. 172.15 (for children); 177.14 (for certain eye disease). 177.33 (for getting an attractive face); 177.51; 183.6; 183.8 (for apasmāra); 186.4 (for certain diseases); 187.10 (in an ointment for eyes).
		mūtra (urine) I. 177.15 (for certain eye disease). 177.82; 181.9.

chinna	one of the 5 kinds of cough.	I. 150.3.
chinnaruhā	Clerodendrum phlomoides.	I. 202.33; 202.84.
chinnā	?	I. 202.84.
jaṭhara		see udara.
jaṭharī		see plīha,
jambhīra	citrus limonum.	I. 156.45 (aggravates the wind in piles); 169.20 (controls phlegm and wind); 171.46 (effect of decoction of); 172.35 (quality of).
jambu(bū)	Engenia jambolana.	I. 169.26 (the quality of the fruit of); 170.27 (used when there is discharge of blood); 170.33 (used in decoction for vomitting); 173.19 (effect of decoction of); 183.14 (the fruit of ; used in dhūpa for all fevers); 190.23 (the use of leaf of); 192.47 (the 2 varieties of ; used in taila for long standing wounds).
jayantī(tikā)	Sesbania aegyptiaca	I. 170.11 (as a remedy); 173.16 (the quench the thirst in fever); 177.66 (use of the root of white kind of); 183.6 (used in decoction); 202.81.
jayā	same as privious or Abutilon avicennae ?	I. 202.81.
jarā (jarjara)	old age	I. 149.20-21 (the diseases of); 174.11 (remedy for the diseas of).
jala, toya	water	I. 169.67 (of a mountain sprin); 169.62; 172.36 (use of) 173.31 (use of hot); 175.11;

		175.13 (use of hot); 177.59 used in the preparation of ointment); 177.61; 186.9 (to stop bleeding); 190.20 (for the well-being of the limbs); 190.27 (as remedy for cold); 191.13 (for the removal of poison); 191.21 (for the removal of pain); 192.25 (in the treatment of piles); 192.39 (use of boiled);
jalajambū	a kind of jambū (Eugenia jambolana).	I. 202.11.
javā = japā	china rose (Hibiscus rosa sineusis).	I. 172.6 (the flower is used with water by women).
jājī (dhātaki)	Wood fordia floribunda	I. 169.32 (to remove bad effects of *kapha* and *pitta*); 171.65 (to remove certain pain in women).
jāti(tī)	Myristica fragrans.	171.49 (used in disease of ear); 172.2 (for different diseases); 173.16 (quality of); 173 25 (use of); 177.20 (the chewing of); 177.25 (use of cūrṇa of); 184.30 (use of root of); 190.30 (for cough); 192.20 (its use in taila); 192.31 (used in ointment).
jātī	jasminum grandiflorum	I. 171.59 (for eye disease); 177.2 (,,); 185.31 (,,).
jātihiṅgulaka	?	I. 179.1 (as an ointment for teeth).
jāraka	digestive	I. 172.29 (medical preparation known as).
jāraṇa	digester	I. 173.7 (preparation known as).

jāla	omentum ?	I. 171.41 (a remedy for gardabharoga—a skin disease).
jālinī	a certain boils appearing in the prameha disease.	I. 159.12; 159.27 (symptoms of).
jiṅgiṇī(nī) (ajaśṛṅgī)	Odina wodier	I. 177.18 (root used as remedy for piles); 190.2 (rasa, used as remedy for pain in arm and neck).
jihvā	tongue	I. 182.14 (remedy for removing burning sensation in).
jihvikā	a kind of fever ?	I. 177.26 (remedy for).
jīmūtaka	Luffa foetida or a similar plant.	I. 172.36 (use of); 202.59.
jīraka	Panicum miliaceum	I. 170.61 (use of); 177.54 (,,); 192.24 (as remedy for different diseases); 193.1 (use of the cūrṇa of); 202.19
jīvaka	one of the principal drugs of aṣṭavarga Terminalia tomentosa or Coccinia grandis.	I. 202.52.
jīvaśāka (=°meṣaka)	a kind of portulaca plant	I. 202.52.
jñānamāna	?	I. 202.80.
jyotis	fever manifest in herbs (oṣadhi).	I. 147.3.
jyotiṣmatī	Premna spinosa	I. 172.6 (use of petal (dala) of); 172.34 (use of the taila of the root of); 173.16 (various qualities of). 174.9 (use of); 174.18 (used in a taila). 177.30 (use of the fruit of);
jvara	fever	I. 146.2 (as a synonym of vyādhi); 146.10 (the basis for the 8 fold classification of); 147.1 (symptoms of); 147.7 (marks of a kind of); 147.8

(,,); 147.11 (symptoms of a kind of); 147.19 (,,); 147.25 (caused by fatigue by stages); 147.28 (symptoms a kind of); 147.30 (the dreadful type of); 147.32 (two broad-divisions of); 147.35(when contrary symptoms are manifest in); 147.39 (curable or incurable depending on the doṣas); 147.40 (form of a type of); 147.45 (nature of); 147.46; 147.49 (duration of); 147.67 (description of a kind of); 147.73 (which becomes incurable); 147.75 (called Hāridrka); 147.76 (description of nocturnal); 147.77 (description of *paurva rātrika*⁰ (relating to previous night); 147.81 (symptoms of a type of); 147.82 (marks of control of); 170.1 (8 kinds of); 170.2 (remedy for); 170.3 (,,); 170.5 (,,); 170.7 (,,); 170.8 (,,); 170.9 (,,); 170.10 (,,); 170.11 (,,); 170.12 (,,); 170.24 (,,); 171.32 (,,); 171.36 (,,); 171.51 (influence of fasting on); 172.16 (remedy for); 172.18; 172.24 (preparation to be used when fever comes down); 173.17 (remedy for); 173.20 (the decoction which used in excess causes); 175.2 (fasting as first step in the treatment of); 175.3 (decoction for); 175.4 (,,); 175.7 (,,); 175.8 (,,); 175.9 (,,); 175.10 (,,); 175.11 (,,); 175.13 (due

		to *kapha* and *vāta*; hot water to be given for thirsty in); 175.14 (decoction for); 175.15 (,,); 175.17 (,,); 177.37 (,,); 177.39 (,,); 177·40 (,,); 177.43 (remedy to remove burning sensation in a kind of fever); 180.10 (inceuse for *ḍākinī*); 183.11 (as a remedy in fever); 183 13 (incantation remedy for); 183.14 (inceuse for); 184.9 (incantation for); 185.34 (remedy for all types of); 188.11 (ointment for a kind of); 188.12 (inceuse for); 189.5; 189.6 (remedy for a kind of); 190.31; 193.12 (remedy for); 193.15 (inceuse for); 197.54.
jhaṣā	Uraria lagopodioides	I. 202.4.
ḍuṇḍubha	a kind of snake	I. 191.6 (remedy for the removal of poison due to).
takra	butter milk	I. 169.44 (use of); 170.19 (its use in piles); 173.7 (use of); 177.49 (,,); 184.29; 184.30; 184.31; 184.36; 185.24; 188.8; 190.14; 192.13; 193.6; 201.10.
tagara	Tabernaemontana coronaria	I. 171.16 (use of); 171.17; 174.9; 176.15; 177.12; 177.49; 180.1; 182.14; 183.2; 191.17; 192.21; 202.20; 202.56.
ta(tā)ḍāga	a pond	I. 169.36 (quality of the waters of).
taṇḍula	rice (use of the waters of)	I. 169.54; 170.54; 171.67; 171.68; 172.20; 177.3; 177.32; 181.5; 182.28; 185.24; 185.25; 185.27; 186.5; 188.9; 190.6; 190 32; 191.7; 191.8.
taṇḍulīya(ka)	Amaranthus polygonoides	I. 169.16 (to remove poison); 171.68 (use of the root of);

		172.21; 177.2 184.29 (use of root of); 191.7 (,,); 202.57.
tandra(ā)	fatigue, exhaustion	I. 147.6 (an effect of fever); 147.10 (one of the symptoms of fever due to deranged *śleṣma* and *vāyu*); 147.11 (in fever due to deranged *śleṣma* and *pitta*); 147.17; 147.23.
tamaka	a kind of cough (asthma)	I. 150.3; 150.11.
tarkārī	Sesbania aegyptiaca	I. 169.11 (controls cough).
tāpya	mineral substance obtained from Tāpīr.	I. 202.63
tāmbūla	betel, arecanut etc. [Piper betle leaf etc.].	I. 177.23. (remedy for sore-mouth due to); 191.12 (,,); 177.63 (as a remedy); 178.1 (as charm); 178.2 (,,); 178.15 (,,); 181.1 (as a remedy for eye-sore).
tāla	Borassus flabelliformis	I. 173.3 (quality of).
tikta (ka), tiktā	a kind of taste (bitter).	I. 173.17 (things which are). 175.6 (use of); 177.22 (use of vegetable of the quality of);
tiktaghṛta	ghee prepared with bitter herbs.	I. 171.33 (use of).
tiktatumbī	a bitter gourd. (Lagenaria vulgaris)	I. 202.57.
tiktavallikā	Sanseviera Roxburghiana	I. 202.18.
tiktā	name of a medicinal plant. See Monier Williams	I. 171.32 (use of decoction of); 175.17 (,,); 202.20; 202.83.
tiktākṣī	?	I. 202.48.

tiktālāvu	*cf. tikta tumbī*	I. 202.57.
tintiḍīphala	fruit of Tamarindus indica	I. 169.23 (quality of); 173.6 (use of).
tinduka	Diospyros embryopteris.	I. 169.27 (use of); 173.19 (,,); 192.47 (,,).
timira	partial blindness.	I. 147.10 (as a symptom of a type of fever); 171.56 (remedy for); 171.57 (,,); 171.58 (,,); 171.62 (,,); 177.3 (,,); 177.4 (,,); 177.6 (,,); 177.7 (,,); 177.11 (,,); 177.15 (,,); 185.33 (,,); 192.41 (,,).
tila	Sesamum indicum	I. 169.47 (use of the oil of); 170.21 (use of); 171.22 (,,); 172.26 (,,); 176.16 (,,); 177.2 (use of flowers of; in the treatment of disease of eyes); 177.55 (use of oil of); 177.56 (use of); 177.61 (use of oil of); 177.73 (use of); 178.21 (use of oil of); 182.5 (use of); 182.26 (,,); 184.7 (use of oil of); 184.15 (,,); 185.3 (merits of using the black variety in homa; 185.4 (merits of using in homa); 185.29 (use of oil of); 185 31 (,,); 186.1 (use of); 186 12 (use of the black variety of); 190.22. (use of); 191.23 (,,); 201.7; 201.10.
tilaka	symplocos racemosa ?	I.171.40. 177.66 (used as a churṇ); 178.7 (,,); 178.19 (,,); 182.19 (,,); 185.9 (,,); 185.10 (,,); 185.11 (,,); 185.12 (,,).
tugāskṣīrī	tabāshīr (bamboo manna)	I.202.30.

tuṇḍikerikā	momordica monadelpha	I.202.81.
tuṇḍī	a kind of gourd?	I.202.81.
tumbinī, tumbī	the gourd lagenaria vulgaris.	I.172.4 (fruit of; use of). 181.8.
tṛtīyaka	a kind of fever tertian).	I.147.43; 147.56 (nerves affected by); 170.6 (remedy for); 170.7 (,,);
tṛṣṇā	thirst	I.147.11 (as a symptom of a kind of fever); 147.16 (,,); 147.23 (,,); 170.43 (remedy for); 173.31 (,,); 183.11 (,,).
tejanī	sansaviera Roxburghiana?	I.202.18.
taila	oil	I.169.62; 173.25; 173.28; 173.31; 174.1; 174.12; 174.18; 174.19; 174.23; 176.6; 176.11; 177.19; 177.33; 177.42; 177.75; 179.8; 182.10; 184.21; 187.9; 191.16; 192.6; 192.7; 192.9; 192.11; 192.12; 192.13; 192.14; 192.22; 192.30; 192.42; 192.46; 192.48; 193.7; 201.14; 201.18; 201.32.
trapuṣa	coloquintida and other cucumbers	I.169.19 (effect of).
trikaṭu (ka)	the three spices (black and long pepper and dry ginger).	I.171.59; 172.26; 177.7; 182.26 185.27; 185.31; 193.1; 193.4.
trikaṇṭaka (=°kaṭa)	Asteracantha longifolia	I.170.55 (used as a remedy).
trijātaka	the 3 spices (mace, cardomons and cinnamon)	I.202.68.
tripuṭa (ṭī)	a kind of pulse (lathyrus sativus) or elettaria cardamomum	I.202.47; 202.70.

triphalā	the 3 myrobolans (fruits of terminalia chebula, T° Bellerika, and phyllanthus Emblica	I. 167.57 (as a remedy for all diseases); 167.58 (use of) 167.60; 170.24; 170.33; 170.34; 170.41; 170.47; 170.48; 170.52; 170.57; 170.58; 170.72; 170.77; 171.2; 171.4; 171.7; 171.8; 171.12; 171.22; 171.23; 171.28; 171.31; 171.32; 171.37; 171.38; 171.42; 171.44; 171.45; 171.54; 171.56; 171.57; 171.58; 171.59; 172.26; 172.27; 172.40; 173.19; 174.4; 174.14; 175.8; 175.11; 175.17 (?); 176.8; 176.9; 177.7; 177.83; 181.3; 182.23; 183.5; 184.4; 184.11; 184.14; 185.20; 185.28; 185.31; 185.34; 186.9; 187.7; 190.11; 190.31; 192.2; 192.39; 193.3; 193.13; 201.12; 201.18; 201.25; 201.38; 202.26.
tribṛt	cf. trivṛt?	I. 170.24 (as a remedy)
tribhaṅgī	?	I. 202.47.
trivṛt	Ipomoea Turpethum	I. 170.49 (as a remedy); 192-26; 193.8; 202.47.
trisugandhi (=°jāta)	the 3 spices (mace, cardamoms and cinnamon	I. 202.68.
tryāhika	fever	I. 189.13 (charm for cure of).
tryūṣaṇa (=trikaṭu)	see trikaṭu	I. 170.21 (effect of); 170.52 (use of); 182.25; 192.24; 192.40; 192.43; 202.13.
tvac	bark; cinnamon.	I. 170.74 (decoction of); 170.78 (use of); 171.30; 183.1; 185.13 (use of the leaf of); 185.26; 202.20; 202.68.
daṁśa (ka)	a common fly.	I. 191.5 (remedy for the bite of); 191.9 (,,).
daṇḍāpatānaka	a type of rheumatism	I. 166.40

dadru	a kind of leprosy	I. 164.9; 164.10; 164.24 (symptoms of); 171.19 (ointment for); 171.20; 190.11; 190.13; 192.29.
dadhi	curd	I. 169.42 (quality of); 171.57; 171.65; 172.21; 173.7; 182.1; 182.22; 182.25; 184.4; 186.1; 187.5; 188.4 (of buffalo; use of); 193.8; 201.10.
danta	tooth	I. 171.45 (remedy for ache of); 173.8; 177.20 (remedy to strengthen); 177.22 (remedy for wounds of); 177.28 (remedy to remove the infection of); 177.29 (remedy which prevents the shaking of); 177.31; 179.1; 179.2; 181.10; 184.31; 185.37; 189.2; 191.21; 192.19; 201.35.
dantī (tikā)	croton polyandrum	I. 171.14 (use of fruit of) 186.8 (use of); 202.32.
dardura	frog	I. 191.19 (remedy for the poison due to).
daśamūla (lī)	the ten roots [trikaṇṭaka, both kinds of bṛhatī, pṛthakparṇī, vidārigandhā, bilva, agnimantha, tuṇṭuka, pāṭalā kāśmarī]	I. 170.42 (use of the decoction of) 171.64 (,,); 172.12 (,,); 173.22 (use of); 174.15 (,,).
daṣṭakā	?	I. 202.83.
dāḍima	punica granatum	I. 169.20 (effect of); 169.59 (,,); 172.35 (use of); 173.6 (,,); 176.17 (,,); 177.17 (use of the flower of); 202.45
dāru (deva dāru ?)	Pinus deodara (Cedrus deodara)	I. 170.42 (use of decoction of); 170.58 (,,); 171.53 (in oint-

		ment); 179.6; 192.15; 202.77. see dārvī and devadāruka.
dāruniśā	a species of curcuma.	I. 202.32.
dārvī	Curcuma Aromatica or Xanthorrhiza.	I. 170.58 (use of decoction of); 170.72 (effect of); 170.78 (,,); 171.52 (use in ointment).
dāha	burning sensation	I. 147.24 (fever caused by); 147.27 (caused by inhalation of poison); 147.28 (a symptom of a fever); 147.31 (precedes a fever); 177.36 (remedy for); 183.11 (,,); 173.13 (things whose excess use cause).
dāhaśūla	internal heat ?	I. 170.47 (remedy for).
digbhrama	perplexity	I. 147.31 (precedes a fever).
dīpana	digestive, stimulating	I. 168.20; 168.21; 168.46 (the roots of 5 herbs which are); 170.44; 170.61; 173.13; 173.17
dīpyaka	a species of plant	I. 202.18.
dīrghavṛnta	Colosanthes Indica	I. 202.26.
duḥ sparśa (= durālabhā)	Alhagi Maurorum	I. 202.54
dugdha	milk	I. 172.12; 177.29; 177.39; 184.18; 185.19; 187.3; 190.25; 191.9; 191.11; 201.20.
durālabhā (duḥsparśa)	Alhagi Maurorum	I.175.4 (decoction of); 175.5; (use of); 178.21 (,,); 202.54
durgandha	bad smell	I. 192.23 (remedy for).
duṣṭa	synonym of disease (vyādhi)	I. 146.2.
dūrvā	Panicum Dactylon	I. 164.23 (a kind of *kuṣṭha* resembles); 170.78 (use of); 171.29 (,,); 172.6 (,,); 172.17 (,,); 173.23 (,,); 177.17 (,,); 184.17 (used in charm); 190.13 (use of); 190.23 (,,); 190.32 (,,); 201 23 (use of; in the treatment of horses).

devakāṣṭha	Pinus Devadāru or some other wood.	I. 170.2 (use of); 202.77
devatāḍaka	Lipeocercis Serrata	I. 202.59.
devadāru (ka)	Pinus Devadāru	I. 173.12 (use of); 174.8; 175.11; 176.11; 180.2; 183.2 183.6 (used in decoction); 185.35 (use of cūrṇa of); 191.22; 192.8; 192.26; 193.3 193.6; 202.77.
doṣa	disorder of the humours	I. 146.5 (the disease remains lodged with the characteristic); 147.8 (the advance of which after 8 days as characteristic of a fever).
dravantī	Anthericum Juberosum	I. 173.15 (use of).
drākṣā	vine (Vitis vinifera)	I. 173.2 (quality of); 169.29 (effect of); 193.11 (as a remedy); 193.12 (,,); 193.13 (,,); 202.30.
drāvaṇa	distillation	I. 202.43.
drumatvac	tree bark or bark of Erythrina Indica.	I. 171.30 (use of)
dvijayaṣṭi = (yaṣṭi madhu ?)	liquorice ? (Glycyrrhiza glabra)	I. 186.5 (the root of which is used as remedy for swelling in neck).
dhanakṛt	?	I. 202.41.
dhanya (ka), dhanyāka	Coriandrum Sativum	I. 169.32 (as a remedy); 170.2; 170.14; 170.52; 171.35; 175.8; 175.9; 177.19; 177.21; 183.11; 192.24; 193.6.
dhanvayāsa (°yavāsa)	Alhagi Maurorum *cf.* Fagonia Arabica	I. 202.54.
dhanvī	?	I. 202.8.
dhātaki	Grislea Tomen-	I. 179.5 (used in oil); 181.10

	tosa	(use of the flower of); 182.7 (use of); 184.15 (,,); 202.27.
dhātu	an essential ingredient of the body	I. 173.28 (remedy for the decline of); 174.7.
dhātukāśī= (°kāsīsa)	red-sulphate of iron	I. 202.62.
dhātrī	Emblica officinalis	I. 170.31 (use of the black variety of); 170.45 (,,); 170.55; 170.58; 171.20; 171.25; 171.26; 171.31; 171.52; 172.7; 172.13; 172.24; 172.26; 202.25.
dhānya	grain	I. 159.14 (newly harvested; as a cause of *prameha*).
dhāmanī	Hemionitis Cordifolia	I. 202.5
dhāmārgavaḥ	Luffa foctida or a similar plant	I. 172.37 (use of); 202.58.
dhustūra (ka)	thorn apple (Datura Alba, Nus; or D. nilhummatu)	I. 170.69 (use of); 177.19 (use of); 180.9 (,,); 184.20 (use of the flower of); 184.21 (use of the plant of); 191.20.
dhūpa	an incense	I. 177.84 (use of); 178 20 (of a flower, as a charm); 180.10; 184.6; 184.22; 185.14 (as a charm); 193.15 (as a remedy.)
dhūma	smoke	I. 190.30 (of certain herbs; the inhalation as a remedy).
dhṛṣṭa	?	I. 202.10; 202.41.
naktamāla (=karañja)	see karañja	I. 202.80.
nakhī	Unguis Odoratus	I. 192.21 (use of).
nata (=tagara)	See tagara	I. 202.20.
nadī	river	I. 169.36 (qualities of the waters of).
nadikrāntā (nadīkāntā ?)	Eugenia Jambolana ?	I. 202.42.
nandīvṛkṣa (=tagara)	see tagara	I. 202.9 (qualities of).

nayana	eye	I. 177.6 (ointment for).
naladaṁśana	?	I. 202.77.
navanīta	butter	I. 169.43 (use of); 177.56 (of a buffalo; use of); 178.23 (,,); 180.7 (,,); 182.2 (,,); 182.8 (,,); 182.22; 184.2; 186.12; 187.11; 190.3 (of a buffalo; use of); 190.4; 190.16 (of a buffalo; use of).
nasya	sternutatory	I. 172.30 (one of the five kinds of treatment); 170.4 (use of); 177.18 (,,); 177.56 (,,); 177.65
nāgakeśara (or nāga)	Mesua Roxburghü. or M. ferrea	I. 178.1 (used as a charm); 202.22; 202.68.
nāgapuṣpa	name of several plants. *cf.* nāgakeśara	I. 180.1 (use of incense of).
nāgabalā	uraria Lagopodioides	I. 175.12 (use of cūrṇa of); 185.19 (use of); 190.4 (,,); 202.4; 202.50.
nāgara (rī)	dry ginger (zingiber officinale)	I. 170.2 (use of); 170.11 (,,); 170.12 (,,); 170.22 (,,); 170.32 (,,); 170.42 (,,); 170.53 (,,); 170.55 (,,); 172.39; 175.12 (,,); 192.13 (,,); 192.15 (,,); 202.69.
nāgaraṅga	Citrus Aurantium	I. 169.20 (quality of the fruit of); 172.35 (effect of).
nāgeśvara	*cf.* nāgakeśara.	I. 176.11 (use of); 185.13 (used in incense as a charm); 191.22 (use of).
nāḍi (ḍī)	a fistulous sore ?	I. 171.1 (remedy for); 171.2 (,,); 171.3; 171.23; 188.3; 188.4
nāḍīca	colocasia artiquorum	I.169.14 (quality of)
nādeyī	?	I.202.11 (another name of Jalajambū).
nābhi	navel	I.172.10 (an ointment for); 172.15 (remedy for swelling

		of); 182.27 (an ointment for); 193.10 (remedy for pain in).
nārikela	cocoanut (cocos nucifera)	1.169.28 (quality of); 173.3; (,,); 189.12 (use of the flower of).
nārī	women	I.160.33 (effect of deranged vāta (wind) in); 170.60 (remedy for certain diseases of); 172.10 (remedy for easy child-birth for); 177.66 (a charm for); 180.8 (prescription for making them strong); 182.27 (an ointment for easy child birth for); 189.3 (remedy for certain disease of).
nālīka	lotus flower ?	I. 169.11 (as a remedy);
nidāna	symptoms	I.146.1; 146.3 (of a disease; the five constituents of); 146.4 (synonym of); 146.13 (description of); 147.5; 148.1 (of *raktapitta*); 150.1 (of *śvāsaroga*); 151.1 (of *hikkāroga*); 152.1 (of *yakṣmaroga*); 153.1 (of *arocaka*); 154.1 (of *hṛdroga*); 155.1 (of *madātyaya*); 156.1 (of *arśas*); 157.1 (of *atisāra* and *grahaṇī*); 158.1 (of *mūtrāghāta*); 159.1 (of *prameha*); 160.1 (of *vidradhi*); 161.1 (of *udararoga*); 162.1 (of *pāṇḍuśotha*); 163.1 (of *visarpādi*); 166.1 (of *vātavyādhi*); 167.1 (of *vātarakta*).
nidigdhikā	small cardomoms (solanum Jacquini)	I.170.56 (use of the juice *(rasa)* of); 202.5.
nidrā	sleep	I.147.12 (in day, as a symptom of a kind of fever); 147.13 (always or not at all as a symptom); 147.28 (loss of sleep

		as a symptom of particular fever); 177.41 (*anasya* which induces); 177.42 (,,).
nimba	Azadirachta Indica	I.167.59 (use of leaf of); 170. 47 (use of); 170 71 (use of leaf of); 171.6 (used as a remedy); 171.8; 171.13; 171.28; 171.31 (used in decoction); 171.46; 171.54; 171.59; 172.33; 173.16; 174.4; 174.13; 175.8; 175.11; 175.15; 177.4 (use of the leaf of); 177.63 (use of the root of); 177.65 (use of the leaf of); 178.8 (use of leaf as a charm); 178.19 (use of; as a charm); 178.22 (use of the smoke of stick of); 179.9 (use of the leaf of); 183.19 (use of the leaf of); 185.31 (use of the leaf of); 188.10 (use of the leaf of); 190.9 (,,); 191.21 (use of the decoction of the bark of); 192.31 (use of the leaf of); 193.4 (use of); 193.6 (,,); 201.6 (use of leaf of); 201 10 (,,); 201.11 (,,); 201.12 (,,); 201.38 (,,); 202. 84.
nirūha	enema not of oily kind.	I. 172.42 (on the administration of).
nirguṇḍī	Vitex Negundo	I. 169.11 (use of ; 169.59 (,,); 170.28 (,,); 170.68 (on the use of the root of); 170.76; 171.3; 174.4; 174.13; 184.9; 184.35; 202.37; 202.81.
nirlomatā	baldness	I.185.35. See khalvāṭa.
niśā	Curcuma longa	I. 170.58 (use of); 171.19 (,,); 172 17 (,,); 172.21 (,,); 174 20;

		the 2 kinds of); 192.31 (use of).
niṣkvātha	decoction	I. 172.22. See also kvātha.
niṣyandana īaila	an oil to drip down	I. 174.18 (use of).
nīra	water	I. 177.13; 193.13 (effect of hot).
nīla	Indian fig tree ?	I. 171.65 (use of); 202.37; 202.50 (nīlavarṇa). See nīlī.
nīlameha	a kind of urinary disease	I. 159.24 (symptoms of).
nīlavallī	Vanda Roxburghü	I. 202.33.
nīlikā	fever manifest in water	I. 147.3.
nīlī (likā)	Indigo plant	I. 170.38; 171.41; 176.8; 176.9; 177 11; 177.15; 177.28 (use of decoction of); 191.8 (use of the root of).
nīlotpala	blue lotus	I. 178.6 (use of the incanse of); 178.15 (as a charm); 181.5 (as a remedy); 202.39.
nīvāra	rice grown without cultivation	I. 169.3 (use of)
netra	eye	I. 147.19 (cause of redness in); 171.53 (external application for the diseases of); 171 55 (decoction for the diseases of); 171.58 (remedy for the diseases of); 171.60 (,,); 177.12. (ointment for the diseases of); 177.12 (remedy for all diseases of); 177.13 (,,); 179.11 (,,); 202.62 (,,).
naīpālī	fruit of wild date tree ?	I. 202.64.
nyagrodha (vaṭa)	Ficus Indica	I. 170.72 (use of); 202.7.
pakṣāghāīa	a kind of rheumatism	I. 166.37.

pañkaparpaṭī	? paṅka, parpaṭī (a kind of fragrant earth ?)	I. 202.63.
pañcakarma	the five kinds of treatment in medicine	I. 172.30.
pañcakola	the 5 spices (long pepper, its root, Piper chaba, plumbago and dry ginger)	I. 170.21 (use of); 202.69.
pañcamūla (lī)	bilva and others (the five roots)	I. 171.50; 175.14 (use of decoction of).
paṭala	cataract, a film over the eyes.	I. 177.4 (remedy for); 177.15 (,,); 185.33 (,,); 185.35 (,,); 189.1 (,,); 192.41.
paṭola (lī)	Trichosanthes Dioeca	I. 169.17 (use of); 171.6 (,,); 171.13 (,,); 171.28 (,,); 171.32 (,,); 171.38 (,,); 171.41. (,,); 171.46 (,,); 173.24 (,,); 175.8 (use of leaf of); 175.11 (use of); 175.17 (,,); 179.11 (,,); 192.31 (use of leaf of); 192.39 (use of) 193.6 (,,); 201.11 (,,); 201.12; 202.84.
patraśūka	?	I. 202.45.
patrāṅga	Caesalpinia Sappan (red sandors)	I. 179.1 (use of)
patrī	any thin leaf or plate of metal or gold ?	I. 202.24.
pathya	wholesome diet	I. 169.33; 172.33 (things which are); 202.25.
padma (ka)	lotus	I. 169.15 (use of the leaf of); 173.24 (quality of); 174.5 (,,); 181.5 (,,); 183.11 (,,); 192.22.
panasa	Artocarpus Integrifolia	I. 169.28 (quality of).

payaḥ	milk	I. 170.65 (use of); 170.66 (,,); 171.60 (,,); 172.25 (,,); 172.33 (,,); 181.1 (,,); 181 10 (,,); 184.13 (,,); 184 29 (,,); 192.37 (,,); 192.38 (,,); 193.8; 201.18 (use of; in the treatment of horses).
pariṇāma (ārti, śūla)	pain due to indigestion, colic.	I. 170.48 (remedy for); 182.6 (,,); 185.20 (,,).
parkaṭī	Ficus Infectoria	I. 202.8.
parṇī (leaf of palāśa ?)	Butea Frondosa	I. 192.5 (use of decoction of); 192.8 (used in oil); 202.36.
parpaṭa (ṭi) ka (kā).	a red colouring Oldenlandia	I. 170.11 (use of); 170.13 (,,); 171.31 (,,); 171.36 (,,); 175.4 (,,); 175.5 (,,); 175.9 (,,); 175.13 (,,); 175.15 (,,); 192.39.
palaṅkaṣa (ṣā)	name of various plants (Asteracantha Longifolia etc.).	I. 202.23; 202.78.
palāṇḍu	an onion (Allium Cepa)	I. 193.1 (use of).
palāśa	Butea Frondosa	I. 170.69 (use of); 171 56 (use of the roots of); 177.15 (use of); 178.27 (use of seeds of); 186.11 (use of); 187.1 (use of the leaf of); 187.11 (use of the seeds of); 189.5 (use of the roots of); 192.7 (use of).
pallava (ka)	twigs	I. 171.46 (from the five trees; use of); 172 5 (,,).
pavana	wind (one of the 3 homours in the body).	I. 147.9 (effect of the deranged); 147.25; 147.34; 150.3; 150.6; 151.4; 156.49; 160.16; 160.30.
pākala	the fever manifest in the elephant.	I. 147.3.
pācana(ka)	digestive medicine	I. 170.2; 173.7; 173.10.
pāṭalā	Bignonia Suaveolens	I. 168.46 (use of the root of); 192.4.

pāṭhā	Clypea Hernandifolia	I. 170.11 (use of); 171.44 (,,); 172.10 (,,); 175.17 (,,); 177.59 (use of root of); 183.2 (use of); 189.19 (use of root of); 193.12 (use of).
pāṇḍu	jaundice	I. 162.14 (symptoms of); 162.8; 162.18; 162.19; 162.28; 170.23 (remedy for); 171.67 (,,); 184.29 (,,); 186.4 (,,); 190.26 (,,); 192.3 (,,).
pāda	foot	I. 177.51 (an ointment for; to remove heat).
pādadāha	burning sensation in the feet	I. 166.53 (as an indication of a rheumatic disease).
pādharṣa	a kind of rheumatism (numbness of the foot)	I. 166.52.
pāpmā	synonym of *vyādhi*.	I. 146.2
	synonym of *jvara*	I. 147.1
pāmā	scab (a kind of mild-leprosy).	I. 164.9; 164.27 (symptom of); 171.3 (remedy for); 171.29 (,,); 183.15 (,,); 190.13 (,,); 190.16 (,,); 192.29 (,,); 193.7.
pārada	quick-silver	I. 202.65.
pārāvata	a pigeon	I. 185.24 (use of the eyes of) 185.16 (use of the excreta of).
pāribhadraka	Erythrina Fulgens	I. 192.4 (use of).
pārulyāmūlaka	?	I. 171.47 (use of).
pārtha	Terminalia Arjuna	I. 202.8.
pārśvaśūla	pain in the side (pleurisy)	I. 192.10 (remedy for)
pālaṅkī	Beta Benga lensis.	I. 169.16 (use of); 173.19 (,,).
pāṣāṇabhedaka (ᵒbheda)	Plectranthus scutellarioides	I. 170.54 (use of); 176.6 (,,): 202.34.

picuka	Vangueria spinosa	I. 202.71.
piñjaṭa	the mucus or excretion of the eyes	I. 177.6 (remedy for the control of); 177.10.
piḍaka	carbuncle (small boil, pimple).	I. 159.12 (10 kinds of); 159 31 (cause for certain kinds of);
pitta	biles; one of the humours.	I. 146.17 (causes for the derangement of); 147.9 147.11 (symptoms of fever due to); 147.16; 147.21 (a kind of fever caused by the derangement of); 147.22-23; 147.29; 147.37; 147.38; 147 56 (headache caused by); 147.76; 147.78; 147.79; 148.2 (the reason for the derangement of); 148.9; 149.1; 149.7 (effect of); 152.5; 152.16; 154.4 (symptom of disease of the heart due to deranged); 154.03 (,,); 154.8; 169.14 (things, the consumption of which cause); 172.36 (,,); 155.10 (as a cause of disease); 155.13 (,,); 155.21; 156.9; 156.22; 156.27 (description of piles due to deranged); 156.34 (symptoms of piles due to) 156.57; 157.22; 158 5; 158.7; 158.13; 158.35; 158.37; 158 38; 159.1 (6 kinds of *parmeha* caused by); 159.10 (symptoms of *meha* caused by); 159.16; 159.31; 159.37; 160.8 (symptoms of abscess due to); 160.44 (,,); 160.11; 160.12; 160.25; 160.51; 168.4-5 (causes for the enragement of); 168 18; 168.33; 170.74 (remedy for);

		171.66 (,,); 172.38 (,,); 173.26; 173.31; 177.36 (remedy for fever caused by); 177.45 (,,); 183.11 (,,) 184.37; 190.17; 201.8; 201.18; 201.21; 201.26.
pippalī (=tīkṣṇataṇḍula)	piper longum	I.169.11 (effect of); 169.30 (,,); 170.20 (as a remedy); 170.24 (,,); 170.32 (,,); 170.50 (,,); 170.63 (,,); 170.65 (,,); 171.33 (use of); 171.34 (,,); 171.36 (,,); 171.58 (,,); 171.63 (,,); 172.29; 173.23 (effect of); 174.6 (use of); 175.9 (,,); 175.15 (use of the roots of); 176.15 (use of); 177.2 (,,); 177.12 (,,); 177.24 (,,); 177.34; 177.37; 177.46; 177.67; 179.9; 181.3 (use of); 181.4 (,,); 182.4; 182.22 (use of); 183.2 (use of); 183.16 (,,); 183.17 (,,); 184.2 (,,); 184.12 (,,); 184.34 (,,); 185.36 (use of); 186.14 (,,); 188.11 (,,); 190.3 (,,); 190.28 (,,); 190.31 (;;); 192.2 (use of the root of); 192.24 (use of); 192.35 (,,); 192.47; 193.11 (use of); 193.13 (effect of); 201.11; 202.12; 202.69.
pītakāṣṭa		I. 202.38.
pītaśāla		I. 202.35.
pītikā		I. 202.32.
pīnasa	cold	I. 152.13 (as a symptom of) pulmonary consumption); 171.50 (remedy for); 181.3 (,,); 185.34 (,,); 190.2 (,,).
pīluparṇī		I. 202.81.
pīvarī	Desmodium Gangeticum ?	I. 202.4

? puṭa (samjña)	fold ?	I. 202.70.
puṇḍarīka	ā kind of leprosy	I. 164.9; 164.26 (symptoms of).
putriṇī	one of the 10 kinds of prameha. (carbuncle)	I. 159.12; 159 29 (symptoms of); 159.30 difficult to endure).
punarnavā	Boerhavia Procumbens	I. 167.59 (use of); 170.46 (,,); 170.65 (,,); 173.16 (,,); 173 21 (,,); 174.4 (,,); 184.12 (,,); 184.17 (,,); 190.6 (use of the root of white variety of); 191.1 (,,); 192.5 (use of); 192.9 (,,); 192.43 (,,); 193.11 (,,); 202.3.
pura	?	I. 202.23; 202.78.
purīṣa	excrement	I. 177.70 (used as an evil charm); 190.21 (of a buffalo; use of).
puṣkara	Nelumbium speciosum (blue lotus)	I. 173.2 (quality of the seed of); 175.12 (use of); 202.54 (the root of).
puṣpa	flower	I. 171 61 (use of a variety of); 178.20 (use of incause of); 182.19 (used as carm); 185.17 (any five of red colour; used as charm); 202.66 (°*rasa*).
	a disease of the eye	I. 177.4 (remedy for); 185.33 (,,).
puṣpakāśīśa (kasīsa)	green or black sulphate of iron	I. 202.62.
puṣpagarbha	in women	I. 178.27 (remedy for).
pūga	arecanut (Areca Catechu).	I. 171.56 (use of); 186.7 (,,); 192.20 (,,)
pūtika	Basella Rubra	I. 202.80.
pūrvarūpa	incubative stage (symptom of occurring disease)	I. 146.3 (one of the five essential categories in respect of a disease).
pṛśniparṇī (°parṇikā)	Hemionitis Cordifolia	I. 168.47 (use of the root of); 170.11 (use of); 170.13 (,,).
prṣṭhaśūla	pain in the back.	I. 185.21 (remedy for).

pratimaṛsa	one of the *pañcakarma* in āyurveda. (a kind of powder used as sternutatory ?)	I. 172.30.
pratiśyāya	catarrh	I. 171.51 (subdued by fasting).
pratyakpuṣpī	Achyranthes Aspera	I. 202.51.
pratyaya	a synonym of *nidāna*	I. 146.4
prapunnāḍaka	Cassia Tora or Cavir Alata.	I. 171.20 (use of the seed of).
prameha	urinary disease	I. 158.4; 159.1 (symptoms of); 159.12; 159.15; 159.32; 172.34 (remedy for); 186.1 (,,).
pralepaka	a kind of hectic or slow fever	I. 147.73 (symptoms of).
pravapana	one of the pañcakarman in āyurveda. (scattering)	I. 172.30.
prasara (ri) ṇī	Paederia Foetida	I. 174.13 (use of the *rasa* of); 192.4 (use of).
prahāra	a cut, a wound	I. 177.57 (remedy for); 177.61 (remedy for pain due to); 188.1 (remedy for).
prākṛta	a type of fever	I. 147.33; 147.36 (description of).
prāgrūpa	genesis of a disease (previous symptom of)	I. 146.4 (marked by the symptoms of a disease).
prācī	?	I. 202.42.
priyaṅgu (°kā) (=kaṅku)	Panicum Italicum	I. 169.3 (use of); 178.16 (used in charm); 178.19 (,,); 179.5 (use of); 180.1 (,,); 185.17 (used in charm); 192.21 (use of); 193.4 (,,); 202.70; 202.79.

priyāla (°ka), priyālā	the tree Buchanania Latifolia	I. 169.27 (quality of); 172.35 (,,); 173.3 (,,); 170.27 (use of).
plīha	spleen	I. 148.4; 170.62 (remedy for disease of); 170.64 (,,); 183.16 (,,); 183.18 (,,); 184.36 (,,); 190.5 (,,); 192.3 (,,); 192.46 (,,); 193.10 (remedy for pain in).
phalatrika		See triphalā.
phalinī		See priyaṅgu.
phalguka	Ficus Oppositefolia.	I. 180.6 (use of).
phāṇita	molasses (inspissated juice of sugarcane)	I. 169.51 (effect of).
badara (rī)	Zizyphus Jujuba	I. 169.27 (effect of); 170.27 (use of); 172.4 (use of the leaf of); 173.23 (use of); 177.9 (use of the root of); 190.30 (use of inceuse of); 192.48 (used in decoction); 193.13 (use of).
badhira	deaf	I. 174.10 (remedy for); see also bādhirya.
barhin	peacock	I. 193.14 (use of the excrement etc. of).
balā	Crataeva Roxburghü	I. 170.11 (use of); 170.14 (,,); 170.46 (,,); 173.2 (quality of); 173.21 (the use of two kinds of); 174.4 (the use of); 174.5 (,,); 174.8 (,,); 184.33 (,,); 190.29 (use of the root of); 192.5 (used in decoction); 192.8 (use of); 192.21 (,,); 202.42.
bahupatra	name of many plants.	I. 202.44.
bahuvāra	Cordia Myxa	I. 202.40.

bākucī	Cyamopsis Psoralioides	I. 184.31 (use of the root of).
bādhirya	deafness	I. 192.14 (remedy for); 192.18 (,,); 192.45 (,,); 201.22 (of horses; remedy for).
bāla, bālaka, bālā	name of many plants.	I. 173.23 (use of); 174.14 (,,); 174.17 (,,); 177.21 (,,); 180.11 (,,); 188.3 (use of the root of); 202.10 (fruit of).
bāhu	arm	I. 190.2 (remedy for pain in).
bāhuka	a kind of rheumatism	I. 166.41 (cause of).
bāhustambha	numbness in the arm	I. 176.16 (remedy for). See also bhujastambha.
bāhyavāta	a kind of rheumatism	I. 166.48 (also called *ūrustambha*; remedy for).
biḍāla	cat	I. 178.9 (use of the blood of); 193.14 (use of the excrement of).
bibhītaka, baibhītaka	?	I. 178.4 (use of the root of); 185.33 (use of); 190.28 (,,); 193.12; 202.25.
bilva(ka)	Aegle Marmelos	I. 168.46 (use of the root of); 169.12 (effect of); 169.27 (,,); 170.11 (,,); 175.14 (use of); 177.11 (use of); 177.74 (,,); 180.1 (,,); 184.12 (,,); 186.12 (use of the fruit of); 190.32 (use of the root of); 192.4 (use of); 202.73 (fruit of); 205.48 (use of).
bīcaka	bījaka ?	I. 202.35.
bījapūraka (= mātuluṅga)	Citrus Medica	I. 169.24 (effect of), 176.8 (use of).
bṛṁhaṇa	nourishing food	I. 169.62 (to be used with flesh).
bṛhatī	Solanum Indicum	I. 167.59 (use of); 168.47 (use of the root of); 170.2 (use of the 2 kinds of); 170.46 (,,); 174.4 (use of); 176.15 (,,);

		176.17 (use of the fruit of); 177.35 (use of); 177.40 (use of the fruit of); 177.48 (use of the root of); 192.4 (use of); 202.5.
bṛhatphalā	Luffa Graveolens See koṣṭakī	I. 202.10.
bṛhannimba	*cf* mahānimba	I. 202.18.
baibhītaka		See bibhītaka.
bodha (=jyotiṣmatī?)	Cardiospermum Halicacabum?	I. 202.82.
brahmadaṇḍī	Echinops echinatus	I. 173.22 (quality of), 178.1 (used in charm); 178.12 (,,); 178.13 (use of); 182.20 (used in charm); 182.26 (use of decoction of); 184.11 (use of the root of).
brahmayaṣṭi, brāhmaṇayaṣṭikā	Clerodendrum Siphonantus. or Ligusticum Ajowan	I. 188.5 (use of the fruit of); 202.17.
brahmasuvarcalā	Helianthus or Clerodendrum Siphonantus	I. 174.1 (its use in the preparation of brāhmīghṛta).
brāhmī (ṁika)	name of various plants (e.g. Clerodendrum Siphonantus, Ruta Graveolens) or Hydrocotyle Asiatica.	I. 170 36 (use of); 172.14 (,,); 174.1 (,,); 174.3 (°ghṛta); 174.14 (use of); 192.34 (°ghṛta); 193.2 (use of); 202.5.
bhagandara	a fistula in the arms or pudendum	I. 171.2 (remedy for; 171.23 (,,); 174.18 (,,); 184.4 (,,); 186.8 (,,).
bhagastambha		I. 180.12 (ointment which causes).
bhagna	fractured	I. 171.9 (treatment for); 171.10 (food and drink for); 171.12 (remedy for).

bhadra	name of various plants	I. 179.10 (use of).
bhadradāru	Pinus Deodora See Dāru etc.	I. 202.31.
bhallāka	Semecarpus Anacardium	I. 177.56 (use of). See below bhallātaka.
bhallāta (ka)	Semecarpus anacardium	I. 158.14 (stone in bladder resembling fruit and seed of); 171.22 (use of); 171.27 (,,); 177.46 (,,); 177.83 (,,); 180.10 (use of the flower of); 182.9 (use of); 202.9.
bhavyodbhava	a type of *hikkā*	I. 151.2; 151.3 (cause of).
bhārgī	clerodendrum Siphonantus	I. 170.31 (use of); 202.17.
bhīru (=śatāvarī ?)	Asparagus Racemosus ?	I. 202.4.
bhujaṅgavarma	?	I. 188 10.
bhujastambha	numbness (paralysis) of the arm	I. 171.63 (remedy for). See also bāhustambha.
bhūnimba	Gentiana chirata	I. 170.11 (use of); 170.12 (,,); 171.6 (,,); 171.8 (,,); 171.31 (used in decoction); 171.36 (,,); 192.39 (use of); 202.85.
bhūlatā	?	I. 180.12 (use of the cūrṇa of).
bhṛṅga, bhṛṅgarāga, bhṛṅgarāja (ka)	Eclipta prostrata or E. Erecta. or wadelia calendulacea	I. 167.60 (use of); 171.41 (,,); 171.42 (,,): 171.58 (,,); 171 60. (,,); 172.26 (,,); 172.28 (,,); 172.43 (,,); 174.14 (,,); 176.2 (,,); 176.8 (,,); 176.9 (,,); 177.7 (,,); 178.14 (use of the root of); 182.15 (use of); 183.15 (use of the leaf of); 185.10 (used as a charm); 187.13 (use of the root of); 202.55.
bhrama	giddiness	I. 147.10 (a symptom of a fever); 147.27 (cause of); 147.28 (a symptom of fever); 173.13 (things the excess use of which cause).

bhramantī	?	I. 202.43.
makuṣṭhaka	a kind of kidney bean or rice (Phaseolus Aconitifolius	I. 169.7 (properties of).
makeruka	a type of parasitical worm	I. 165.13.
makṣikā	fly	I 177.84 (inscense which drives); 180.11 (use of the fumes of; to drive away mosquitos); 191.17 (ointment for the poison due to).
mafjan, majjā	pith of plants	I. 171.42 (of mango; use of); 176 9 (,,); 173.2 (quality of); 176.5 (use of).
	marrow of bones and flesh	I. 173.25 (prescription for the growth of),
mañjiṣṭhā (sṭhikā)	a kind of climbing plant used for dyeing. (Rubia Munjista).	I. 159.2 (the *meha* resembling the colour of); 174.5 (use of); 177 31 (,,); 177.33 (,,); 179.5 (,,); 185.18 (,,); 191.22 (,,); 192.31 (,,); 192.44 (,,); 193.3 (,,);
	a kind of meha	I. 159.2 (so called, on account of its resemblance with the *mañjiṣṭha* plant).
maṇimantha	rock salt (from Sindhu)	I. 202.60.
maṇḍa	scum	I. 169.54 (of fried rice; properties of); 184.4 (use of);
maṇḍaka	a kind of baked flour	I. 169.63 (properties of).
maṇḍala	a kind of leprosy	I. 164.8 (cause of); 164.17 (symptom of).
maṇḍūkaparṇī (=brāhmī)	Hydrocotyle Asiatica or H. Rotundifolia.	I. 172.25 (use of the juice of); 173.15 (use of)
maṇḍ ra	rust of iron	I. 170.48 (use of).
matsya	fish	I. 177.75 (use of the flesh of a variety of).

matsyaṇḍī	inspissated juice of the sugar-cane	I. 202.67.
matsyapittaka (Kaṭurohiṇi ?)	*cf.* Helle borus Niger	I. 180.5 (used as a charm).
mada	inebrity	I. 147.23 (caused in certain type of fever); 155.5; 155.7; 155.9; 155.29; 155.33; 191.12 (remedy for).
madana	Randia Dumetorum	I. 172.37 (use of); 180.9 (,,); 202.82.
madātyaya	any distemper due to intoxication	I. 155.1 (symptom of); 155.10 (also caused by derangement of the three humours).
madya	intoxicating drink	I. 155.2 (properties of); 155.3 (,,); 155.4 (,,); 155.5; 155.14; 155.17; 155.22; 155.34; 169.53 (properties of); 191.12 (remedy to wean one from using).
madhu	honey	I. 169.11 (use of); 169 49 (properties of); 170.24 (as a remedy); 170.47; 170.48; 170.61; 170.71; 170.74; 171.7; 171.11; 171.14; 171.32; 171.34; 171.55; 171.60; 171 66; 171.67; 172.17; 172.23; 172.24; 172.27; 172.28; 172.31; 172.39; 173.1; 174.16; 175.8; 175.10; 175.15; 176.15; 177.1; 177.3; 177 21; 177.24; 177.28; 177.32; 177.33; 177.37; 177.41; 177.52; 177.65 (°sāra); 177.67; 177.73; 178.5; 178.12; 178.23; 178.24; 179.7; 179.11; 180.2; 180.5; 181.3; 181.4; 182.8; 182 20; 182.25; 182.28; 183.4; 183.6; 184.18; 184 19; 184.33; 185.16; 185.20; 185 28; 185.33; 185.34; 186;1; 187.4; 188.11; 190.14; 190.26 (of yaṣṭi); 190.31; 190.32

		191.10; 191.17; 192.16; 192.35; 193.2; 201.21; 202.66.
	sweetness	202.18 (things which have the property of). See also mākṣika.
madhuka (kā), madhūka (=yaṣṭi madhuka)	Glycyrrhiza Glabra	I. 169.29 (properties of); 170.73 (use of); 171.43 (use of the fruit of); 171.65(use of); 172.14 (use of); 173.3 (properties of); 174.5 (use of); 177.40; (,,); 179.5 (,,); 181.5 (,,); 184.14 (,,); 192.31 (used in decoction); 192.48 (,,); 202.27; 205.49 (use of).
madhumeha	diabetes	I. 159.5-8.
madhura	sweetness	I. 173.1 (things which have the quality of); 170.60 (the effetc of drinking water which is).
madhurikā	Foeniculum vulgare or Anethum foeniculum	I. 202.53.
madhuśravā	Bassia Latfolia ?	I. 202.5.
manaśśilā	red arsenic (Arsenü disulphidum)	I. 171.15 (use of); 171.18 (,,); 171.59 (,,); 174.9 (,,); 176.6 (,,); 177.4 (,,); 177.5 (,,); 181.2 (,,); 181.9 (,,); 182.10 (,,); 182.24 (,,); 184.14 (,,); 185.9 (used in charm); 185.29 (use of); 185.31 (,,); 190.29 (,,); 190.30 (,,); 191.15 (,,); 192.26 (,,); 192.41 (,,); 202.64.
manastālaka	?	I. 202.64.
mayūraka	blue vitriol (Cupric sulphate)	I. 202.51.
mari (rī) ca	Piper Nigrum	I. 169.30 (property of); 169.31 (use of); 170.21 (property of); 170.29 (use of); 170.43 (,,);

		170.45 (,,); 171.15 (,,); 171.57 (,,); 176.15 (,,); 177.4 (,,); 177.41 (,,); 179.9 (,,); 182.14 (,,); 182.22 (,,); 183.1 (,,); 183 2 (,,); 183.3 (,,); 185.26 (,,); 185.29 (,,); 188.10 (,,); 188.11 (,,); 190.16 (,,); 192.1 (,,); 192.26 (,,); 202.12.
marut		see māruta.
markaṭī	?	I. 202.6.
maśaka	mosquito	I. 171.39 (fumes driving); 177.84 (,,); 180.11 (,,).
masūra	Lense Esculenta or Ervum Lens or Cicer Lens	I. 169.8 (properties of).
masūrikā	one of the 10 kinds of diabetes	I. 159.12; 159.28
masūrī	see masūra	I. 202.46.
mastaka	head	I. 176.10 (remedy for the disease of).
mastu(ka)	sour cream	I. 169.42 (use of); 172.11 (,,).
mahatī	one of the 5 types of Hikkā.	I. 151.2.
mahākāla	Trichosanthes Palmata	I. 191.6 (use of the root of); 202.57.
mahāghoṣā	Boswellia Thurifera	I. 202.29.
mahājambū	a species of plant.	I. 202.10
mahān	one of the five types of cough.	I. 150.3
mahānimba	Ailantus excelsa	I. 202.18.
mahāpātra	?	I. 202.45.
mahāmuṇḍitika	a kind of Sphaeranthus ?	I. 172.18 (use of decocation of) See also muṇḍītaka
mahāṛkṣa	Bombax Malabaricum	I. 202.35.
mahāśyāmā	Ichnocarpus Frutescens ?	I. 202.46.

mahāsahā	Glycine Labialis?	I. 202.7.
mahāsugandhikā	Piper Chaba?	I. 178.10 (use of the root of).
mahiṣa	buffalo	I. 193.14 (use of the smoke from the dung and urine of).
mahiṣākṣa	a kind of bdellium	I. 202.23; 202.78.
mahauṣadha	(an efficacious medicinal plant). Zingiber Officinale.	I. 179.6 (those which are); 202.12 (,,).
māṁsa	flesh	I. 159.14 (as a cause of *prameha*); 177.50 (use of); 177.75 (,,); 178.5 (of *khañjarīṭa* use of); 201.21 (use of); 201.26 (,,).
	the fleshy part of	I. 171.10 (of black-gram; use of).
māṁsī = kakkotī ?	Nardostachys —Jatamansī	I. 174.8 (use of); 176.3 (,,); 180.1 (,,); 180.6 (,,); 184.14 (,,); 192.9 (,,); 192.26 (,,); 201.15 (,,); 202.77.
mākṣika	honey	I. 171.23 (use of); 182.3 (,,); 202.63. See also madhu.
māgadhika, māgadhī	Piper Longum	I. 169.29 (use of); 202.11.
māñjiṣṭha	a kind of *meha*	I. 159.2 (symptoms of).
mātuluṅga	Citrus Medica	I. 169.21 (use of); 172.17 (,,); 173.6 (,,); 177.24 (use of the petal of); 177.64 (use of the seed of); 178.25 (,,); 178.26 (,,); 179.8 (use of the juice of); 184.37 (use of the resin of); 192.17 (use of the juice of); 201.15. (,,).
māruta (marut)	wind-one of the 3 humours in the the body.	I. 147.29 (effect of); 147.37 (fever due to); 148.13; 150.6; 151.3 (hiccough caused by);

		154.13 (heart disease caused by; symptoms of); 154.14; 155 15 (symptom of madātyaya caused by); 155.20 (,,); 156.17; 158.37; 159.16 (prameha caused by); 161.11; 166.19; 166.52 (pāda-harṣa caused by); 167.18; 167.39; 171.62. (remedy for pain due to); 173.27 (remedy for deranged).
mārjāra	a cat	I. 177.82 (use of flesh of); 180.9 (use of the excrement of); 186.9 (use of the bones of).
mālatī	Jasminum Grandiflorum and also other plants.	I. 171.46 (used in decoction); 172.5 (use of the flower of); 176.14 (,,); 185 18 (,,); 186.4 (use of the roots of);
mālūra	the bilva tree (Aegle Marmelos or Fesonia Elephantum).	I. 182.11 (use of the juice of).
māṣa, māṣaka	black gram (Phaseolus Radiatus).	I.169.5 (properties of); 169.21 (,,); 171.10 (use of); 176.15 (,,); 182.4 (,,); 185.19 (,,); 192.42 (used in decoction).
māṣaparṇī	glycine debilis.	I.202.7.
misi (śatapuṣpī ?)	Anethum sowa and panmori (peucedanum graveolens	I.202.53.
mīnapitta	?	I.185.11 (used as a charm).
mukha	face	I.171.44 (remedy for the disease of); 171.46 (the decoction to be held in); 173.20 (remedy for dryness in); 177.20 (remedy for disease of); 177.21 (remedy for bad smell in); 177.22 (,,); 177.33 (prescription which adds lustre to); 184.26; 184.30

		(remedy for the disease of); 191.21 (remedy for the pain in); 192.19 (remedy for impurity in).
mucukundaka	Pterospermum suberifolium	I.171.61 (use of the flower of).
muṇḍītaka	sphaerantus hirtus	I.182.14 (use of).
muṇḍīrikā	a species of plant.	I.170.38 (use of the cūrṇa of)
mudga (gā)	phaseolus mungo	I.156.45 (effect of); 169.5 (use of); 169.60 (,,); 170.64 (,,); 172.13 (,,); 172.33 (,,); 173.19 (used in decoction); 201.21-22 (used for diseases of the horses).
mudgaparṇī	phaseolus trilobus	I.202.7.
murā	erythrina stricta ?	I.176.3 (use of).
muṣali (lī) (muṣalikā)	? curculigo orchioioides ?	I.174.15 (use of); 182.5 (,,); 192.2 (use of).
musta	Cyperus Rotundus	I.170.11 (use of); 170.12 (,,); 170.13 (,,); 172.16 (,,); 173.12 (,,); 175.3 (,,); 175.4 (,,); 175.6 (,,); 175.7 (,,); 175.8 (,,); 175.11 (,,); 175.13 (,,); 177.21 (,,); 177.40 (,,); 179.7 (,,); 182.14 (,,); 192.16 (,,); 192.39 (,,); 202.16.
mūtra	urine of a cow	I.169.46 (use of); 171.18 (as a remedy); 171.19 (,,); 183.15 (,,).
	of a ram	I.176.13 (use of); 185.32 (of a goat; use of).
	urine of men	I.170.57 (remedy for obstruction of); 173.18; 179.10 (remedy for pain connected with); 186.2 (remedy for obstruction of); 186.4 (,,)
mūtrakṛcchra	painful discharge of urine	I.170.54 (remedy for); 170.55 (,,); 184.5 (two remedies for).

mūtrakṣaya	insufficient secretion of urine	I.158.37 (cause of).
mūtragranthi	knot or induration at the neck of the bladder	I.158.31 (description of).
mūtravighāta	obstruction of urine	I.158.34 (cause of).
mūtraśukra	disease in which urine and semen are ejected together	I.158.33 (described).
mūtraśūla	urinary colic	I.193.10 remedy for).
mūtrasāda	cessation of urine	I.158.39. (cause of).
mūtrāghāta	an urinary discase	I.158.1 (symptoms of); 158.3-4 (twenty kinds of); 170.57 (remedy for).
mūrcchā	fainting	I.147.9 (a symptom of a type of fever); 147.23 (a symptom of a different type of fever); 147.31; 173.17 (remedy for); 177.36 (,,).
mūrvā	Sanseviera Roxburghiana	I. 202. 18.
mūlaka	Raphanus Sativus	I. 169.16 (property of); 169.59 (use of); 173.12 (,,); 179.3 (use of juice of); 190.18 (use of the seed of).
mūlarājika	?	I. 192-24 (use of).
mūṣalikā	?	I. 167.59 (used in decoction).
mūṣikaparṇī	Salvinia Cucullata	I. 202.43.
mṛgaśṛṅga	Helicteres Isora.	I. 185.21 (use of).
mṛṇāla	lotus-fibre	I. 202.31.
mṛttikā	clay, earth	I. 177.47 (of an ant-hill; use of); 177.53.
mṛttikakṣāra	*cf.* Sauvarcala	I. 202.63 (from Saurāṣṭra).
mṛtyurāja	synonym of jvara	I. 147.1

mṛdvīkā	bunch of grapes	I. 202.30.
megha	a kind of grass	I. 202.16 (also known as musta).
medas	fat	I. 170 61 (remedy to reduce). 173.27 (remedy for disease related to).
medhas	intellect	I. 173.26 (prescription which improves).
meṣa	ram	I. 176.13 (use of the urine of).
meṣaśṛṅgī	Gymnema Sylvestre.	I. 173.21 (use of); 188.3 (use of the root of).
meha	urinary disease	I. 159.2 (symptom of a kind of); 159.3 (,,); 159.5-8 (,,); 159.9 (,,); 159.17 (to know whether curable or not); 159.18 (common indication of different types); 159.19 (symptom of a kind of); 159.20 (,,); 159.21 (,,); 159.22 159.23 (,,); 159.24 (,,); 159.33 (,,); 159.34-35 (symptoms of first stage of); 159.37; 170.58 (prescription for all); 171.23 (,,); 185.28 (,,).
moca (=kadalī)	Musa Sapientum	I. 169.28 (use of the fruit of); 202.51 (the juice of).
moraṭā	Sansevieria Roxburghiana	I. 202.81.
moha	fainting	I. 147.11 (a symptom of a type of fever); 191.10 (remedy for).
mlecchamukha	Cuprum	I. 202.65.
yakṣma	a disease, synonym of vyādhi	I. 146.2.
yakṣmā	Consumption	I. 149.16; 152.1 (symptoms of); 152.2 (,,).

yamalā	a type of hikkā (hiccough)	I. 151.2; 151.5 (cause of); 151.6-7 (symptoms of).
yamānikā, yamānī	Ptychotis Ajowan.	I. 202.18; 169.32 (use of); 174.17 (,,); 192.24 (,,).
yava (vā)	Hordeum Vulgare	I. 169.4 (properties of); 170.60 (,,); 173.2 (,,); 176.16 (use of); 177.32 (,,) 177.55 (,,); 182.5 (,,); 184 7 (,,); 188.6 (,,); 188.10 (,,).
? yavakola	?	I. 169.60 (use of); 170.75 (,,); 173.22 (,,).
yavakṣāra (yavāgraja)	an alkali prepared from the ashes of burnt green barley—corns.	I. 170.50 (use of); 170.56 (,,); 171.44 (,,); 172.2 (,.); 172.11 (used in decoction); 173,10 (use of); 177.45 (,,); 179.1 (,,); 179.7 (,,); 182.9 (,,); 184.5 (,,); 186.13 (,,); 192.16 (,,); 202.61.
yavatiktā	a species of plant.	I. 202.47.
yavāgu	rice gruel	I. 170.76 (use of)
yavāgraja (= yavakṣāra)		I. 202.61.
yaṣṭi, yaṣṭika, yaṣṭī, yaṣṭīka.	Liquorice (Glycyrrhiza Glabra).	I. 170.35 (use of); 170.47 (,,); 170.48 (,,); 170.64 (,,); 170.73 (,,); 171.32 (,,); 172.5 (,,); 174.14 (,,); 177.21 (,,); 177.24 (,,); 177.32 (,,); 177.33 (,,); 177.40 (,,); 178.23 (,,); 178.24 (,,); 179.5 (,,); 182.20 (,,); 184.33 (,,): 190.26 (,,); 191.10 (,,); 202.27.
yāminī	?	I. 202.58.
yāsa (=yavāsa)	Alhagi Maurorum	I. 202.54.
yūkā	louse	I. 165.3; 176.6 (prescription, the use of which destroys); 180.11 (,,).
yūṣa	soup	I. 171.10 (of certain things); (the use of); 172.13 (,,).

yoni	female organ	I. 172.1 (disease of); 172.3 (remedy for disease of); 172.4 (remedy to strengthen); (remedy for disease of); 172.5 (,,); 173.29; 178.21 (a charm applied to); 180.12 (,,).
rakta	blood	I. 148.4; 148.6; 171.13; 182.18 (used as a charm); 182.26 (remedy for obstruction of); 182.28 (in *atisāra*; remedy for); 186.9 (remedy increasing the flow of); 188.1 (flow; remedy for); 188.5 (remedy for defect in); 192.40 (,,); 201.13 (use of boiled).
raktapitta	plethora, spontaneous hemorrhage from the mouth or nose.	I. 148 1 (symptoms of); 148.3 (pittarakta); 148.15 (remedy for); 159.33 (a kind of *meha*); 183.9 (remedy for); 190.26 (,,); 190.27 (,,).
rakta meha	the voiding of blood with urine	I. 159.3 (symptom of).
raktavikriyā	deterioration of blood	I. 181.5 (remedy for).
raktaśāli	Oryza Sativa (red rice)	I. 185.13 (used as a charm).
raktāṅga	the red pollen on the capsules of the Rottleria Tinctoria	I. 202.49.
rajanī (= gaurī, niśā).	Curcuma Longa	I. 177.7 (use of); 183.19 (use of the 2 varieties of); 184.1 (use of); 193.3 (use of the two varieties of); 202.32.
rasāñjana	vitriol of copper or a sort of collyrium prepared from	I. 171.60 (use of); 186.6 (,,); 192.41 (,,); 202 50.

	it or from caly of brass or from lead ore	
rasāyana	an elixir and also name of various plants	I. 171.25 (use of); 172-13 (use of); 172.22 (,,); 172.23; 179.6 (use of).
rasona	Allium Ascalonicum	I. 171.11 (use of); 201.10 (,,).
rājamāṣa	Dolichos Catjang	I. 169.6 (property of).
rājayakṣmā	consumption	I. 149.15 (description of); 152.2 (synonyms of); 152.14 (symptoms of).
rājavallabha	a kind of jujube tree	I. 174.7 (use of).
rājavṛkṣa (=āragvadha)	Cassia Fistula	I. 202.83.
rājādana	Alstonia Venenatus ?	I. 202.45.
rājika (kā)	Sinapis Ramosa	I. 169.14 (properties of); 192.24 (use of).
rātrija	a type of fever	I. 147.46.
rātrināmikā	?	I. 202.32.
rātryandha	night blindness	I. 171.75 (an ointment for); 177.4 (,,); 185.35 (,,).
rāmaṭha	Asa Foetida	I. 202.19.
rāsnā	Name of various plants	I. 170.42 (use of); 171.17 (,,); 192.5 (,,).
rujā	pain (in different parts of the body).	I. 147;14; 147.25; 171.54 (remedy for); 172.43 (,,).
rudhira	blood of different animals and birds	I. 177.74 (used in charm); 177.77 (,,); 178.9 (,,); 184.27 (,,); 188.6 (of lizard; use of).
rūkṣa	astringent	I 169.52 (as a property of guḍa); 173.32 (modification to be made of).

rūpa	natural state or condition	I. 146.3 (an essential category in respect of a disease); 146.5,6 (difinition of).
recana	purging, aperient	I.171.13 (as a standard preliminary step in the treatment of *kuṣṭha*).
retas	semen	I.189 8 (its use with the root of á plant to make one strong).
roga	synonym of Vyādhi (disease)	(different) I.146.1; 146.1-24 (symptoms of all); 167.61 (remedy for); 170.65 (,,); 168-69 (symptoms of); 168.16 (cause of); 169.65 (of eyes; cause of); 170.67 (remedy); 171.1 (,,); 171.44 (,,); 171.45 (,,); 171.51 (,,); 172.25 (,,); 172.27 (,,); 172.28 (,,); 173.1 (,,); 174.1 (,,); 174.4 (,,); 174.11 (,,); 174 15 (,,); 174.16 (,,); 174.19 (,,); 177.20 (,,); 177.27 (,,); 177.75 (,,); 184.30 (,,); 185.36 (,,); 187.1 (,,); 187.10 (,,); 190.10 (,,); 190.12 (,,); 192.3 (,,); 192.45 (,,); 193.16 (,,); in horses 201.18 (remedy for); 201.23 (,,); 201.25 (,,); 201.28.
rogapati	synonym of *jvara*	I.147.1.
rogarāṭ	synonym of *kṣaya*	I.152.2; 152.3; (the reason for its being called so).
rocana	stomachic	I.173.17.
rocanā	an yellow pigment	I 178.7 (used as a (charm; 178.19 (,,); 182.19 (,,) *cf.* next.
rocanikā	*cf.* previous.	I.202.49.
rodana	tears	I.147.26 (as a cause of a fever).
ropaṇa	healing	I.174.19 (a property of a kind of *taila*.
roma (harṣā, utthāna).	horripilation	I.147.9 (a symptom of a kind of fever); 177.75 (sternutatory causing).

rohita	a kind of fish	I.177.75 (use of the flesh of).
lakuca	artocarpus lacucha	I.169.24 (property of); 173.7 (,,).
lakṣaṇa	symptoms; synonym of *rūpa*	I.146.6; 147.12 (indicating the concerted action of the three deranged humours).
lakṣmaṇā	smithia geminiflora	I.172.7 (use of).
laṅgaka	?	I.202.70.
laṅghana	fasting	I.147.42 (to be observed when one has fever); 171.51 (,,); 175.2.
lajjālul(kā)	Mimosa Pudica	I. 177.59 (use of); 184.8 (,,); 189.8 (use of the root of); 191.4 (,,); 191.8 (,,).
lavaṅga	Caryophyllus Aromaticus.	I. 192.20 (use of the fruit of).
lavaṇa	salts (*kāca, saindhava, sāmudra, viḍa* and *sauvarcala*)	I. 170.18 (the five kinds of) (use of); 170.46 (use of); 170.57 (,,); 171.63 (,,); 173.10 (properties of different kinds of); 173.21 (use of); 173.26 (,,); 174.16 (,,); 180.5 (use of the variety called kṛṣṇa); 181.8 (use of); 183.15 (,,); 184.5 (,,); 185.23 (from the ocean, use of); 190.12 (use of); 192.44 (,,); 193.1 (,,); 193.13 (,,); 201.32 (,,).
laśuna	Allium Sativum	I. 171.39 (use of); 171.47 (,,); 173.12 (,,); 201.14 (,,).
lākṣā	Cateria Lacca or Coccus Lacca Tachardia Lacca.	I. 176.4 (use of); 177.33 (,,); 177.84 (,,); 179.1 (,,); 179.5 (,,); 181.8 (,,); 192.22 (,,).
lāṅgalikā, lāṅgalī	Methonia Superba	I. 172.10 (use of); 173.12 (,,); 173.25 (,,); 177.76 (use of the root of); 184.20 (use of);

		188.2 (use of the root of); 202.2; 202.13.
lājāmbu	rice-gruel; water with parched grain.	I. 171.11 (use of).
lāmajjaka	Andropogon Iwarancusa or A. Muricatus.	I. 202.31.
lālameha	a kind of *meha*	I. 159.23 (symptoms of).
lālāsrāva	flow of saliva	I. 191.12 (remedy for).
likṣā	nit (egg of a louse)	I. 165.3 (disease caused by). 176.6 (compound of herbs which destroy).
liṅga	differentiating features	I. 146.5; 146.6 (when it is called *rūpa*); 147.8 (of a fever); 151.12.
	male organ	176.16 (remedy for disease of 176.17 (prescription for the growth of); 180.2 (an ointment to); 190.3 (prescription to be applied to).
lūtā	spider	I. 191.22 (remedy for poison due to).
lelihā	a kind of parasitical worm.	I. 165.13 (disease caused by).
loṇa	a kind of grass. Dioscorea Aculeata ?	I. 173.7 (properties of).
lodhra	Symplocos Racemosa	I. 171.45 (use of); 177.31 (,,); 179.5 (,,); 190.23 (,,); 190.24 (,,); 192.47 (,,); 202.10.
loman	hair	I. 181.7 (prescription which beautifies); 181.8 (,,); 181.9 (,,); 182.10 (,,).
loha, lohaka lauha	Ferrum	I. 171.42 (use of); 171.58 (,,); 172.16 (,,): 172.19 (,,); 172.27

		(,,); 175.16 (,,); 176.8 (,,); 176.9 (,,); 177.31 (,,); 177.67 (,,); 184.29 (,,); 185.20 (,,); 202.23; 202.66.
vaṁśa, (sī)	Bambusa Arundinacea; B. apous; B. orientalls; B. spinosa.	I. 170.74 (use of); 172.41 (,,). 202 30.
? vakula (bakula)	Mimusops Elengi	I. 169.24 (use of); 173.19 (used in decoction). See Bakula.
vaṅgalocanā	*cf.* Solangum Melongena.	I. 202.30.
vacā	Aconis Calamus.	I. 168.39 (use of); 170.36 (,,); 171.13 (,,); 172.2 (,,); 172.14 (,,); 172.19 (,,); 172.37 (,,); 174.1 (,,); 176.11 (,,); 178.1 (,,); 178.8 (,,); 178.12 (,,); 179.6 (,,); 180.1 (,,); 180.6 (,,); 180.9 (,,); 181.2 (,,); 182.14 (,,); 183.2 (,,); 185.36 (,,); 190.3 (,,); 192.8 (,,); 192.15 (,,); 192.32 (,,); 192.35 (,,); 192.37 (,,); 192.38 (,,); 192 40 (,,); 192.43 (,,); 193.1 (,,); 193.3 (,,); 201.7 (,,); 201.11 (,,); 202.15; 202.34.
vajravṛkṣa	Cactus Opuntia	I. 202.35.
vañjula	name of various plants.	I. 202.9
vaṭa	Ficus Indica	I. 173.9 (use of); 173.23 (,,); 174.15 (,,); 185.24 (,,); 191.21 (,,); 192.47 (,,); 202.7; 205.48 (use of).
vaṭikā	pill (made of several things)	I. 170.51; 171.6; 171.60; 174.15; 177.2; 177.66; 179.10 185.27; 186.10.
vatsaka (= kuṭaga)	wrightia Antidysenterica	I. 202 15.

vandhyā	barren woman	I. 172.8 (remedy for); 184.34 (,,); 192.23 (,,).
vamathu, vamana, vami	vomitting, nausea.	I. 147.23; 147.27 (cause of); 171.13 (prescribed in all kuṣṭhas); 172.37 (remedy for); 172.40 (prescribed in certain diseases).
vayasthā (=Āmalaka ?) (=Harītakī ?)	Emblica Offiicinalis or Terminalia Chebula ?	I. 202.29.
varā	Panicum Miliave ?	I. 202.4.
varāha	pig	I. 193.14 (use of the excrement and urine of).
varuṇaka	Crataeva Roxburghü.	I. 173.16 (use of). *ef.* vāruṇī
varuṇacchatra	?	I. 177.44 (use of).
varuṇacchada	?	I. 191.23 (use of).
varṇāyu	?	I. 172.14 (use of).
vartula	Pisum Sativum	I. 202.71.
vardhamānaka	Ricinus Communis	I. 202.3
varṣā	rainy season	I. 147.36-37 (fevers in); 172.23; 172.32; 182.1.
varṣābhū	Boerhavia Procumbens.	I. 170.69 (use of); 172 20 (,,); 174 14 (,,); 202.3.
valkala	bark	I. 176.17 (used as a remedy).
valgujī	*cf.* Phaseolus Trilobus.	I. 173.12 (use of the fruit of).
valmīka	ant-hill	I. 177.47 (use of the earth from.
vasanta	spring	I.147 36 (fever in); 147.38 (,,); 172.32; 182.1.
vasā	the marrow of the flesh	I.173.25 (things recommended for the well-being of); 184.27 (use of); 184.28 (,,).
vasāmeha	a kind of *meha*	I.159.3 (symptoms of).
vasukoṭa	?	I.202.33.

vasti	abdomen	I.147.6 (gets affected by fever); 172.10 (an ointment for; for pregnant woman); 172.41 (remedy for one who reclines having a raised).
vāku (gu) cī (jī)	vernonia anthelmintica	I.202.55; 171.18 (use of): 171. 22 (,,); 171.26 (,,); 174.2 (,,); 192.33 (,,).
vājin	horse	I 147.3 (the fever manifest in).
vājikarṇaka	?	I.202.40.
vājigandhā	physalis flexuosa	I.170.55 (use of).
vāta	wind, one of the humours in the body.	I. 147.10; 147.22; 147.76; 147. 77; 149.1; 152.16; 153.2; 153.6; 153.10; 154.2-3; 154.8; 155.10; 156.9; 156.51; 156.52; 156.57; 157.6; 157 21; 158.5; 158 11; 158.22; 158.24; 158.26; 159.11; 160.28; 160.32; 160.33; 160.37; 160.41; 160.52; 160.58; 166.1; 166.25; 166.39; 166.50; 167.2; 167.4; 167.12; 167.30; 167.34; 168.9; 168.15; 168.32; 172.38.
	remedy for diseases caused by	168.37; 168.40; 168.46; 169.4; 169.9; 169.12; 169.15; 168.16; 169.20; 169.21; 169.23; 169.24; 169.26; 169.27; 169.30; 169. 31; 169.32; 169.33; 169.36; 169.40; 169.42; 169.45; 169.46; 169.47; 169.48; 169.51; 169. 52; 169.53; 169.55; 169.56; 169.59; 161.61; 170.37; 170.42; 170.46; 170.52; 170.55; 170.65; 171.14; 172.1; 172.34; 172.40; 173.22; 173.26; 173.29; 173.32; 173.33; 174.7, 175.8; 177.14; 177.35; 177.48; 177.50; 184.32; 184.37; 192.11; 192.46; 201.18; 201.26.

	things which increase	I. 169.19; 169.26; 173.8. see also marut above vāyu below
vātarakta	acute gout or rheumatism	I. 167.1 (symptom of); 167.46; 170.38 (remedy for); 170.39 (,,); 170.40 (,,); 189.12 (,,).
vātala	flatulent	I. 160.49; 166.31; 167.3; 168.31; 169.3; 169.7; 169.8; 169.14; 169.34; 169.36; 169.49.
vāyu	wind; one of the humours in the body as a cause of some disease	I. 149.10; 149.15; 156.14; 156.46; 158.6; 158.23; 158.35-36; 160.12; 160.22; 160.38; 160.39; 160.51; 161.2; 166.7; 166.21; 166.31; 166.36; 166.41; 166.43; 167.19; 167 30; 167.39; 167.54; 168.2-3; 168.15; 168.17;
	remedy for the disease caused by	I. 183.7. See also marut and vāta.
vāri	water	I. 169.38 (exposed to Sun; property of); 169.39 (effects of hot water); 170.60 (effects of sweat); 171.27; 175.14; 177.30; 177.32; 177.36; 177.37; 177.45; 177.46; 178.24 (use of hot); 184.32; 185.22; 186.11; 186.14; 188.3; 188.5; 190.15; 191.1; 191.3; 191.5; 191.11; 191.19; 201.18.
vāruṇī	spirituous liquor	I. 174.21 (use of) *cf.* Varuṇaka.
vārttāka (ku)	egg plant	I. 169.17 (use of); 173.15 (,,).
vāśira	(Solanum Melongena)	I. 202.33.
vāsaka, vāsā	Lippia Nodiflora	I. 167.60 (use of); 170.27 (,,); 171.13 (,,); 171.28 (,,); 171.31; (,,); 171.32 (,,); 171.36 (,,); 171.38 (,,); 171.66 (,,); 172.2 (,,); 173.15 (,,); 174.4 (,,);

		174.14 (,,); 190.26 (,,); 190.27 (,,); 192.35 (,,); 192.39 (,,); 201.38 (,,); 202.52.
vāstuka	stomachic or Chenopodium Album	I. 169.15.
vāsya	an axe ?	I. 186.3 (use of); 189.7 (,,); 189.10 (,,).
vāhlika		I. 202.22 (obtained from Kashmir).
vikaṅkata	Flacourtia Sapida	I. 202.83.
vikāra	synonym of *vyādhi*	I. 146.2.
vicarcikā, vicarcī	a kind of kuṣṭha	I. 164.8; 171.29 (remedy for); 183.15 (,,); 192.29 (,,).
vijīrṇa	digestion	I. 147.7 (absence of; as an indication of a fever).
vijñāna	discrimination	I. 146.3 (one of the five essential categories in respect of a disease).
viṭ	excrement	I. 173.11 (remedy for any distress affecting).
viḍam		I. 179.7 (use of); 192.16 (,,); 193.8 (,,).
viḍaṅga	Embelia Ribes	I. 169.33 (use of); 169.34 (effects of); 170.18; 170.33 (,,); 170.52 (,,); 171.18 (,,); 171.19 (,,); 171.23 (,,); 172.27 (,,); 172.28 (,,); 172.39 (,,); 176.6 (,,); 177.84 (,,); 179.10 (,,); 180.10 (,,); 182.9 (,,); 183.18 (,,); 184.14 (,,); 188.6 (,,); 190.10 (,,); 192.2 (,,); 197.24 (,,); 197.36 (,,); 192.41 (,,); 201.38 (,,); 202.19 (,,).
viḍālapadaka (biḍāla°)	a particular measure of weight.	I. 202.71.

? vituṣa	unhusked	I. 187.11 (use of).
vidalī	?	I. 202.46.
vidārikā, vidārī	a type of *meha*	I. 159.29 (description of); 159.3.
vidārī	Hedysarum Gangeticum ?	I. 159.29 (a kuṣṭha resembling the root of); 172.13 (use of).
vidradhi	a kind of *prameha*	I. 159.12; 159.30 (symptoms of); 160.1 (,,); 160.3 (description of); 160.12; 160.18; 160.20; 160.21 (symptom of the external kind of); 160.54; 160.55; 170.70 (remedy for); 188.7 (,,); 190.6 (,,).
vinatā	a type of *prameha*	I. 159.12; 159.26 (symptoms (of).
vipāka	restlessness	I. 147.6 (an effect of a fever).
vipādika	a kind of *kuṣṭha*	I. 164.8; 164.22 (symptoms of).
vibhītaka	terminalia belerica	I. 177.4 (use of).
vireka, virecana	purgative	I. 148.9; 171.14; 172.30; 172.38; 172.39; 183.4 (a combination which is); 183.5; 193.13 (a combination which is).
vivarṇa, vaivarṇya	pale colour	I. 147.10 (a symptom of a fever); 147.25 (,,).
viśālā	Citrullus Colo-cynthis or Cucumis Trigonus.	I. 175.17 (use of); 192.27 (,,); 202.50.
viśleṣa	disunion, dislocation	I. 173.10 (things which cause).
viśva (vā)	Piper Longum or Zingiber Officinale ?	I. 171.63 (use of); 175.13 (,,); 193.3 (,,); 202.12; 202.84.
viśvacūta	?	I. 170.15 (use of).
viśvabheṣaja	Zingiber Officinale	I. 179.10 (use of); 201.9 (,,).
viśvācī	a type of rheumatism.	I. 166.42.

viṣa		I.147.26 (as a cause of fever); 147.27 (as a cause of *atisāra*); 169.64; 172.20 (remedy for); 172.22 (,,); 182.21 (mantra for the removal of); 182.22 (remedy for); 182.23 (,,); 182.24 (,,); 182.25 (of a scorpion, remedy for); 184.32 (remedy for); 189.7 (,,); 189.9 (,,); 189.14 (,,); 191.5 (,,); 191.7 (,,); 191.8 (,,); 191.9 (,,); 191.16 (,,); 191.17 (,,); 191.19 (,,); 191.20 (,,); 191.21 (pain due to; remedy for); 191.22 (remedy for); 191.23 (,,); 193.5 (,,); 202.6 (,,). *as a remedy* I. 172.16; 183.19; 192.27; 202.43.
viṣṭambhikā	paralysis	I.182.21 (remedy for)
viṣṭhā	excrement	I.177.82 (of a cat; use of) 180.9 (,,); 184.6 (of a horse. use of).
viṣṇukrānta	clitoria ternatea or evolulus alsinoides	I.184.10 (use of); 189.16 (,,).
visarpa, vīsarpa	a dry-spreading itch	I.163.1 (symptoms of); 163.5 (description of a type of); 163.9 (,,); 163.13 (,,); 163.16 (,,); 163.21 (,,); 171.37 (remedy for); 171.39 (,,).
visūcikā (viṣūcikā)	cholera	I.168.39 (cause of); 179.10 (remedy for); 185.27 (,,).
visphoṭa	blister	I.147.31 (precedes the fever caused by magical spell); 164.9; 171.36 (remedy for); 171.39 (,,); 192.29 (,,); 192.40 (,,).
vīra (ā)	name of various plants (terminalia arunja, Nerium odorum etc.)	I.190.24 (use of); 202.29.

vīsarpa		see visarpa.
vṛkṣaka	wrightia Antidysenterica ?	I.202.15
vṛkṣapādī	?	I.202.46.
vṛkṣādanī	vanda Roxburghü	I.202.33.
vṛddhiroga		I.170.67 (remedy for).
vṛścika	scorpion	I.182.25 (prescription to remove the poison due to); 191.14 (remedy for pain due to) 191.17. I.189.6 (use of the root of). 202.6 (kā).
vṛṣya	aphrodisiac	I.169.4 (things which are); 171.22 (,,); 173.8 (,,).
veṇu	bambusa arundinacea.	I.202.71.
vetas, vetra	calamus Rotang or fasciculatus	I.173.7 (properties of); 173.14 (,,); 202.44.
vela	Mangifera	I. 202.57.
vaikṛta	Indica ?	I. 147.33 (one of the two kinds of fevers); 147.36 (on the nature of fever called).
voḍra	a kind of snake	I. 191.6 (remedy which removes the poison due to).
vyaṅgakuṣṭhin	one who has a kind of kuṣṭha	I. 174.10 (remedy for).
vyañjana	synonym of *rūpa* of a disease. (distinctive traits)	I. 146.6.
vyathā	pain	I. 147.25 (in a fever due to fatigue).
vyāghranakha	tooth of a tiger and also the name of a root.	I. 202.78.
vyāghrī	Solanum Jacquini	I. 171.62 (use of the root of); 202.78.
vyādhi	disease	I. 146.2 (synonyms of); 146 5 (the description of those which offer no symptoms of

		diagnosis); 146.7; 146.8; 146.12 (way to determine the periodicity of); 186.7 (remedy for).
vyāna	one of the winds in the body	I. 156.56 (carries the phlegm and makes it appear outside the skin as *arśas*.
vyoṣa	the three hot substances (viz. Zingiber officinale, Piper Longum, P. Nigrum)	I. 170.61 (use of); 171.12 (,,); 171.22 (,,); 171.44 (,,); 172.8 (,,); 172.17 (,,); 173.12 (,,); 173.25 (,,); 173 27 (,,); 174.13 (,,); 181.2 (,,); 201.18 (,,); 202.13.
vraṇa	wounds	I. 170.71 (remedies for); 170.72 (,,); 170.73 (,,); 170.76 (,,); 170.77 (,,); 170.78 (,,); 171.51 (,,); 173.18 (,,); 177.56 (,,); 177.60 (,,); 188.1 (,,); 188.2 (,,); 192.48. (,,); 201.7 (two kinds of ; in horses); 201.9 in horses; remedy for; 201.10 (,,); 201.14 (,,); 201.26 (,,).
śakṛt	an excrement especially of animals	I. 192.27 (use of).
śakra	Wrightia Antidysenterica or Terminalia Arjuna.	I. 202.15.
śaṅkarīvartti	an incense called.	I. 179.11 (as a remedy for eye diseases).
śaṅkha	conch-shell	I. 176.7 (use of); 177.5 (,,); 181.7 (,,); 181.9 (,,); 181.10 (,,); 182.10 (,,); 192.40 (,,),
śaṅkhanābhi	a kind of shell; a kind of plant.	I. 171.59 (use of); 177.4 (,,); 185.32 (,,).
śaṅkha puṣpa (pī)	Canscora Decussata.	I. 170.36 (use of); 173.16 (,,); 174.1 (,,); 180.6 (,,); 183.8

		(,,); 183.12 (,,); 192.32 (,,); 192.36 (,,).
śaṅkhinī	same as previous ?	I. 173.14 (use of); 202.48.
śaṭī	Curcuma Zedoaria or Salvia Plebeia	I. 202.52.
śaṇa	hemp (Cannabis Sativa or Crotolaria Juncea)	I. 177.63 (use of the root of).
śatapuṣpa (pā, pī)	Anethum Sowa, or A. Graveolens or Peucedanum Graveolens	I. 173.25 (use of); 174.8 (,,); 176.11 (,,); 179.6 (,,); 191.18 (,,); 192.8 (,,); 192.15 (,,); 202.53.
śatamūlī (=śatāvarī)	Asparagus Racemosus	I. 171.62 (use of) See below Śatāvarī.
śatāṅga	Dalbergia Ougeinensis	I. 202.53.
śatāruṣī	a kind of leprosy	I. 164.9 (cause of).
śatāvarī (śatamūlī)	Asparagus Racemosus	I. 167.58 (use of); 167.59 (,,); 172.26 (,,); 172.27 (,,); 172.29 (,,); 172.43 (,,); 173.21 (,,); 173.23 (,,); 174.4 (,,); 174.8 (,,); 174.13 (,,); 178.21 (,,); 192.7; 192.36 (,,); 201.29 (,,); 201.38 (,,).
śanairmeha	a type of meha	I. 159.23 (symptoms of).
śamī	Prosopis Spicigera or Mimosa Suma	I. 191.21 (use of the bark of); 192.31 (use of the leaf of).
śambūka	a species of plant ?	I. 185.21 (use of the juice of).
śaraṇī	a kind of tree ?	I. 202.81.
śarad	the autumn	I. 147.36 (fever that comes in); 147.37; 172.32; 182.1; 201.17; 201.27.
śarapuṅkhā	Galegea Purpurea	I. 170.71 (use of); 177.59 (,,);

		184.8 (,,); 184.36 (,,).
śarāvikā	a kind of prameha	I. 159.12; 159.25 (symptoms of).
śarīra	body	I. 173.9 (effect of certain things on).
śarkarā	sugar	I. 169.53 (effects of); 170.24 (use of); 171.22 (,,); 171.66 (,,); 172.2 (,,); 172.6 (,,); 172.23 (,,); 172.29 (,,); 172.39 (,,); 177.67 (,,); 177.73 (,,); 181.5 (,,); 181.6 (,,); 182.2 (,,); 182.8 (,,); 182.28 (,,); 184.2 (,,); 184.5 (,,); 184.13 (,,); 184.33 (,,); 186.3 (,,); 186.4 (,,); 190.26 (,,); 191.9 (,,); 191.12 (,,); 193.12 (,,); 201.18 (,,); 202.67.
śallakī sallakī	Boswellia Thurifera (Olibanum)	I. 170.27 (use of); 173.19 (,,); 173.21 (,,); 173.23 (,,); 202.24.
śaṣkulī	a large round cake (ground rice, sugar and sepsamum and cooked in oil)	I. 169.61 (properties of).
śaṣpā	young or sprouting grass	I. 202.46.
śastra	weapon	I. 177.58 (remedy for wounds inflicted by); 177.59 (,,); 201.9 (,,).
śasya	grain	I. 169.10 (properties of different).
śākhoṭaka	Trophis Aspera	I. 178.4 (use of the root as a magic spell).
śārivā	Hemidesmus Indicus or Ichnocarpus Frukescens or a kind of grain	I. 192.5 (use of); 192.31 (,,).

śālaparṇī	Desmodium Gangeticum or Hedysarum G.	I. 168.47 (use of the root of); 170.13 (use of); 202.2.
śāli (taṇḍula)	rice	1. 172.12 (use of); 202.21 (°*anna*).
śāliṣaṣṭika	paddy growing in 60 days	I. 173.1 (property of); 201.19.
śālmalī	Bombax Malabaricum or B. geptaphylla	I. 182.12 (used in a magic spell); 191.3 (,,); 202.51 (the resin from).
śigru (=śobhāñjana)	Moringu Pterygosperma	I. 169.11 (use of); 170.58 (use of the root of); 170.69 (use of); 171.47 (,,); 171.52 (,,); 172.33 (,,); 173.12 (use of the root of); 179.6 (,,); 185.37 (use of the root of); 192.15 (use of); 193.6 (,,); 202.80.
śira	head	I. 147.9 (aching of; as a symptom of a fever); 147.10 (,,); 147.16; 146.27; 147.28 (aching of; as a symptom of a fever); 171.61 (remedy for pain in); 171.64 (,,); 172.34 (,,); 173.18 (,,); 173.29 (,,); 174.11 (,,); 176.3 (remedy for); 176 6 (ointment to kill louse etc. in); 177.42 (an ointment to; induces sleep); 178.3 (an application to; as a charm); 184.33 (remedy for the diseases of); 184.35 (,,).
śirīṣa (ka)	Acacia Sirissa	I. 172.20 (use of the root of); 177.26 (use of the seed of). 177.83 (use of); 189.10 (use of the root of); 191.18 (use of the seed of); 192.48 (,,) 193.3 (use of); 205.49 (,,).
śilā	red arsenic; camphor.	I. 202.64.

śilājatu (ka)	bitumen (asphaltum)	I. 170.54 (use of); 185.28 (,,).
śiśira	cold season	I. 172.32; 182.1.
śiśumāra	propoise (a sea animal)	I. 184.28 (use of) the marrow of).
? śi (śi) lhikā	Liquidambar Orientale	I. 190.18 (remedy for); 190.19.
śīta	cold	I. 147.10 (as a symptom of a fever); 147.11 (,,); 147.12 (,,); 147.15 (,,). 170.74 (°kriyā, cold remedies); 177.43 (use of the water which is); 190.2 (,,); 202.28.
śītameha	a kind of *meha*	I. 159.23 (symptom of).
śukta	astringent	I. 192.16 (use of).
śuktinakha	?	I. 202.78.
śukrameha	a kind of *meha*	I. 159.22 (symptoms of).
śuṇṭhī, śuṇṭhikā	dry ginger (Zingiber Officinale)	I. 167.59 (use of); 169.30 (,,); 170.29 (,,); 170.31 (use of white variety of); 170.45 (,,); 170.42 (use of); 171.49 (use of); 171.54 (,,); 172.16 (,,); 172;23 (,,); 172.27 (,,); 173.7 (,,); 175.4 (,,); 175.5 (,,); 175.6 (,,); 177.2 (,,); 177.24 (,,); 177.34 (,,); 177.40 (,,); 177.44 (,,); 177.62 (,,); 177.67 (,,); 179.6 (,,); 181.6 (,,); 182.6 (,,); 184.34 (,,); 184.37 (,,); 185.22 (,,); 185.26 (,,); 186.13 (,,); 188.6 (,,); 191.17 (,,); 192.1 (,,); 192.12 (,,); 192.13 (,,); 192.15 (,,); 192.45 (,,); 193.11 (,,); 202.12.
śubhā	sapindus detergens	I.202.30.
śulva	cuprum	I.202.65.
śūkara	hog	I.186.15 (use of the flesh of).

śūkaśimbi	cowach (mucuna pruritus).	I.190.2 (use of).
śūraṅa	a kind of edible root (tacca aspera)	I.192.1 (use of).
śūla	pain in different parts of the body	I.168.42 (indication and remedy for); 170.42 (,,); 170.46 (,,); 170.47 (,,); 170.55 (,,); 171.2 (,,); 172.9 (,,); 172.11 (,,); 177.35 (,,); 184.35 (,,); 184.37 (,,); 185.21 (,,); 185.22 (,,); 188 10 (,,); 189.3 (,,); 192 10 (,,); 193. 10 (,,).
	sharp weapon	I.170.72 (to be used on newly sustained wounds).
ṣṛgāla	jackal	I 193.14 (use of the excrement of).
śṛṅgavera	zingiber officinale	I.170.13 (use of); 182.22 (,,); 183.1 (,,); 183.6 (,,); 183.7 (,,); 184.4 (,,); 201.11 (,,).
śṛṅgāṭaka	trapa Bispinosa	I.173.2 (property of).
śṛṅgī	a kind of plant.	I.193.11 (use of); 202.29.
śephālikā	vitex negundo	I.177.25 (use of the root of).
śelu	cordia Myxa	I.202.40.
śaila	benzoin or storax; bitumen	I.202.50
śaili	see previous	I.177.44 (use of).
śaileya (ka)	see śaila	I.174.8 (use of); 185.13 (used as a charm).
śaivāla	cerasus puddum	I.177.44 (use of).
śoka	grief	I.147.25; 147.26 (as a cause of a type of fever); 147 28 (symptom of a fever due to); 153.3 (as a cause of a type of loss of appetite).
śoṇā	bignonia Indica	I.168.46 (the use of the root of).
śotha	swelling in different parts of the body.	I.162.22; 162.29; 162.30; 162. 40; 163.1; 163.5; 170.43 (remedy for); 170.65 (,,); 171.

		54 (,,); 172.15 (,,); 201.25 (,,).
śodhana, śodhī	purifiying	I.173.10 (prescription which is); 173.13; 173.17 (,,); 174. 19 (,,).
śobhāñjana (ka) (=śigru)	Moringa Ptery gosperma	I. 170.70 (from Sindhu; use of); 177.1 (use of the leaf of); 177.44 (use of the root); 184.6 (use of); 188.7 use of the root of); 202.80.
śoṣa	synonym of kṣaya dryness and also kṣaya	I. 152.2; 152.3; *remedy for* I.177.36; 185.16; 185.34. 193.5.
śauṇḍī	Piper Chaba or P. Longum	I. 202.11.
śyāmā (°ka)	Panicum Frumentaceum	I. 169.3 (properties of); 170.24 (use of); 170.60 (,,); 173.33 (,,); 202.79.
śyonāka (cf. śoṇā)	Bignonia Indica	I. 192.4 (use of).
śrama	exhaustion	I. 147.25 (as cause of a type of fever); 177.36 (remedy for).
śrīparṇī	Gmeline Arborea	I. 202.24.
ślīpada	elephantiasis	I. 170.70 (remedy for); 173.5 (,,).
śleṣman	phlegm	I. 146.19 (reasons for the enragement of); 146.23; 147.10 (symptoms of a type of fever due to); 147.11 (,,); 147.37 (,,); 147.78. as cause of different diseases: I. 147.34; 147.79; 149.1; 155.13; 156.9; 156.37; 158.8; (things which produce)— I. 148.10; (symptoms of different diseases caused by)— I. 154.5; 156.37; 156.57; 157.23; 158.8;

		(remedy for)—I. 171.34; 171.62; 172.34; 173.24; 173.27; 173.33; 175.5 (fever due to); 201.8 (for wounds in horses; due to); 201 12. (characteristic features of man in whom śleṣma is predominant)— I. 168.34.
śleṣmātaka	Cordia Latifolia	I. 202.40.
śvadaṁṣṭra (ā)	Asteracantha Longifolia	I. 170.14 (use of); 170.74 (,,); 173.22 (,,); 192.5 (,,); 202.4.
śvayathu	swelling	I. 192.25 (remedy for). See also śotha.
śvāsa	breathing	I. 147.10 (if weak, it indicates a type of fever); 150.1 (symptoms of diseases pertaining to); 150.4; 151.1; 152.13 (śvāsakāsa, one of the forms of rājayakṣmā); 173 5 (śvāsakāsa, remedy for); 181.2 (,,); 181.3 (,,); 181.4 (,,); 184.12 (,,); 185.33 (remedy for); 185.34 (,,).
śvitra	white leprosy	I. 164.36; 164.39 (curable or otherwise); 171.26 (remedy for); 192.30 (,,).
śvetā	name of various plants	I. 202.15; 202.48.
saṁsthāna	fixity, synonym of *rūpa*	I. 146.6 (symptom of a disease)
saktuka	barley meal	I. 169.61 (properties of); 177.51 (use of); 201.10 (,,).
satata	a type of fever	I. 147.67 (cause of).
satīna (ja)	Pisum Arvense	I. 171.10 (use of); 202.71.
santata	a type of fever	I. 147.44 (marks of); 147.45 (cause of).
santāpa	great heat	I. 177.43 (ointment for); 177.51 (,,).

sannipata	a kind of fever	I. 147.18 (symptoms of); 147.19 (,, ; 147.30 (caused by spell; the nature of); 160.9; 175.10 (remedy for).
saptaparṇa	Alstonia Scholaris	I. 174.17 (use of); 192.22 (,,).
saptalā	name of several plants	I. 202.47.
samaṅgā	bengal madder (name of several plants)	I. 202.27.
samīraṇa	wind, a humour in the body	I. 146.16 (causes for its enragement); 160,49 (causes false pregnancy in woman); 168.18 (things which enrage).
saṁpāka		I. 202.82.
saṁprāpti	location an essential category in respect of a disease	I. 146.3; 146 9 (definition of).
sarala(=kṣīra)	Pinus Longifolia	I. 192.22 (use of); 201.6 (,,).
sarja, sarjaka, sarjikā	Vateria Indica or Vatica Robusta ?	I. 171.20 (use of); 173.10 (,,); 177.19 (,,); 177.42 (,,); 177.54 (,,); 177.84 (,,); 179 7 (,,); 180.11 (,,); 184.14 (,,); 192.48 (,,); 202.61 (,,); 202.79.
sarpa	serpent	I. 172.20 (remedy for the bite of).
sarpis	clarified butter	I. 169.45 (use of); 169.46 (merits of that of a goat); 170.48 (use of); 170.73 (,,); 171.10 (,,); 171.37 (,,); 171.50 (,,); 171.64 (,,); 172.14 (,,); 173.25 (,,); 173.26 (,,); 177.57 (,,); 180.5 (used as a charm); 187.4 (use of).
sarṣapa	Brassica Nigra	I. 169.13 (bad properties of); 169.48 (use of); 170.69; 171.18

		(,,); 171.19 (use of the variety obtained from *sindhū*); 171.49 (use of); 172.33 (,,); 174.21 (,,); 176 15 (use of the white variety of); 177.64 (use of root of the white variety of); 178.3 (use of the white variety of '; 180.9 (use of ·; 180.11 (,,); 183.18 (,,); 184.23 (,,); 185.18 (use of the white variety as a charm); 188.8 (use of); 198.10 (,,); 190.10 (use of the white variety of); 190.22 (use of) 191.23 (,,); 192.12 (,,); 193.6 (,,); 201.6 (,,); 201.14.
sarṣapikā	a type of prameha	I. 159.12.
sallakī		see śallakī.
savidārikā	a kind of prameha	I. 159.12.
saśūla	a kind of parasite	I. 165.13.
? sasarja		I. 177.52 (use of the juice of).
sahadevī (ardhaprsā-dana)	Vernonia Cinerea	I. 185.10 (used as a charm).
sātmya	agreeable to natural constitution	I. 146.8.
sāndrameha	a kind of meha	I. 159.20 (symptom of).
sāmudra	the salt obtained from ocean	I. 170.18 (use of).
sāra	a kind of iron ?	I. 202.31.
sāravaka	?	I. 202.10.
sārṣapa		see sarṣapa.

siṁhāsya	Gendarussa Vulgaris or Bauhinia Variegata or Adhatoda Vesika.	I. 202.52.
siṁhī	name of various plants.	I. 202.5.
sikatāmeha	a kind of *meha* (gravelly sediment in the urine).	I. 159.22 (symptom of).
sikthaka	boiled rice from which the water has been poured off	I. 177.19 (use of); 177.54 (,,).
sitacandana	Santalum Album.	I. 202.28. See also candana.
sitā	sugar	I. 171.32 (use of); 202.67.
sitātulya	?	I. 170 56 (use of).
sitopalā	crystal sugar	I. 202.67.
sidhma (mā)	a kind of kuṣṭha	I. 164.8; 164.21 (symptoms of); 171.21 (remedy for); 184.1 (,,); 190.19 (,,).
sindūra	Plumbi Oxidum Rubrum.	I. 174.20 (use of); 185.29 (,,); 190.16 (,,).
sindhuvāra (°ka) (nirguṇḍī śephālikā)	vitex negundo	I.172.43 (use of); 202.37 (,,); 202.81 (,,).
sihlikā	?	I.190.18 (remedy for).
sīsaka	lead	I.176.7 (use of); 184.20 (,,).
sukumārī	Jasminum sambac or grandiflorum	I.202.48.
sugandha	*cf.* next	I.178.20 (used as a charm).
sugandhika	?	I. 178.20 (used as a charm). 202.59.
sugandhikā	?	I.202.37; 202.53.

sugandhiparṇī (ṇīka)	?	I.202.36; 202.37.
sudarśanā	tīnospora tomentosa *cf.* t. cordifolia.	I.177.80 (use of the root of); 189.13 (,,).
sudhā	calcü oxidum	I.174.17 (use of); 181.9 (,,); 202.35.
sunandaka	aristolochia indica	I.202.41.
surañgī	?	I 202.56.
suradāru	pinus deodara	I.175.7 (use of); 192.44 (,,).
surabhikā	name of various	I.184.32 (use of); 202.24.
surabhī	fragrant plants.	
surasa (jalanirguṇḍi)	vitex trifolia	I.202.35.
surā	wine	I.159.14 (as a cause of *prameha*),
suvarcalā	ruta graveolens	I.192.32 (use of).
suvarcikā (cf. °varjikā)	natron	I.174.17 (use of).
sūcaka	a kind of rice ?	I.202.34.
sūti (roga)	puerperal sickness	I.173.2 (remedy for)
sūpa	soup	I.159.14 (as a cause of *prameha*); 169.58 (use of).
sūryāvasta	gynandropsis pentaptylla or heliotropium indicum	I.171.64 (use of).
seka	sprinkling water (shower bath).	I.177.14; 177.61; 190.25
saindhava	rocksalt	I.169.32 (use of); 170.18; 170. 22 (use of); 170.45 (,,); 170.67 (,,); 170.75; 170.76 (use of); 171.48 (,,); 171.52 (,,); 171.54 (,,); 171.58 (,,); 171.59 (,,); 171.63 (,,); 171.64 (,,); 172.2 (,,); 172.39 (,,); 176.11 (,,); 176.13 (,,); 176.16 (,,); 177.5 (,,); 177.7 (,,); 177.9 (,,); 177. 15 (,,); 177.19 (,,); 177.40 (,,); 177.52 (,,); 177.62 (,,); 177.67

		(,,); 179.7 (,,); 180.5 (used as a charm); 181.9 (use of); 182.9(,,); 182.22 (,,); 182.25 (,,); 183. 18(,,); 185.16(used as a charm); 185.30 (use of); 185.34 (,,); 186.10 (,,); 186.14 (,,); 188.11 (,,); 190.10 (,,); 190.13 (,,); 190.28 (,,); 191.14 (,,); 191.18 (,,); 192.7; 192.9 (use of); 192.16 (,,); 192.35 (,,); 192.40 (,,); 192.43 (,,); 192.45 (,,); 193.8 (,,); 201.10 (,,); 202.60.
somarāja (jī)	Vernonia Anthelminthica.	I. 180.6 (use of); 182.7 (,,); 183.18 (,,); 190.10 (use of the root of); 190.11 (use of the seeds of); 190.14 (use of); 202.55.
somavallī	Cocculus Cordifolius	I. 202.55.
somavṛkṣa	name of various plants (Acacia Arabica etc.).	I. 202.53.
somā	Sarcostema Viminaldis or Asclepias Acida.	I. 174.1 (use of).
saugandhika		see sugandhika.
saugandha-parṇika		see sugandha parṇika.
sauvarcala (lā)	sochal salt	I. 170.18; (use of)—I. 169.33; 170.53; 170.61; 171.65; 179.7; 182.6; 184.37; 185.22; 186.2; 192.16; 192.24
sauvīra (ka)	Zizyphus Vulgaris	I. 202.67; 169.54 (properties of); use of :—I 171.20; 180.5; 180.11; 187.13; 192.46.
sausurāda	a type of parasite	I. 165.13.

stana	breast	I. 190.3 (remedy for pain in).
stanya	mother's milk	I. 172.3 (prescription to purify). 172.15 (prescription to remove *abhāva*).
stambha	numbness (paralysis)	I. 147.4 (cause of); 147.6 (as an effect of a fever); 147.11 (a symptom of a fever); 173.20 (remedy for); 180.12 (prescription which causes).
sthirā	Desmodium Gangeticum or Salmalia Malabarica.	I. 202.2.
sthaulya	stoutness	I. 170.59 (prescription which causes); 173.13 (prescription which reduces).
snāyu	muscle	I. 174.11 (remedy for the diseases of); 202.56.
snuhī	Euphorbia Antiquorum	I. 202.85, I. 170.68 (use of); 171.48; 177.28; 185.20; 186.10;
snehana	anointing	I. 173.32
srāva	flow of (discharge of) (miscarriage ?)	I. 179.8 (remedy for).
sruk	an implement	I. 202.35.
svara	voice	I. 190.28 (remedy for defect in).
svarabhedī	?	I. 170.32 (use of).
svādhu	sweetness	I. 173.14.
svinnā	causing to perspire	I. 169.16 (use of); 169.58 (,,).
sveda	sweat, perspiration	I. 147.11 (as a symptom of a fever); 147.13 (,,); 172.15 (a course of action which causes); 173.33 (when it is not recommended to be caused).

haṁsapādī	Adiantum Capillus—Veneris ?	I. 202.5 (use of).
hanustambha	jaw—seizure, lock—jaw	I. 173.18 (remedy for); 173.20 (the things, the excess use of which causes).
hayagandhā	Physalis Flexuosa	I. 185.18 (use of).
hayamāraka (=karavīra ?)	Nerium Odorum	I. 174.17 (use of).
haritāla	Arsenü	I. 202.64 (use of).
	Trisulphidum	I. 174.20; 177.82; 178.3 (as a charm); 179.1; 181.7; 181.8; 181.9; 182.24; 190.13; 191.15; 192.26.
haridrā	Curcuma Longa	I. 202.32. use of:—I. 171.17; 171.53; 173.14; 173.21; 173.24; 175.11; 177.12; 177.26; 177.64; 178.20 (as a charm); 179.9; 183.14; 183.17; 184.14; 185.27; 185.36; 186.8; 186.10; 190.10; 190.13; 190.19; 190.20; 191.22; 192.26; 193.6; 201.9.
harītakī (=abhayā)	Terminalia Chebula	I. 202.35; 169.22 (description of); *use of*: I. 170.22; 170.29; 170.49; 170.50; 171.50; 172.39; 175.9; 177.15; 177.17; 177.54; 179.2; 181.2; 183.4; 183.6; 183.10; 185.13; 185.28; 186.6; 186.14; 190.10; 193.13; 201.31;
hareṇukā	a kind of pea or pulse	201. 32. I. 202.16.
halinī	?	I. 202.13.
halīmaka	a type of *pāṇḍuroga* (jaundice)	I. 162.20.

hastikarṇa	Colocasia Macrorrhiza *cf.* Monier William Bokea Frondosa ?	I. 170.69 (use of); 187.1 (,,).
hastidanta	radish ? or tusk of an elephant	I. 176.1 (use of).
hastimeha	a kind of meha	I. 159.5 (symptoms of).
hāridrameha	a kind of meha	I. 159.2 (symptoms of).
hikkā	hiccough	I. 151.1 (symptoms of); 151.2; 151.3; 151.4; 151.5; 151.7 (a type of); 151.9 (,,); 151.13 (effect of); remedy for :— 170.31; 172.17 181.2; 181.4; 184.12; 186.2.
hiṅgu	Ferula Asa Foetida.	I. 202.19; 202.59. *use of*—I. 168.43; 169 41; 170.46; 170.70; 170.75; 176 11; 177.45; 179.6; 181.2; 182.6; 184.37; 185.22; 188.10; 192.12; 193.3; 201.7.
hiṅgula	red sulphide ash	I. 192.13 (use of).
hijjala (=dhātrīphala)	Barringtonia Acutangula	I. 188.2 (use of).
hṛcchūla	heart pain	*remedy for* I. 172.11; 177.56: 182.21; 185.21.
hṛdaya, hṛd	heart	I. 154.1 (symptoms of); 154.6; 154.7 (effect of disease of); 170.53 (remedy for the diseases of); 172.3 (remedy for); 177.37 (,,); 184.37 (remedy for the diseases of). see also hikkā.
hṛllāsa	palpitation of heart; also hiccup.	I. 147.4 (cause of); 147.7 (an effect of a fever).

hetu	cause	I. 146.4 as one of the aṅgas in the diagnosis); 146.7.
hemakṣīrī		I. 202.49.
hemanta	-winter season	I. 182.1 (curd recommended in).
hemābha		I. 202.22.
haimavatī		I. 202.15.
hrīvera		I. 202.21.

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APPENDIX—7

INDEX OF NAMES IN THE GARUḌA PURĀṆA

(Chowkhambha Edn. 1964.)

[abbreviations used :

d. divine
f. forest
k. king
l. r. lunar race
m. male
mt. mountain
r. river
s. sage
s. r. solar race
vr. vrata
w. woman
wk. work.]

Aṁśu	m.	I.139 (l. r.) (son of Puruhotra)
Aṁśumat	d.	I.6.38 (one of the suns);
	m.	138.30 (s. r.) (son of Asamañjas).
Akampana	m.	I. 143.44 (killed by Rāma).
Akūpāra	d.	I. 13.10 (an epithet of Viṣṇu).
Akrūra	m.	139.41 (l.r.) (son of Svaphalka and Gāndinī) a vaiṣṇava; 139.42 (l. r.) (three sons of).
Akrodhana	m.	I. 140.32 (l. r.) (son of Ayutāyu)
Akṣa	m.	I. 143.34 (asura killed by Hanumān).
Akṣayavaṭa		I. 83.22 (at Gayā, śrāddha meritorious at).
Akhaṇḍadvādaśī vrata	vr.	I. 118.1-5 (to be observed in bright half of Mārgaśīrṣa).
Agastya	s.	143.51;
	d.	I. 119 5 (offspring of Mitra and Varuṇa); I. 143.15 (made obeisance to by Rāma).
Agastyārghya-vrata	vr	I. 119. 1-6 (to be observed when Sun has not entered Kanyā Rāśi).
Agni	d.	I. 6.32 (as Anala son, of Dhava); 6.33 (father of Kumāra); 9.9 (worshipped in Dīkṣā); 10.3 (worshipped); 31.21 (worshipped); 40.11 (Lord of tejas); 48.63, 137.16 (to be worshipped in Pratipad); 145.16 (gave ratha and weapon to Arjuna); 59.2 (Presiding deity of Kṛttikā).
Agni-koṇa (South-East)		I. 198.4 (Aghora assigned to).
Agniteja	m.	I. 87.44 (sage in 11th Manu's time).

Agnidhra	m.	I. 54.1 (one of the 10 sons of Priyavrata); 54.10 (king of Jambūdvīpa) (his sons).
	s.	87.57 (at the time of Bhautya Manu).
Agnibāhu	m.	I. 54.1&2 (one of the ten sons of Priyavrata).
	s.	87.57 (at the time of Bhautya Manu).
Agnivarṇa	m.	I. 138.43 (s.r.) (son of Sudarśana).
Agniveśa	m. author	I. 147.48 (view regarding fevers).
Agniṣṇu	m.	I. 87.22 (one of ṛṣis).
Agniṣvāttāḥ	d.	class of pitṛs I. 5.3; 89.40; 89.41 (requested to protect in the east).
Agnihemaka	m.	I. 87.14 (one of the sons of Tāmasa Manu).
Agnihotra	rite	II. 4.14 (and other Yajñas do not yield so much as Vṛṣotsarga).
Aghora	d.	I. 7.6; 40.9; 198.4 (established in Agnikoṇa).
Aṅga	m.	I. 6.4 (son of Ruru); 6.5 (and father of Veṇa).
	k.m.	I. 139.69 (l. r.) (one of the sons of Bali).
Aṅgada	m.	I. 143.38 (monkey with whom Rāma reached Laṅkā); 143.41 (and other valiant warriors).
Aṅgada	d.	I. 40.10 (saluted in Maheśvarīpūjā).
Aṅgāraka	d.	I. 16.16 (Kṣitisuta, saluted during Viṣṇudhyāna); 39.12 (red; worshipped in the Āgneya direction in Sūryapūjā); 39.14; 60.1 (daśā-period of); 60.7 (Meṣa as his kṣetra); 60.8 (Vṛścika as his kṣetra).
Aṅgāreśa	d.	I. 83.17 (at Gayā, whose worship discharges one's debts to manes).
Aṅgiras	s.	I. 5.3 (created by Nārāyaṇa); 5.11 (daughters of); 5.26 (Aṅgirā, one of the ṛṣis); 5.71 (Dakṣa, Asiknī—their two daughters (of 60) given to); 87.2 (one of the 7 ṛṣis); 93.4 (one of the law-givers); 135.5 (worshipped on Ekādaśī in Caitra with Damanaka flowers).
	Serpant	I. 58.11 (one of the serpents in the sky in Sūryacakra);
	d.	I. 87.29 (the devatas ten in number).
Acyuta	d.	I. 12.7; 12.14; 31.14; 32.17; 34.17; 45.11; 66.2; 131.12; 137.10 (addressed as mitigator of evil); 137.11.12; 194.20; 215.10; 222.7 (yogi's desire gets fulfilled by depending on); 222.44 (benefits of doing *kīrtana* of);

226.1-56 (*Stotra* on, narrated by Brahmā to Nārada); II. 435 (placed on kārpāsa in the Vṛṣayajña during aurdhvadehika rites); 4.50 (pītavāsas and atasīpuṣpa saṅkāśa (epithets of).

Aja d. I. 1.13 (Vāsudeva addressed as); 194.2 (attri bute of Viṣṇu); 194.12 (Śvetadvīpanivāsī) (attribute of Viṣṇu).
m. 138.35 (s. r.) son of Dīrghabāhu); 143.2 (son of Raghu)

Ajamīḍa m. I. 140.8 (1. r) (one of the 3 sons of Suhotra); 140.17 (1. r.) (had a wife called Nalinī and son Nīla); 140.24 (1. r.) (another son called Ṛkṣa).

Ajara d. I. 113 (Vāsudeva addressed as).

Ajita d. I. 6.61 (one of the 49 devas).

Ajita d. I. 42.9 (invoked during pavitrārohaṇa); 198.10 (to be worshipped in the group of Jvālāmālin).

Ajaikapād d.m. I. 6.35 (one of the 11 Rudras)

Añjaka m. I. 6.49 (a demon born in the line of Prahlāda)

Aṇīyān d. I. 2.17 (atrribute of Viṣṇu).

Atala I. 57.2 (one of the worlds).

Atikāya m. I. 143.44 (the valorous asura, killed by Rāma).

Aticaṇḍikā d. fem. I. 133.12 (manifestation of Durgā).

Atithi k. m. I. 138.38 (s.r.) (son of Kuśa).
k. m. I. 140.32 (1. r.) (son of Akrodhana). 205.140 (pūjana) (is Nṛyajña).

Atimitra d. I. 6.61 (one of the 49 devas).

Atirātra s I. 87.22.

Atri s. I. 1.19 (Nārāyaṇa born as an incarnation as Datta, son of Atri and Anasūyā); 5.3 (born of God's creation); 5.12 (sons of); 5.26 (married Anasūya); 58.9 (in the month of Jyeṣṭha when Sun is there, resides in Bhāskaramaṇḍala); 87.2; 87.27; 93.6 (one of the law-givers); 135.5 (to be adored in Caitra with garlands of Damanaka flowers);
139.1 (1. r) (son of Brahmā); 142.27 (had Anasūyā as wife, whose intervention in the Māṇḍavya episode resulted in the restoration of sunlight and

happiness for Kauśika); 143.14 (his āśrama reached by Rāma); 145.2 (son of Brahmā) (as an ancestor in the line of Kuru).

d. 15 72 (one of the 1000 names of Viṣṇu).

Atharva(vā)-(ṇa) veda I. 48.56 (recitation of); 48.56; 48.74 (recitation of); 215.13 (taught to Sumantu by Vyāsa).

Atharvaśiras I. 48 56 (recitation of)

Aditi w. I.6.25 (wife of Kaśyapa); 6.37 (son of); 206.37 (is offered arghyas in snānavidhi);

k.m. 138.2 (s. r.) (of the royal race);

d. 46.7 (devas guarding as Vāstudevatā); 46.12 (worshipping whom one gets the pleasure of gṛhadevatā).

Adīna k.m. I. 139.16 (1.r) (son of Sahadeva).

Advaita ? I.228.1; 228.2.

Adhinemaka k.m. I. 138.52 (s. r.) (son of Kulajit).

Adhiratha k.m. I. 139.74 (1.r.) (son of Satyadharma).

Adhisomaka m. I. 141.1 (son of Aśvamedhadatta).

Adhokṣaja d. I. 131.12 (Govinda addressed as).

Adhovaktrāḥ astr. I.59.16 (stars which are).

Anagha m. I. 5. 15 (one of the sons of Vasiṣṭha and Ūrjjā);

s. 87. 10

d. 131. 10 (Govinda addressed as)

Anaṅgatrayodaśī vr I. 117.1 (to be observed in Mārgaśīrṣa, bright half).

Anañjana k.m. I. 138.51 (s. r.) (son of Kuli).

Ananta d. I. 4.6 (attribute of Viṣṇu); 11.15 (assigned place during Navavyūhārcana); 11.25 (contemplated on); 11.39; 11.41; 12.4; 12.15; 14.2; 15.78; 30.6; 30.8; 31.14; 31.21 (nāgādhipati); 32.17; 34.19; 40.5; 40.11; 66.4; 129.25 (serpent to be worshipped every month and in Bhādra Śukla, Śrāvaṇa Śukla); 131.12; 137.12; 197.43 (and other 8 Nāgas);

m. 138.14 (s. r.) (son of Śaryāti);

Anantamūrti d. I. 195.4 (saluted).

Anapāla k.m. I. 139.70 (1.r.) (son of Aṅga).

Anamitra k.m. I. 139.38 (1.r.) (son of Svadhājit and father of Nighna); 139.41 (1.r.) (Vṛṣṇi born in the line

of); 139.41 (l.r) (the Vaiṣṇavas kings in the line of).

Anaraṇya k. m. I. 139.25 (s. r.) (son of Trasadasyu);
k. m. I. 139.20 (l. r.) (son of Haya);
m. I. 139.20.

Anala d. I. 6.29 (one of the Vasus); 11.17 (to be contemplated during Navavyūhārcana).

Anasūyā w. I 1.19 (wife of Atri and mother of Datta); 5.12 (three sons of); 5.25 (one of the 24 daughters of Dakṣa); 142.18 (a pativratā); 142.28 (devas were asked to approach) (was propitiated and the sun which was hidden on account of Kausika's wife's curse reappeared); 142.27 (wife of Atri); 142.29 (chastity of Sītā greater than that of).

Anādinidhana (eternal) d. I. 4.6 (Viṣṇu addressed as giver of); 131.13 (Viṣṇu addressed as); 223.6 (attribute of Viṣṇu).

Anādyanta (without beginning or end) d. I. 194.29 (attribute of Viṣṇu).

Anāmaya d. I. 11.8 (Hari contemplated as; in Navavyūhārcana); 194.2 (attribute of Viṣṇu).

Anāyu w. I. 6.25 (one of the wives of Kaśyapa).

Aniruddha m. I. 7.6; 8.13 (-ka); 8.15; 11.34; 12.4; 12.15; 32.5; 32.6; 32.13; 32.30; 4319; 45.9; 45.16; 45.29; 66.3; 126.7; 131.61 (son of Pradyumna and Kakudminī). 194.6 (guards skin); 194.29 (to destroy all jvaras); 195.2;
m. 141.1 (son of Kṛṣṇa);
m. 144.8 (son of Śaṁbara, married Uṣā, daughter of Bāṇa);

Anila d. 16.29 (one of the Vasus); 6.32 (his wife Śivā and their sons); 71.22 (affecting the colour of Marakata);
39.52 (l. r.) (ref. to as father of Bhīma).

Anu k.m. I. 139.18 (l. r.) one of the 3 sons of Yayāti and Śarmiṣṭhā);
k.m. 139.34 (l.r.) (son of Kuruvaṁśa); 139.65 (race of).

Anupadeva k.m. I. 139.47 (l.r.) (one of the sons of Vasudeva and Sahadevā).

Anubinda k.m. I. 139.55 (l.r.) (son of Rajādhidevī).

Anumati w. I. 5.11 (one of the daughters of Smṛti and Aṅgiras).

Anumlocā w. I. 58.12 (stays in Bhādrapada during Sun's transit there).

Anurādhā astr. I.59.6 (mitra star of Śakra); 59.19 (one of the Pārśvamukha stars); 59.40 (Budha in, causes siddhayoga); 61.9 (can travel towards west (yātrā in paścima).

Anuhrāda m. I. 6.40 (one of the 4 sons of Prahlāda).

Anenās k.m. I. 138.18 (s.r.) (son of Kakutstha and father of Pṛthu); 138.58 (s.r) (son of Kṣemāri); 139.7 (l.r.) (one of the sons of Nahuṣa);

Anodanasaptamī vr. I. 130.5-6.

Antarikṣa (heaven) I. 89.27 (salutation to pitṛs in)
m. 141.6. (son of Kinnara).

Antardhāna m. I. 6.9 (son of Pṛthu and father of Havirdhāna);
k.m. 139.54 (l.r.) (one of the five sons of Kaikaya and Śrutakīrti).

Andhaka m. I. 139.36 (l. r.) (one of the 8 sons of Sāttvata); 223.18 (to destroy whom Śiva created the divine mothers).

Andhakāraka m. I. 56.11 (one of the 7 sons of Dyutimat in Krauñcadvīpa); 56.12 (,,).

Andhra k.m. I. 139. 70 (l. r.) one of the several sons of Bali).

Andhradeśa I.70.15 (padmarāga found in, are not of much value).

Anyādṛk d. I.6.59 (one of the 49 maruts).

Ap (water) 1. 147.3 (the fever manifest in).

Apajāpaka m. I. 139.4 (l. r.) (son of Sumantu).

Apamṛtyu unnatural death II. 30. 1-63 (gati for them).

Aparājita d. I. 6.35 (one of 11 Rudras).
(unconquered) 13.9 (Viṣṇu addressed as); 131.12 Viṣṇu addressed as).

Aparājitā d. I. 17.9 (propitiated in Sūryārcanā); 42.8 (to be pleased while doing pavitrārohaṇa).

Apratima s. I. 87.40 (at the time of 10th Manu).

Abjaja (Brahmā) d. I. 3. 1

Abhayada m. I. 140. 1 (l. r.) (son of Manasyu).
Abhijit (a lunar mansion) I. 59.7 (place of Brahmā).
Abhimanyu m. I. 140.40 (l. r.) (son of Kaiśī).
Abhimāna s. I. 87.22 (at the time of Cākṣuṣa Manu).
Abhimānī m. I. 87.56 (son of Dhautya Manu).
Abhūtarajas d. I. 87.19 (one of the devatāgaṇa).
Abhrikā I. 72.6; (a doṣa in Indranīla).
Amanyu m. I. 140.7 (l. r.) (son of Gardha).
Amara d. I 1.13 (attribute of Viṣṇu).
Amāvasu m. I. 139.2 (l. r.) (one of the 6 sons of Purūravas).
Amitā (khyāḥ) d. I. 87.3 (one of 4 somapāyins).
Amitra d. I. 6.61 (one of 49 marut devatās).
Amūrtaraya m. I. 139.5 (l. r.) (one of the 4 sons of Kuśa).
Amṛta d. I. 87.19 (devatāgaṇa).
Amṛtayoga Astr. I. 59.37 (combinations which cause).
Amṛtābhā I. 87.33 (people of heaven at the time of Sāvarṇi Manu).
Amogha-pratima d. I. 194.3 (an attribute of Vṣṇu).
Ambarīṣa m. I. 138.15 (s. r.) (son of Nediṣṭa).
m. 138.23 (s. r.) (one of the 3 sons of Bindumahya).
m. 138.31 (s. r.) (son of Nābhāga).
Ambālikā w. I. 140.36 (l r.) (wife of Vicitravīrya).
Ambikā w. I. 140 36 (l. r.) (wife of Vicitravīrya).
Ambuja (lotus) I. 70.10 (padmarāga resembling the colour of)
Ambuda I. 48.13; 124.4 (a country whose king was vicious Sundarasena, fond of hunting).
Ayācitādivrata vr. I. 133.5 (to be observed from the Ṣaṣṭhī in connection with Mahānavamī).
Ayāti m. I. 139.17 (l. r.) (one of the 5 sons of Nahuṣa).
Ayutājit m. I. 139.37 (l. r.) (one of the 8 sons of Bhajamāna).
Ayutāyu m. I. 138.32 (s. r.) (son of Sindhudvīpa).
m. I. 140.32 (l. r.) (son of Avādhita).
m. I. 141.9 (son of Śrutaśravā).
Ayodhyā I. 81.7 (one of the tīrthās); 132.18 (the kingdom gained by Kauśika); 142.15 (the return of Rāma to); 143.12 (Rāma requested by Bharata to return

to); 143.47 (Rāma's return to); 143.51 (Rāma's ascent to heaven along with the people of); II. 28.3 (one of the 7 mokṣadāyikā cities).

Ayomukha m. I. 6.43 (one of the sons of Danu).

Ayomūrti s. I. 87.40 (at the time of 10th Manu).

Aravinda mt I. 86.6 (at Gayā, with footmark of Krauñca and hence capable of conveying pitṛs to Brahmaloka);
f. 86.5 (at Gayā).

Ariṣṭa (an asura) I. 144.5 (killed by Kṛṣṇa to protect Arjuna and others).

Ariṣṭanemi m. I. 6.23 (married 4 of the daughters of Dakṣa).
w. 58.16 (one of the 7 best apsaras, resides in Bhāskaramaṇḍala in Pauṣa).

Ariṣṭā w. I. 6.57 (gave birth to the great Sattvas, the Gandharvas).

Aruci II. 23.30 (has his abode to the west of Citragupta's).

Aruṇa m. I. 6.53 (son of Vinatā); 11.41 (Kaustubha is like); 39.2 (saluted, in Sūryadevārcana).

Arundhatī w. I. 6.24 (one of the daughters of Dakṣa, given to Kṛṣāśva); 6.28 (all the earthen things were born of); 206.36 (water of oblation to be given to).

Arka(sun) astr. I. 59.36 (in Mūla causes Amṛtayoga); 59.40 (in Hasta, causes Siddhayoga); 61.13 (in 4 is good); 61.14 (in 6 is good); 61.15 (in 10 and 11 are good); 77.3; 89.31 (in whose rays, ride the manes);
m. 140.18 (l.r.) (son of Puru).

Arjuna m. I. 15.94 (Yamala, Viṣṇu as destroyer of); 139.23 (l.r.) (son of Kṛtavīrya) (5 sons of); 144.3 (killed by Kṛṣṇa);
m. 15.129 (Viṣṇu (dear to); 144.5 (to protect whom Kṛṣṇa killed Ariṣṭa); 145.9 (one of the Pāṇḍavas); 145.15 (marriage with Subhadrā at Dvārakā); 145.16 (got Nandighoṣa, the ratha and Gāṇḍīva from Agni); 145.17

(appeases Jātavedas with his bow) 145.18 (digvijaya of); 145.31 (fight with Karṇa); 145.36 (defeats Aśvatthāmā); 145.37 (consoles Yudhiṣṭhira and ladies and propitiates devas and performs rites to pitṛs); 229.13 (Gītā and Yoga taught to).

Arthavīra m. I. 5.13 (one of the 3 sons of Kṣamā and Pulaha Prajāpati).

Artha-śāstra wk. I. 215.21 (one of the texts).

Arddhendu archit (semi circular) I. 47.28 (effect of building temple in the shape of).

Aryamā d. I. 17.7 (one of the suns); 46.10 (is placed besides Brahman along with others in connection with Vāstupūjā); 46.19 etc. are dvipadas); 58.8 (resides there when Bhānu is in the chariot in Jyeṣṭha); 59.4 (Lord of Uttarā Phālguni); 84.11 (requested to protect, while offering is made to manes at Gayā).

Arvavīra s. I. 87.7 (one of the 7 at the time of Svārociṣa Manu);

m. I. 87.31 (son of Sāvarṇi Manu).

Alambuṣā w. I. 138 11 (s. r.) (with Tṛṇabindu gives birth to Viśāla).

Alarka m. I. 1.19 (Viṣṇu in the incarnation of Datta, teaches ānvikṣikī to); 218.2 (Dattātreya narrated yoga to).

m. I. 139.11 (l. r.) (son of Ṛtudhvaja).

Avatāra (incarnation) I. 1.34 (numerous); 142.2.10 (enumeration and purpose of different). 143.144 (continued as stories R. and Mbh.).

Avantika (a place) II. 28.3 (one of the 7 cities which are Mok adāyika).

Avanya m. I. 139.36 (l. r.) (one of the 8 sons of Sāttvata).

Avādhīta m. I. 140.31 (l. r.) (son of Jayasena).

Avikṣita m. I. 138.7 (s. r.) (son of Karandhama).

Avijñāta-gati m. I. 6.32 (one of the 2 sons of Anila and Śiva).

Avīci (a naraka) I. 84.38.

Avyakta (unmanifest)	I. 4.5 (attribute of Viṣṇu).
Avyaya s.	I. 87.40 (at the time of 10th Manu); 87.52 (one of the 7 sages at the time of Raucya Manu); (undiminishing) 194.2 (attribute of Viṣṇu).
Aśoka (tree)	I. 133.1 (eight buds of the flower of which are taken on Punarvasu in Caitra and Śuklāṣṭami); 143.22 (a tree under the shade of which Sītā was kept protected); 143.30 (under which Hanumān saw Sītā).
Aśleṣā astr. (star)	I.59.3 (star of Sarpadevatā); 59.16 (one of the three which are Adhovaktras) 59.17 (considered auspicious for digging etc.); 59.45 journey in which will cause death).
Aśvaka m.	I. 138.54 (s r.) (son of Kalmāṣapāda).
Aśvatara	I. 6.55 (a serpent).
Aśvatthāmā s.	I. 87.32 (one of the 7, at the time of Sāvarṇi Manu); 140.21 (l.r.) (son of Droṇa and Kṛpi); 145.34 (son of Droṇa); 145.35 (enters the Pāṇḍava camp at night and kills the sleeping sons of Pāṇḍavas, Dhṛṣṭadyumna etc.) ; 145.36 (killed by Arjuna).
Aśvamedha (sacrifice)	I. 83.65 (...at Kosi); 84.16 (its phala is realised by doing rites at Brahmatīrtha, at Gayā); 84.23 (daśā; a tīrtha at Gayā); 84.31 (to be done at Gayā); 142.16 (performed by Rāma); 142.48 (performed by Rāma); 145 38 (observed by Yudhiṣṭhira after Bhārata war); 224.21 (performed 1000 times is not equal in merit to moment's meditation); 229.12 (done 1000 times is not equal to 1/16 of the benefits of Jñānayajña); II. 20.18 (is not equal in merit to dānas) .
Aśva- k. m. medhadatta	I. 141.1 (son of Śatānīka).
Aśvayuk astr. (star)	I. 59.9 (of Aśvadaivata).
Aśvaha k. m.	I. 140.13 (l. r.) (sons of Vibhrāja) (his wife Kṛtyā).

Aśvinī	d.	I. 87.29 (devatas are two in no.);
	(star) astr.	I. 59.14 (good for journey); 59.15 (good for new upper garment); 59.19 (a pārśvamukha star) 59.20 (good for taming elephant etc., for travel by chariot, boat etc.) 59.41 (siddha yoga caused by Mars in); 59.44 (good for Jātakarma etc.,); 60.11 (good for adorning); 61.2 (candra has 12 avasthās, one for the three stars counting from); 61.11 (one of the stars good for Kanyādāna, travel and installation etc.).
Aṣṭaka (8th day after full moon)		I. 89.35 (manes requested to be pleased by the offering on).
Aṣṭamī		I. 185.4 (to propitiate Vināyaka after fasting).
Asamañjas	m.	I. 138.29 (s. r.) (son of Sagara and Keśinī).
Asiknī	w.	I. 6.15 (daughter of Vīraṇa) (married by Prajāpati) (100 sons of); 6.20 (60 daughters of Asiknī and Dakṣa).
Asitāṅga	d.	I. 198.2 (Bhairava is called)
Asipatravana	f.	I. 85.11 (piṇḍadāna for the redemption of one died at).
Ahalyā	w.	I. 140.20 (l. r.) (wife of Śaradvān).
Ahirbradhna	d.	I. 6.35 (one of the 11 Rudras).
	d.	59.9 (devatā of Uttarabhādrapada).
Ahīnaka	k. m.	I. 138.40 (s. r.) (son of Devānīka).
Ahninara	k. m.	I. 141.4 (son of Udāna).
Ākarṣaṇi	d.	I. 198.8 (worshipped in Tripurāpūjā)
Ākāśa	(sky)	I. 141.14 (dissolves in ahaṁkṛti); 197.2 (one of the 5 maṇḍalas governed by the devas).
Ākūti	w.	I. 5.20 (a daughter of Uttānapāda); 5.21 (married by Ruci).
Āgneya (a place)		I. 83 24 (at Gayā; if śrāddha is performed there, pitṛs reach Brahmaloka); 197.9 (maṇḍala drawn in Gāruḍīvidyā); 197.13 (Kulika assigned to); 197.41 (hṛdaya worshipped at).
Āja	m.	I. 87.9 (one of the sons of Auttama Manu).
Ājya	d.	I. 59 9 (devatā of Pūrvabhādrapada).
Ājyapāḥ	d.	I. 5.4 (creation of); 89.40 (one of the clans of Pitṛs); 89.41 (requested to protect in the West).

Ātmārāma	d	I. 195.3 (Viṣṇu called as).
Ātreya	s.	I. 146.1 (an exponent of sarvaroganidāna); 167.56 (as an exponent of Nidāna).
Āditya(Sun)	d.	I. 2.21 (as one of the eyes of Viṣṇu); 6.38 (12 suns); 16.12; 42.17 (worshipped in Caturdaśī morning); 50.25 (worshipped in the morning); 50.47 (propitiated with añjali); 59.3 (devatā of Punarvasu); 59.34 (the three Viśākhas for causes Autpatikayoga, deadly); 60.1 (das'a period of); 69.15; 86.21 (one gets free from all rogas by worshipping the twelve°); 87.28 (etc. numbering 15); 205.72 (from the region of); II. 31.2 (commends the donor of land); 35.7 (the tapas of the 12 Suns at the end of pralaya, there the 'pāpins' fall and cry).
Ādhāra		I. 47.34 (has 4 doors and 4 maṇḍapas).
Ānvikṣikī		I. 1.19 (taught by Datta to Alarka).
Āpa	d.	I. 6.29 (one of the Vasus); 6.30 (sons of); 46.8 (stand as Vāstu in one Koṇa); 59 7 (devatā of Pūrvāṣāḍha); 141.13 dissolves in fire); 197.2 (one of the maṇḍalas, the devas as lords of); 197.38.
Āpastamba	s.	I. 93.5 (one of the 14 law givers).
Āmalaka (Kī) (myrobolan)		I. 205.122 (pleases Viṣṇu on Ekādaśī) (one desirous of attaining wealth should bathe with); II. 5.72 (to be given with piṇḍa on 10th day).
Āyati		I. 5.9 (a daughter of Manu, married by Dhātā).
Āyu	k. m.	I. 139.2 (l. r.) (one of the 6 sons of Purūravas); 139.7 (son of Budha); 145.3 (son of Purūravas and Urvaśī).
Āraddha	k. m.	I. 139.64 (l. r.) (son of Setu); I. 171 21 (used against dadrukittimakustha etc.); 214.30 (etc. can be taken even from a Śūdra).
Ārādhyaḥ	d.	I. 89.43 (one of the 9 claus of pitṛs).
Ārdra (star)	astr.	I. 59.2 (star of Raudra); 59.45 (will cause death if journey is undertaken in).
	k. m.	I. 138.19 (s. r) (son of Viśvarāta).
Ārdraka	m.	I. 87.43 (son of 11th Manu).
Āryā	d.	I. 87.23 (one of the 5 gaṇas).

Āścarya up. p. I. 215.19 (5th ; spoken by Durvāsas).

Āśrama (stages in life) I. 193.5 (*ācāra* of).

Āṣāḍha (star) astr. I. 59.7 (Āpa is the devatā of Pūrva^0); (Vaiśvadevata is for Uttara^0 ; 59.34 (Pūrva^0, the three, cause death, disease etc. with Moon); 59.42 (Viṣayoga caused by Bhauma in Uttara^0); 60.10 (occurs twice if there are two paurṇamāsya) (it is called Dvirāṣāḍha) (Viṣṇu sleeps in Cancer).

Āsana posture I. 218,13 (padmaka etc.); 229.13 (one of the aṅgas of eight-fold yoga) ;
II. 21.9 (one of the things which given as dāna to a Brahmin makes the path of transition after death easy).

Āhavanīyāgni (one of the fires) I. 205.66 (Viṣṇu is called ; 205.148 (is in the face.

Āhi k. m. I. 139.25 (l. r.) (son of Kroṣṭa).

Āhitāgni I. 205 149 (one who knows the 5 fires).

Āhuka k. m. I 139.45 (l. r) (son of Punarvasu); (father of Āhukī); 139.46 (l. r.) (2 sons of).

Āhukī w. I. 139.45 (l. r.) (daughter of Āhuka).

Ikṣu (an ocean) I. 56.15 (one of the seven in Śākadvīpa).

Ikṣvāku k.m. I. 87.25 (s. r.) (son of Vaivasvata Manu); 138. 2 (son of Manu); 138.17 (three sons of); 143.2 (son of Manu).

Itihāsa (and purāṇa) I. 205.42 (to be read); 205.78 (if copied and donated, donor has the doubled merit of Brahmadāna); 205.152 (to be heard in the 6th and 7th parts of the day).

Indu d. I. 6.21 (married 27 of the 60 daughters of Asiknī and Dakṣa); 9.9 (worshipped during Dīkṣā); 28.3 (^{0}maṇḍala worshipped in Gopālapūjā); 84.21 (merits of Śrāddha performed in Indu and Kārtikeya at Gayā).

Indra d. m. (Lord of Devas). I. 2.10 (his visit to Kailāśa with Brahmā); 7. 6 (saluted in Sūryapūjā); 8.16 (assigned to particular direction); 15.67 (Viṣṇu as soul of) ; 15.131 (Viṣṇu addressed as son of);

17.9 (to be worshipped with devotion); 23.22 (worshipped during Śivārcana); 23.28 (etc. are to be worshipped); 28.12 (worshipped in Gopālapūjā); 30.8 (saluted in Śridhara arcanā); 31.21 (saluted in Viṣṇvarcanā); 31.26 (saluted in Viṣṇvarcanā); 32.14 (contemplated upon); 32.17 (saluted); 32.25 (etc. are lokapālas); 34.30 (meditated upon in Viṣṇu worship); 34.43 (with vāhana and parivāra is worshipped with other gods in Hayagrīva-pūjā); 40.11 (saluted as Surādhipati); 48.68; 59.5 (and Agni are devatās of Viśākhā); 68.1 (was defeated by an Asura called Bala; 84.37 (his world); 87.4 (called Viśvabhuk etc.) (his enemy Bāṣkala killed by Viṣṇu with cakra); 87.8 (is the learned leader of devas) (his enemy Purukṛtsara killed by Madhusūdana in the form of an elephant); 87.20 (the glorious leader); 87.54 (foe of the demon Iṣṭibha); 89.52 (manes addressed by Ruci as leading); 126.8 (to be worshipped); 137.18 (to be worshipped in daśamī); 139.52 ref. to as cause of Pārtha as son of Kuntī); 144.4 (his worship of Kṛṣṇa) I. 177.49 (his weapon); 193.16 (his weapon); 196.1 (kills his enemies by reciting the Viṣṇudharmavidyā narrated here); 205.131 (request made to Indra for protection); 218.38 (attained supreme position by reciting praṇava mantras etc.) II. 28.22 (°loka); —17.8 (one of the 12 Suns);
—200.3 (the wind occouring in a middle way is called Mahendra);
—58.11 (and other sarpas reside in the Sun).

Indragopa gem. 1.70.7 (padmarāgas resembling).

Indrajit m. I. 15.92 (killed by Viṣṇu); 143 35 (Hanumān bound by the weapons of).

Indradevatā d. I. 24.6 (worshipped in Tripurādipūjā); 197.8 (earth assigned in the direction of).

Indradvīpa I. 55.4.

Indranīlā 68.9; 70.27 (and padmarāga can be scratched only by vajra or kuruvinda); 72.2 (its formation on the

coast of Simhala); 72.5 (5 charatersistics of quality); 72.8 (brings such good on wearing as in wearing Padmarāga); 72.9 (as in Padmarāga there are 3 groups in); 72.10 (test same as for Padmarāga); 72.11-12 (though bears greater heat than Padmarāga of equal weight, should not be put to test on that score as it brings in bad effects); 72.14 (certain vijātis which resemble the): 72.16; (chracteristics which make it valuable); 72.17 (when valuable and difficult to get.; 72.19 (the value of 4 māṣas of [0], is equal to the price of a māṣa of Puṣparāga); 73.11 (the price of suvarṇa weight of is taken as equal to the price of a pala of); 74.4 (defined); 197.9 (saumya resembling the lustre of).

Indraprastha (place) — I. 145.14-15 (Pāṇḍava's performance of Rājasūya at).

Indravidyā — I. 48.14.

Indrāṇī d. — I. 59.11 (remains in west in Ṣaṣṭhī and Caturdaśī).

Indrāyudha — I. 72.17.

Indrāśani — I. 177.49; 193.16.

Irā w. — I. 6.25 (one of the wives of Kaśyapa); 6.57 (from whom trees, creepers etc. sprang up).

Irāvatī (place) — I. 81 21.

Ilā w. — I. 138.3 (s.r.) (daughter of Manu).

Ilāvṛta m. mt. — I. 54.10 (son of Agnīdhra); I. 55 1 (in the central region).

Ilvala m. (star) — I. 6.49 (a demon born in the family of Prahlāda); 59.2 (star of Soma).

Iṣunjaya m. — I. 141.11 (son of Viśvajit).

Iṣṭāpūrta — II. 33.9 (śrāddha to be performed prior to).

Iṣṭibha m. — II. 87.54 (enemy of devas at the time of Raucya Manu); II. 87.55 (killed by Mādhava in the form of a peacock).

Īdṛk d. — I. 6. 59; (one of the 49 Marut devatās); 6.62 (one of the 59 marut devatas).

Īśa d. — I. 11.19 (attribute of Viṣṇu); 14.11 ref. to Viṣṇu.; 16.1 (attribute of Viṣṇu); 32.34 (gives mokṣa and

is of the form of Brahmā, Viṣṇu); 184.16 (mantra propitiating); 189.16 (as an intelocutor); 197.36 (and sixteen others are propitiated); 197.40 (always worshipped in the quarters); 197.50 (contemplated); I. 46.4 (Parjanya addressed as).

Īśāna d. I. 7.6; 12.4; 31.21, 32.17, 34.44, 40.10 (saluted) (5 kalās of); 40.11 (master of all vidyās); 48 61 (worshipped); I. 194.2 (as an attribute of Viṣṇu).

Īśānī d. w. I. 13.12 (also called Kātyāyanī, who uttered Vaiṣṇava pañjara to Śaṅkara).

Īśvara d. I. 2.12 (epithet of Viṣṇu); 14.1 (atribute of Viṣṇu); 23.31 (contemplated upon); 43.8 (as interlocutor); 44.10 (meditation is contemplation on); 83.11 (merits of the sight of Īśvara at *Naga* in Gayā); 87.36 (as Lord at the time of the 9th Manu the Dakṣa Sāvarṇi), 175.3; 177.77; 190 2 190. 17; 190.21 (as an interlocutor).

Īśvarī d. w. I. 50.17 (to be contemplated upon daily after sandhyā).

Ugracaṇḍā d.w. I. 133.12 (manifestation of Durgā).

Ugrarūpa I. 197.52 (attribute of Garuḍa).

Ugrasena m. I. 58.12 (resides in Bhādrapada when Sun is there); 139.46 (l. r.) (son of Āhuka); 139.48 (sons of); 144.11 (installed at Mathurā).

m. I. 140.30 (l. r.) (one of the sons of Somāpi).

Ugrāyudha m. I. 140.15 (l. r.) (son of Kṛta).

Uccaiḥ śravas d. I. 39.2 (saluted).

Ucchrāya (height) I. 47.4 (of Sukarighri, should be half the śikhara); 47.7 (of a wall made equal to 4 times of length); 47.8 (of a sikhara is double that of bhitti).

Ujjayinī (place) I. 81.10 (Mahākāla at).

Ujjvala I. 69.10; 70.6

Utkala m. I. 138.3 (s. r.) (son of Sudyumna).

Utkura m. I. 6.42 (one of the sons of Hiraṇyākṣa).

Uttama m. I. 6.1 (son of Uttānapāda).

Uttamauja m. I. 87.38 (one of the sons of Dharmaputra, the 10th Manu).

Uttambha I. 47.24 (a puṣpaka type of temple).

Uttara (astr.) I. 59.15 (etc.) (the 3 stars) (good for wearing upper garment); 59.22 (one of the nine which are ūrdhvamukhas); 59.45 (the stars will cause death in journey).

Uttarāyaṇa I. 145.27.

Uttānapāda m. I. 5.20 (son of Svāyambhuva Manu and Śatarūpā); 6.1 (Dhruva son of).

Udāna m. I 141.4 (son of Sudānaka).

Udāradhī m. 1. 6.3 (son of Prācīnabarhis).

Udārya k. m. I. 139.58 (l. r.) (one of the six sons of Vasudeva and Devaki).

Udāvasu k. m. I. 138.44 (s. r.) (son of Praśruta).

Udumbara (tree) I. 48.8 (planted at the door); 48.38; 205.49 (stick of which to be used in cleaning teeth).

Uddhava m. I. 15.82 (Viṣṇu Himself called as) (V. master of) (Viṣṇu contemplated by).

Udbhida m. I. 56.8 (One of the 7 Sons of Jyotiṣmān at Kuśadvīpa).

Udveṣaṇa d. I. 6.64 (one of the 49 Marut devatās).

Unmatta-bhairava d. I. 198.4 (saluted).

Upagupta m. I. 138.54 (s. r.) (son of Upaguru).

Upaguru m. I. 138.54 (s. r.) (son of Satyaratha).

Upadeva m. I 87.46 (son of Dakṣaputra Manu);
m. I. 139.42 (l. r.) (one of the 3 sons of Akrūra).

Upadevā w. I. 139.46 (l. r.) (daughter of Devaka).

Upapurāṇa I. 215.17-20 (names of).

Upamadgu m. I 139.42 (1. r.) (one of the 3 sons of Akrūra).

Upahūtāḥ d. I. 5.4 (creation of).

Upānat (shoe) (Upānaḥ) II. 20.2 (benefits of gift of) 35.28 (to be given).

Upendra d. I. 45.12 (attribute of Viṣṇu).

Umā d. w. I. 27.1 (invoked); 38.2 (worshipped); 40.9 (saluted); 129.5 (to be worshipped in Kṛṣṇatṛtīyā in Śrāvaṇa along with Śiva, hutāśana in Śrīdhara-

pūjā); 129.9 (to be worshipped in the order from Mārgatṛtīyā onwards); 206.36 (water offered to after bath and other daily rites); II. 4.50.

Umāpati (Śiva) I. 191.22 (as an interlocutor).

Uraga (serpent) I. 182.24 (destruction of poisons of).

Urukṣaya m. I. 140.7 (l r.) (another son of Nara, son of Manyu); 141.5 (son of Bṛhadbala).

Urmiiā w. I. 143.7 (her marriage with Lakṣmaṇa).

Urvaśī d. I. 58.15 (an apsaras and others are masters of Mārgaśīrṣa); 139.2 (l. r.) (with Purūravas begets 6 sons); 140.21 (at whose sight, Satyadhṛti lost control over his senses); 145.2-3 (gets a son Āyu with Purūravas).

Ulūka (owl) II. 34.21 (a deceiver and despiser of woman born as).

Ulūkī w. I. 6.51 (daugther of Tāmrā) gave birth to Ulūkas).

Ulkā (star) I. 198.3 (saluted in the north in Tripurāpūjā).

Ulmukha m. I. 139.57 (l.r.) (son of Revatī and Balabhadra).

Uśaṅku m. I. 139.25 (l. r.) (son of Āhi).

Uśanas m. I. 93.5 (one of the law-givers); 215.19 (9th Upapurāṇa spoken by).

Uśanāḥ m. I. 139.27 (l. r.) (son of Tamas).

Uśīnara m. I. 139.67 (l. r.) (popular name of Mahāmanā, son of Mahāśāla).

Uṣā w. I. 144.8 (daughter of Bāṇa & wife of Aniruddha).

Uṣitāśva m. I. 138.42 (s. r.) (son of Gaṇa).

Uṣṇa m. I. 56.11 (one of the 7 sons of Dyutimān in Krauñcadvīpa);

m. 141.1 (son of Aniruddha).

Uṣṇīṣī I. 47.25 (a Kailāsa type of temple).

Ūru m. I. 6.6 (sons of) (and how they were born). 87.21 (one of the sons of Cākṣuṣa Manu).

m. 87.56 (one of the sons of Bhautya Manu).

Ūrjanāmā m. I. 138.51 (s. r.) (son of Śuci).

Ūrjastamba s. I. 87.6 (one of the 7 at the time of Svārociṣa Manu).

Ūrjā w. I. 5.25 (one of the 24 daughters of Dakṣa) (married by Vasiṣṭha) (5.27); 5.15 (wife of Vasiṣṭha) (to whom 7 sons were born who were all sages).

Ūrṇāyu d. I. 58.16 (one of the 7 who reside in Bhāskaramaṇḍala in Pauṣamāsa).

Ūrdhvabāhu s. I. 5.15 (one of the sons of Ūrjā and Vasiṣṭha); 87.10 (one of the 7 at the time of Auttama Manu); 87.18 (at the time of Raivata Manu).

Ṛkṣa m. I. 140.24 (1.r) (another son of Ajamīḍha);
m. 140.32 (1.r.) (son of Atithi).
(star) 214.50 (certain sinners become pure at the sight of).

Ṛkṣaparvata mt. I. 55.6 (one of the 7 kulaparvatas).

Ṛgveda I. 215.12 (was taught to Paila by Viṣṇu in the form of Vyāsa).

Ṛci m. I. 139.40 (l. r.) (sons of Kauśika).

Ṛcīka m. I. 87.35 (son of Dakṣa Sāvarṇi Manu); 139.6 (l. r.) (weds Satyavatī, daughter of Gādhi).

Ṛjudāsa m. I. 139.58 (l. r.) (one of the 6 sons of Vasudeva and Devakī).

Ṛta (truth) I. 2.20 (Viṣṇu is the only truth);
d. 6.61 (one of the Marut devatās);
m. 138 56 (l. r.) (son of Vijaya).

Ṛtajit d. I. 6.60 (one of the 49 Marut devatās); 58.17 (the 7 who reside in Bhāskaramaṇḍala in Māghamāsa).

Ṛtadharmā d. I. 6 61 (one of the 49 Marut devatās).

Ṛtadhāmā and Bhadra d. I. 87.50 (Indra at the time of the 12th Manu, son of Dakṣa) (whose foe was Tāraka).

Ṛtadhvaja m. I. 139.11 (l. r.) (son of Pratardana).

Ṛtuparṇa m. I. 138.32 (l. r.) (son of Ayutāyu).

Ṛteyu m. I. 140.3 (l. r.) (one of the 6 sons of Raudrāśva).

Ṛddhi w. I. 5.24 (one of 13 daughters of Dakṣa, married by Dharma).
m. I. 5.30 (one of the sons of Dharma).

Ṛṣabha m. I. 54.12 (son of Nābhi and Merudevī).
s. 87.6 (one of the 7 at the time of Svārociṣa Manu); 140.27 (son of Kuśāgra).

Ṛṣikulyā	r.	I. 55.9 (merits of).
Ṛṣipūjā		I. 135.4 (to be performed on Ekādaśī).
Ṛṣiloka		I. 135.4 (one doing Ṛṣipūjā on Ekādaśī goes to).
Ṛṣyamūka	mt.	I. 143.25 (Sugrīva was installed at) (Rāma himself remained there).
Ṛṣyaśṛṅga	s.	I. 87.32 (at the time of Sāvarṇi Manu).
Ekacakra	m.	I. 6.44 (one of the sons of Danu); (a place) 145.11 (Pāṇḍavas entering the house of a brahmin at).
Ekajyoti	d.	I. 6.58 (one of the 49 Marut devatās).
Ekadantī	d.	I. 129.21 (attribute of Vināyaka).
Ekavīra		(a place) I. 81.27 (in the Sahyādri region).
Ekaśukra	d.	I. 6.59 (one of the 49 Marut devatās).
Ekādaśī		I. 125.1 (King Māndhātā's fast on); 125.2 (Gāndhārī not observing fast on the confluence of daśamī and); 125.7 (Rukmāṅgada attained heaven by observing the vrata of); 135.4 (Ṛṣipūjā on); 205.122 (Viṣṇu is pleased with āmalakas on); 127.1 (observed by Bhīma in Māgha, Śukla pakṣa Sūryaṛkṣa (Hasta).
Ekāmra		(place) I. 81.11.
Etana	d.	I. 6.63 (one of the 49 Marut devatās).
Etādṛk	d.	I. 6.62 (one of the 49 Marut devatās).
Elāpatra		I. 6.55 (one of the serpents).
Ainila	m.	I. 140.4 (son of Medhātithi).
Aindrī	d.	w. I. 38.5 (invoked in Durgāpūjā).
Aindhana		an atonement I. 214.12 (for taking forbidden food).
Airāvata	d.	I. 58.14 (one of those who have power in Kārttika); —129.24 (one of the serpents).
Ailavila	m.	I. 138.34 (s. r) (son of Daśaratha and father of Viśvasaha).
Ailavilā	w.	I. 138.10 (s. r.) (daughter of Budha).
Aiṣika (name of a weapon)		I. 145.36 (with which Arjuna kills Aśvatthāmā).
Oṁkāra		I. 227.20 (to be recited often); 227.35 (to be contemplated upon); 227.39 (is muktisādhaka).

Auttama Manu m. I. 87.9 (sons of).
Aupadānavī w. I. 6.45 (one of the daughters of Svarbhānu).
Aurdhvadehika (obsequies) II. 3.8-9 (for those without any relation); 4.8 (to be performed even if bereft of a son, by one who wants salvation); 4.52 (everything concerning which have been told so far); 18 4-10 (all concerning aurdhvadehika is questioned); 19.1 (answered 3.2 (people desirous of mokṣa to perform themselves).
Kaṁsa m. I. 15 80 (Viṣṇu addressed as killer of); 15 132 (Viṣṇu addressed as killer of); 139.48 (son of Ugrasena); 139.58 (l.r.) (killed the 6 sons of Vasudeva); 144.6 (slain by Kṛṣṇa); 194.18 (Kṛṣṇa killer of Kaṁsa, as his youthful sport, is requested to protect).
Kakutstha m. I. 138.18 (s.r.) (son of Purañjaya).
Kakudmān mt. I. 56.6.
Kakudminī w. I. 139.61 (l.r.) (wife of Pradyumna).
Kakṣeyu m. I. 140.3 (l.r.) (one of the 6 sons of Raudrāśva).
Kacchanīra m. I 58.8 (resides with Mādhava).
Kacchapa 217.15 (one who troubles his father is born as). II. 34.23 (the abuser of a brahmin is born as a Kacchapī).
Kaṭaka (a place) I. 81.9 (one of the tīrthas).
Kaṭāha I. 55.4 (one of the dvīpas).
Kaṇva m. I. 140.9 (l r.) (son of Ajamīḍa).
Kadamba (tree) I. 205.48 (the stick of which is to be used for dantadhāvana).
Kadru d. w. I. 6.25 (one of the daughters of Dakṣa given in marriage to Kaśyapa).
Kanakā r. I. 83.21 (in eastern region in Gayāmāhātmya);
Kanakhala (place) I. 81.28; 84.9 (at Gayā).
Kanda (root ?) I. 197.33 (worshipped in Gāruḍīvidyā).
Kapardi d. I. 6.36 (one of the 11 Rudras).
Kapālamocana (a place) I. 52.7.

Kapālini d.w. I. 38.5 (invoked in Durgāpūjā); 134.4 (nī, saluted in Mahānavamī Vrata).

Kapālī d. I. 6.36 (one of the 11 Rudras); 198.4 (saluted in Tripurāpūjā).

Kapila d. I. 1.18 (an incarnation of Viṣṇu, and exponent of Sāṁkhya); 6.43 (one of the sons of Danu); 15.27 (Viṣṇu as master of); 45.17 (was produced as Tribinduka); 194.11 (the Sāṁkhyācārya requested to give good health); 196.8 (requested to protect from karmabandha); 56.8 (one of the sons of Jyotiṣmān in Kuśadvīpa); 215.19 (one of the Upapurāṇas).

Kapilāśva m. I. 138.21 (s. r.) (son of Dṛḍhāśva).

Kapilocana I. 201.3 (horse having the defect, to be discarded); (eyes of a monkey).

Kapota (dove) I. 217.27 (one who stealthily takes away wood shall become).

Kamaṇḍalu (vessel) II. 21.10 (merits of giving as dāna).

Kampilla m. I. 140.19 (one of the 5 sons of Mukula).

Kambala I. 6.55 (one of the serpents); 58.17 (resides in Bhāskaramaṇḍala in Māghamāsa); 129.25 (one of the serpents to be worshipped every month and in Bhādra, Śrāvaṇa Śuklapañcamī).

Kambala-barhiṣa m. I. 139.43 (l. r.) (son of Bhajamāna).

Kambu I. 69.4 (merits of mauktikas obtained from).

Karañja (ka) (tree) I. 205.48 (one of the trees, the stick of which is to be used in *dantadhāvana*).

Karandhama m. I. 138.7 (s. r.) (son of Vibhūti);
m. 139.63 (l. r.) (son of Bhānu).

Karambhi m. I. 139.33 (l. r.) (son of Śakuni).

Karavīra I. 72.14 (a spurious Indranīla resembling); 72.16.

Karavīra (ka) I. 205.48 the stick of which is to be used for dantadhāvana.

Karālī I. 201.2(horse having the defect of, to be rejected).

Karūṣa m. I. 87.26 (one of the sons of Vaivasvata Manu); 138.4 (the kṣatriyas called Kārūṣāḥ who sprang from).

Karketana gem I. 68.10; 73.1 (test to find its quality); 75.1 (formation of); 75.2-3 (good and bad qualities); 75.4-5 (worn after heating in a golden vessel); 75.6 (effect of) 75.7 (valuation of).

Karkoṭa(ka) I.6.55 (one of the serpents); 58.16 (resides in Bhāskara-maṇḍala in the month of Pauṣa); 129. 24; 129.25 (to be worshipped every month and in Bhādra-Śrāvaṇa-śukla pañcamī) (resides in Varuṇa-maṇḍala).

Karṇa m. I. 139.53 (l. r.) (son of Kuntī); 145.20 (on whose opinion, Pāṇḍava had to go to forest); 145.31 (his fight with Arjuna and his defeat);
m. I. 139.74 (l. r.) (son of Adhiratha).

Karṇānta m. I. 87.5 (one of the sons of Svārociṣa Manu).

Karttā d. I. 89.44 (one of the 6 other clans of manes).

Kardama s. I. 5.21 (to whom Devahūti was given in marriage).

Karma (action) I.213.3 (its fruit); 228.11 (binds one); II.22.71 (as cause of birth & death); 31.1 (done before accompanies the doer); II. 5 4-6 (°yoga) (causes disease, death etc.).

Karmaṇa m. I. 5.13 (one of the 3 sons of Dattoli).

Karmaniṣṭhāḥ d I.87.58 (one of the 5 clans of gods at the time of Bhautya Manu).

Karṣa a measure of weight I. 177.38; 201.21; 201.23; 202.72.

Kalanā d. I. 198.8 (attendant of Jvālāmukhī).

Kalasa I. 47.25 (a Kailāsa type of temple).

Kali I. 199.8 (°duḥkha indication of); 199.32 (indication of °duḥkha removed);
222.20 (has no effect on those in whose heart resides Keśava).

Kalikā d. I. 46.12 (one of the gods, rule as Vāstu).

Kaliṅga k. m. I. 139.69 (l. r.) one of the several sons of Bali).

Kalamāṣapāda k.m. I. 138.33 (s. r.) (son of Sudāsa and Damayantī).

Kalki I. 1.33 (an avatāra of Viṣṇu as Viṣṇuyaśas, when the world is bereft of king, in the 8th Sandhyā of Kali); 86.11 196.11 (requested to protect from kalmaṣa).

Kalpa (period) I. 215.4 (consists of a 1000 caturyuga (a day of Brahmā)).

Kalya d. I. 89 44 (one of the 6 other clans of manes).

Kalyatarāśraya d. I. 89.44 (one of the 6 other clans of manes).

Kalyatahetu d I. 89.44 (one of the 6 other clans of manes).

Kalyada d. I. 89.44 (one of the 6 other clans of manes).

Kalyāṇa d. I. 89.44 (one of the 6 other clans of manes).

Kavi I. 229.11 (one who knows that the spirit is the master of the body).

Kavyavāha (agni) I. 84.11 (one of those who are requested to be present at the time of piṇḍadāna etc. at Gayā).

Kaśerumān I. 55.4 (one of the dvīpas).

Kaśyapa s. I. 1.11 (narration of G. P. by Garuḍa to); 2.55 (hearing this purāṇa, revived a burnt tree); 3.7 (,,); 6.18 (father of Nārada); 6.21 (married 13 of the daughters of Dakṣa and Asiknī); 6.25 (wives of); 6.37 (sons of).

Kahlāra I. 71.7 (marakatas resembling the colour of °ara deemed good).

Kāṁsya I. 202.75 (as a measure); 214.15 (gets purified by bhasma); 214.26 (polluted gets pure by bhasma).

Kāka (crow) I. 77.4 (Pulakas having faces like, to be rejected); 214.26 (one struck by which, gets purified with bhasma); 217.25 (one who takes away the flesh of Madgura, a type of fish, shall become); II. 34.12 (the one who takes food uninvited shall become).

Kāñcana k.m. I. 139.3 (l. r.) (son of Bhīma).

Kāñcī (place) II. 28.3 (mokṣadāyikā) 81.8.

Kāṇvāyana I. 140.9 (class of brahmins who sprang from Kaṇva).

Kātyāyana s. I. 35.2 (to whose gotra, gāyatrī is said to belong); 93.5 (one of the law-givers); 203.1-25 (grammar according to); 204.27 (heard grammar from Kumāra).

Katyāyanī w. I. 13.12 (Vaiṣṇavapañjara stotra uttered to, hearing which she killed demons like Mahiṣāsura);

Kādravehāḥ I. 6.54 (a class of serpents).

Kānti I. 38.2 (to be worshipped in Mārgaśīrṣa month, from the 3rd day onwards (Durgā pūjā); 129.9.

Kāpotaromaka k.m. I. 139.44 (l. r.) (son of Dhṛṣṭa).

Kāma m. I. 5.28 (son of Puṣṭi); 5.30 (his wife Rati); 11.34 (shown mudrās etc.); 137.1 (worshipped on Madanatrayodaśī) 37.18 (Hari considered as); 197.46 (oneself to be thought of always as °rūpa); 198.6 (Tripurā gets pleased by the worship of).

(°deva) d. 6.64 (one of the 49 Marut devatas);

Kāmagama (capable of moving as they wished) I. 87.44 (the birds at the time of 11th Manu (Rudra) were).

Kāmatīrtha I. 81.9.

Kāmadhenu (divine cow) I. 82.10 (the creation of).

Kāmara (a place) I. 81.9.

Kāmarūpa (a place) I. 81.15 (where Kāmākhyā remains established).

Kāmī d. I. 40.7 (saluted in Māheśvarīpūjā).

Kāmākhyā d. I. 81.15 (at Kāmarūpa).

Kārtavīrya d. I. 15.139 (Viṣṇu addressed as).

m. 15.140 (Viṣṇu as killer of); 142.9 (killed by Paraśurāma).

Kārttikeya d. I. 6.33 (Kumāra, son of Kṛttikās, and Agniputra); 86.20 (by the worship of whom, one gets Brahmaloka); 130.1 (to be propitiated in Bhādrapada on Saptamī and Ravi to be propitiated); 137.17 (gives wealth if pleased on ṣaṣṭhī);

(place) I. 81.9 (a tīrtha); 81.15 (at Puṇḍravardhanatīrtha); 84.21 (śrāddha performed in, is undiminishing).

Kārpāsa (cotton) I. 217.28 (one becomes a kraunca by removing stealthily).

Kāla	m.	I. 6.30 (son of Dhruva).
	d.	I. 52.16 (attribute of Yama); 194.29 (saluted).
Kalakañjāḥ	m.	I. 6.47 (one of the sons of Mārīci).
Kālaka	m.	I. 6.46 (one of the sons of Vaiśvānara).
Kālakākṣa	m.	I. 87.37 (enemy of devas); (killed by Padmanābha).
Kālañja	k.m.	I. 139.66 (1.r.) (son of Hiraṇyākṣa); 96.49.
Kālañjaya	k.m.	I. 139.66 (1.r.) (son of Svabhānara).
Kālañjara (a place)		I. 81.18.
Kālanābha	m.	I. 6.42 (one of the sons of Hiraṇyākśa); 6.49 (demon born in the family of Prahlāda).
Kālanemi	d.	I. 15.140 (Viṣṇu considered as).
Kālapāśa		(noose of Yama); II. 23.30 (has the abode on the west of Citragupta's).
Kālapuruṣa		I. 194.29 (saluted).
Kālavatī		I. 19.8 (the kulika kāla which is).
Kālaśāka		I. 89.33 (cooked pot herbs offered by ṛṣis to manes).
Kālā	w.	I. 6.25 (one of the wives of Kāśyapa).
Kālikā		215.20 (the 12th Upapurāṇa).
Kāliṅga		I. 68.17 (vajras at); 68.18 (quality of vajras at).
Kālī (Kālikā)	d.	I. 38.2 (propitiated in Durgāpūjā); 40.5 (saluted); 40.6 (saluted); 70.24; 129.9 (worshipped from Mārgatṛtīya); 133.16 (offering young buffalo to); 134.4 (saluted in Mahānavamīvrata); 198.10 (worshipped).
Kālīya		I. 129.23 (one of the serpants saluted in Daṣṭoddharaṇapañcamī on pañcamī in Śrāvaṇa, Āśvina, Bhādra & Kārttika); 129.26 (to be worshipped every month and in Bhādra-śrāvaṇa-śuklapañcamī); 144.3 (whose pride was destroyed by Kṛṣṇa).
Kāleśvara		I. 83.5 (by worshipping whom one gets cleared of his debts to manes); 86.32 (by worshipping whom one conqures time.
Kāvera		I. 179.1 (a place) (where medas of the demon Bala) was spread.
Kāverī		I. 55.7; 55.9; 81.11; 81.16.

Kāśa k. m. I. 139.8 (l.r.) (one of the 3 sons of Suhotra).
Kāśā mt. I. 56.10 (holy).
Kāśīrāja k.m. 145.6 (whose daughter was given to Vicitravīrya).
Kāśī (a place) I. 139.14 (where ruled the kings of Soma race; devoted to Viṣṇu); II. 28.3 (one of the cities which lead to Mokṣa).
Kāśya k m. I 139.8 (l.r.) (one of the 3 sons of Suhotra).
Kāśyapa s. I. 58.15 (one of those who are masters in Mārgaśīrṣa); II. 1.9 (born of Vinatā is said to be vāhana of Kṛṣṇa); 9.14 (addressed as an interlocutor); 34.28 (addressed as an interlocutor).
Kiṁśuka (tree) I. 70.7 (padmarāgas resembling flowers of).
Kinnara m. I. 141.6 (son of Sunakṣatra).
Kimpuruṣa m. I.54.10 (one of the 9 sons of Agnīdhra, king of Jambudvīpa);
mt. 55.2. (one of the mountains on the south of Meru).
Kiṣkindhā I. 143.25 (where Rāma killed Vālin).
Kīkaṭa I. 1. 32 (birth of Buddha, Jinasuta will be born at) ; 82 5 (Bali brings lotus from milky ocean and sleeps at); 83.1 (Gayā is sacred at).
Kīta (°ka) (worm) I. 217.22 (a Śūdra who begets son on a Brāhmaṇī shall become a); 217.30 (the stealthy remover of wood becomes); II. 3.17 (one for whom last rites are not performed shall become).
Kīrti w. I. 5 24 (one of the 13 daughters of Dakṣiṇā born out of the Yajña; of Ruci; married by Dākṣāyaṇa, Dharma);
m. 5.30 (one of the 3 sons of Dharma).
Kīrtimatī w. I. 143.7 (daughter of Kuśadhvaja); (married by Śatrughna).
Kīrtimān k.m. I. 139.58 (l.r.) (one of the 6 sons of Devakī and Vasudeva).
Kukura k.m. I. 139.43 (l.r.) (son of Bhajamāna).
Kuja (planet Mars) I. 70.8 (Padmarāga resembling in colour); I. 59.26 (aṣṭamī good on); 59.29 (daśamī purified by); 59.36 (causes amṛtayoga in Uttaraproṣṭapadī; 60.4 (whose daśā period gives sorrow); 61.14

(good in 6th house); 61.15 (good in 11); 62.15 (practice of archery to be done on the day of); 66.16; 67.2 (resides as fire in body).

Kuṭhāra (an axe) I. 228.3 (compared with good thoughts).

Kuḍava m. I. 141.8 (son of Samitra);
II. 22.50 (a measure of weight); I. 171. 43; 202.73; 202.74.

Kutsa d. I. 15.72 (name of Viṣṇu).

Kunti k.m. I. 139.20 (1.r.) (son of Dharmanetra);

k.m. 139.31 (son of Caidya);
139.52 (°rāja, to whom Pṛthu daughter of Śūra was given as daughter);

w. 139.53 (referred to as mother of Karṇa) (she was originally known as Pṛthā); 145.8 (sons of Pāṇḍu and); See also Pṛthā

Kubera d. I. 15.24 (Viṣṇu as master of); 15.54 (Viṣṇu as cause of); 16.3 (grants wealth, if worshipped in 1st phase of moon's wane).

Kubjāmraka (a place) I. 81. 10.

Kubjikā d. I.26.3 (worship of).

Kumāra d. I.5.34 (son of Śaṁbhu (Śiva) and Gaurī);
6.33 (son of Agni, born in the reeds and called Kārttikeya being nourished by Kṛttikās);
83.67 the doer of śrāddha at Kumārdhāra reaches); 196.9 (requested to protect);

m. 56.14 (one of the sons of the king of Śākadvīpa); 83.67 (°dhārā, at Gayā (?), where if śrāddha is done, the doer gets the benefit of Aśvamedha); 204.27 (from whom Kātyāyana heard the grammar); 205.66 (is Satyāgni); 215.18 (Skandapurāṇa utterred by).

Kumārī w. I. 48.40; 56.15 (daughter of King of Śākadvīpa); I. 178.18 (Upāya for vaśīkaraṇa of); 198.3 (Kaumārī, saluted in Tripurapiya).

Kumuda mt. I. 56.6.

Kumudvatī r. I. 56.13.

Kumbha m. I. 15.92 (Viṣṇu as destroyer of) 143.44 (killed by Rāma and Lakṣmaṇa).

Kumbhīpāka (a hell) I. 85.11 (for those who were dead in; piṇḍa offered at Gayā).

Kuru m. I. 54.11 (one of the 9 sons of Agndīhra, king of Jambudvīpa);
mt. 55.3 (part of Saṁvaraṇa) (3 branches of);
m. 145.3 (born in the line of Āyu); 145.10 (Duryodhana) the enmity between whom and Pāṇḍavas was preordained).

Kurukṣetra (a place) I. 66.6; 81.4; 82.14 (merits of residing at); 84.4 (except at 4 places like this, at other tīrthas one has to observe muṇḍana and upavāsa); 145.23 (battle at); 145.25 (the battle at which place compared with the one between the devas and asuras); 205.115 (one of the best waters besides the Ganges at Gayā); II. 28.19 (one who dies at, shall go to Svarga).

Kuruvinśa k.m. I. 139.34 (l.r.) (som of Madhu).

Kulajit k.m. I. 138.52 (s. r.) (son of Anañjana).

Kulāmṛta (stotra) I.224.1 (uttered by Hara to Nārada); 224.23 (merits of reading or hearing the stotra).

Kuli k.m. I. 138.51 (s. r.) (son of Sunadrāja); 139.40 (s. r.) (son of Sañjaya).

Kulika (planet) I. 19.7; 19.8 (holds sway during day with Rāhu); 197.13 (assigned to Āgneya in the Gāruḍividyā).

Kuvalāśvaka k.m I.138.20 (s. r.) (son of Bṛhadāśva).

Kuśa k.m. I.138 37 (s. r.) (son of Rāma); 143.49 (and Lava established on the throne by Rāma);
k.m. 139.4 (l. r.) son of Balākāśva); 139.5 (4 sons of).

Kuśadvīpa I. 54.4 (one of the 7 dvīpas); 56.8 (where ruled Jyotiṣmān).

Kuśadhvaja m. I. 138.50 (s. r.) brother of Sīradhvaja); 143.7 (whose daughters Bharata and śatrughna married).

Kuśanābha k.m. I.139.5 (l. r.) (one of the 4 sons of Kuśa).

Kuśala m. I.56.11 (one of the 7 sons of Dyutimān, king of Krauñcadvīpa).

Kuśāgra m. I. 140.27 (l. r.) (son of Bṛhadratha).

Kuśāvartta (a place) I. 81.28 (by bathing there one gets rid of the birth cycle).

Kuśāśva m. I. 139.5 (l.r.) (one of the 4 sons of Kuśa).

Kuśeśaya mt. I. 56.9.

Kusīda (usury) I. 205.91 (thriving by which is permitted at the time of distress); 205.93-94 (its advantage over kṛṣi); 205.95 (the sin by profiting out of which, is got rid of by worship of manes etc.).

Kusumoda m. I. 56.14 (one of the 7 sons of king of Śākadvīpa).

Kuhū w. I. 5.11 (one of the daughters of Smṛti and Angiras).

Kūpya I. 69.34 (a measure of weight).

Kūrma (tortoise) I. 86.10 (one of the avatāras). 87.16 (taking which form, Hari killed the asura Bhīmaratha); 142.3 (carried the mount Mandara); 194.13 (requested to protect); 196.9 (requested to protect);
II. 22.40 (one of the 10 vāyus).

Kṛkalāsa chamelion II. 34.19 (one who approaches guru's wife shall become).

Kṛcchra (an atonement) I. 214.8 (°ardha, shall make one pure who has taken food at a house where a Caṇḍāla has dwelt'; 14.11 (°pāda is enjoined for those who take food there); 214.17 (°pāda makes pure the vessel polluted by madya etc. 214.19 (to be performed thrice).

Kṛta m. I. 87.14 (son of Manu);
k.m. 139.15 (l. r.) (son of Vijaya);
k.m. 140.15 (l. r.) (son of Sannati).

Kṛtaka I. 140.26 (l. r.) (son of Cyavana).

Kṛtakarmā k m. I. 139.22 (l. r.) (one of the 4 sons of Dhanaka).

Kṛtajit m. I. 141.7 (son of Suparṇa).

Kṛtañjaya m. I. 141.7 (son of Bṛhadbhrāja).

Kṛtabandhu m. I. 87.14 (son of Manu).

Kṛtayuga I. 215.5 (dharma has Satya etc. as four feet); 215.6 (people live for 400 years in); 215.7 (at its end brahmins are powerful) (demons are killed by Viṣṇu at the end of); 215.24 (nature

of men in); 215.36 (bond of birth & death is broken by yajña for Viṣṇu in); 222.23 (is said to be kali, if Acyuta never resides in one's heart).

Kṛta-varmā k.m. I. 139.50 (l. r.) (son of Hṛdika).

Kṛtavīrya k.m. I. 139.22 (l. r.) one of the 4 sons of Dhanaka).

Kṛtāgni k.m. I. 139.22 (l. r) (one of the 4 sons of Dhanaka).

Kṛti m. I. 87 21 (one of the sons of Cākṣuṣa Manu);
m. 87 31 (one of the sons of Sāvarṇi Manu);
k.m. 138.57 (son of Bahulāśva).

Kṛtiratha k.m. I. 138.47 (s.r.) (son of Pratīndhaka).

Kṛtirāta k.m. I. 138.48 (s r.) (son of Mahadhṛtiḥ).

Kṛteyuka k.m. I. 140.3 (l.r.) (one of the 6 sons of Randrāśva).

Kṛtoga k.m. I. 139.22 (l.r.) (one of the 4 sons of Dhanaka).

Kṛttikā d. I. 6.33 (whose apatya Kumāra is called Kārtikeya); 59.2 (star of Agni); 59.16 (is called Adhovaktra); 59.36 (Amṛtayoga caused by Budha in); 59.45 will cause death in journey); 61.9 (journey towards east good in).

Kṛpa s. I. 87.32 (at the time of Sāvarṇi Manu);
k.m. 140.21 (l. r.) (son of Satyadhṛti and Ūrvaśī).

Kṛpī k.m. I. 140.21 (l. r.) (daughter of Satyadhṛti and Ūrvaśī) (married by Droṇa).

Kṛmi(ī) I. 217.13 (the beggar released from Naraka becomes); 217.16 (one who hampers nyāsa shall after release from Naraka become); 217.20 one who impedes the performance of certain things is born as); 217.22 (śūdra joining Brāhmaṇī shall become); 217.24 (one who Kills women and children shall become); 217.27 (one who takes away golden vessel shall be born as); II. 3.17 (one for whom obsequies are not performed, shall become).

Kṛśāśva s. I. 6.21 (marries 2 of 60 daughters of Dakṣa and Asiknī); 6.23 (to whom Jayā and Suprajās were given); 138.12 (son of Sahadeva).

Kṛṣi (agriculture) I. 205.91 (as a living permitted at the time of distress).

Kṛṣṇa d. I. 1.31 (born in the Vṛṣṇi kula as 21st avatāra); 15.112 (name of Viṣṇu); 28.13 (worshipped in Gopālapūjā); 86.11 (one of the avatāras); 131.19 (saluted); 136.6 (saluted); 139.59 (8th son of Vasudeva); 139.59 (Hari (Kṛṣṇa) had 16000 wives); 139.60 (had many sons by his 8 wives); 139.61 (3 sons who were important among his sons); 144.1 (Harivaṁśa is said to expound the māhātmya of); 144.2 (killed Pūtanā); 144.7 (had 60,000 wives, many sons and grandsons); 145.1 (his fight for the cause of Pāṇḍavas); 194.4 (requested to protect); 194.18 (his bālabhāva is requested to protect); 194.29 (saluted); 222.53 (his prabhāva); II. 1.11 (as an interlocutor);

m. 141.1 (son of Adhisomaka).
śālagrāma 45.13 (saluted); 45.19 (varttulāvarta) 45.23 (quality of); 84.36 (one of the puruṣas who were seen by Viśāla); 84.11.

Kṛṣṇajihvā I. 201.1 (a horse of the type to be rejected).

Kṛṣṇala (a weight) I. 73.18 (5 times equal to māṣaka).

Kṛṣṇarūpa I. 194.29 (saluted in vaiṣṇavakavaca).

Kṛṣṇarūpā I. 48.13 (devatā worshipped in the south in devatāpratiṣṭhā).

Kṛṣṇavarṇā r. I. 55.8.

Kṛṣṇā I. 81.21 (one of the tīrthas).

Kṛṣṇāṣṭamī r. I. 131.3 (Rohiṇyaṣṭamī) (to be observed for Hari at midnight).

Ketu d. I. 7.3 (saluted); 15.40 (Viṣṇu as pati of); 15.146 (Vṣiṇu as controller of); 16.16 (saluted); 17.6 to be worshipped); 23.11 (worshipped); 39.13 (of Dhūmavarṇa to be worshipped); 39.14 (saluted) 58.29 (the horses of his chariot are 8 in no.); *Śukra* and *Guru* are good in 5 with *Candra* and); 61.15 (all planets are good in 11).

Ketumān k. m. I. 139.9 (l. r.) (son of Dhanvantari).

Ketumāla m. I. 54.11 (one of the sons of Agnidhra, king of Jambūdvīpa);

mt. I. 55.2 (one of the mountains on the west).

Ketumālā r. I. 55 8

Ketuśṛṅga m. I. 87.18 (son of Raivata Manu).

Kedāra (a place) I. 81.6; 83.5 on the way to Gayā, by worshipping the deity there one clears his dues to pitṛs); 86.32 (by worshipping whom one is happy at Śivaloka).

Kerala I.80.1 (the intestines of Bala was taken by Śesa, when thrown fell at) (Vidrumas are got from).

Kevala k. m. I. 138.9 (s. r.) son of Nara).

Keśava d. I. 11.18 (energies under the control of Keśava are assigned the proper directions in Navavyūhārcana); 43.26 (pūjana in the morning after upavāsa the previous night in the rite called pavitrārohaṇa); 45.2 (attribute of Nārāyaṇa); 59.1 Jyotiścakra uttered by); 81.3 (Viśveśa at Vārāṇasī is); 131.11 (uttered with other names in Rohiṇyaṣṭamī); 136.7 (saluted in Śravaṇadvādaśī); 137.6 (to be worshipped in Mārgaśīrṣa); 142 3 (brought the Vedas and protected the Manus etc.,); 194.5 (requested to protect the tongue); 194.10 (requested to protect always); 205.154 (is remembered); 221.4 (as remover of grief); 221.5 (worship is important); 222.20 (in whose mind he is, there is no effect of Kali); 222. 26 (with mind bent on Him, the Māyā can be dispelled); 222.38 (that is Kathā where he is described); 222.41 (enormous sins get destroyed by mere thought of).

Keśinī w. I. 138.29 (s. r.) (gives birth to Asamañjas with Sagara).

Keśī m. I. 15.80 (Viṣṇu as killer of); 144.5 (killed by Kṛṣṇa); 194.18 (Kṛṣṇa as killer of).

Kaikaya k.m. I.139.54 (l. r.) (marries Śrutakīrti) (his five sons Antardhāna etc.).

Kaikeyī w. I. 143.4 (wife of Daśaratha) (gave birth to Bharata); 143.9 (her request to send Rāma to forest).

Kaiṭabha m. I. 194.12 (Viṣṇu as killer of)

Kailāsa (place) I 2.10 (where Rudra was seen by Brahma, Brahma, meditating on Viṣṇu); 47.19 (one of the (a type of temple) 5 classes of temples); 47.20 (vṛtta); 47.25 (the types of temples belonging to the class of).

Kaiśī w. I. 140.39 (l. r.) (wife of one of the Pāṇḍavas).

Kokanada (red lotus) I. 70.11 (Padmarāgas resembling the colour of).

Kokila (cuckoo) I. 70.11 (Padmarāgas shining like the eyes of); 72.4 („ like the neck of); 217.19 (if one goes to brother's wife he shall be born as).

Koṭitīrtha (a place) I. 83.23 (at Gayā); 83.55 (a visitor obtains permanent position at Viṣṇuloka).

Koṭīśvara d. I. 83.13 (at Gayā, by whose darśana, debts are cleared).

Koṇagiri (a place) I. 81.26

Kośī I. 83.65 (Mahakauśī, the residence at which place gets the merit of doing aśvamedha).

Koṣakāra (a treasurer) I. 224.9

Kaubera gem I. 69.23 (one of the 8 types of Muktāphalas)

Kaumārī d. w I. 24.6 (worshipped in Tripurādipūjā); 38.5 (requested to appear in Durgāpūjā); 59.13 (resides in Nairṛti on Dvādaśī and Caturthī); 134.3 (saluted in Mahānavamīvrata); 198.3 (assigned to east in Tripurāpūjā); 198.9 (saluted).

Kaumodakī I. 196.13 (requested to destroy enemies and demons).

Kauruṇḍaka I. 74.2 (a type of Puṣparāga and its description).

Kauśalyā (gem) w. I. 143.3 (wife of Daśaratha) (gave birth to Rāma).

Kauśika m. I. 132.9 (son of Vīra, a brahmin of Pāṭalīputra); 132.10 (took Dhanapāla the bull to river Gañgā); 132.17 (gained and ruled the kingdom at Ayodhyā) (Budhāṣṭamīvrata);

k.m. 139.29 (l.r.) (son of Śaivyā and Vidarbha); 139.30 (Ṛci, son of).

m. 142.19 (a Brahmin leper who lived at Pratiṣṭhāna); 142.20 (whom his wife worshipped

as deity and treated him as her lord); 142.21 (at his desire, was taken to a veśīgṛha on his wife's shoulders); 142.22 (in which process he made Māṇḍavya oscillate in his hanging position); 142.24 (his wife's proclamation that the day would not break); 142.29. (being propitiated by Anasūyā, wife of Kauśika got as a boon long life and also perfect health for her lord).

Kaustubha gem — I. 70.29 (is not to be worn even if a different species of gem is attached to it).

Kratu s. — I. 5.3 (creation of); 5.14 (his wife Sumati and Bālakhilyas, 60 in no.); 5.26 (married Sannati); 58.16 (one of those who reside in Bhāskara-maṇḍala in Pauṣamāsa); 87.2 (at the time of Svāyambhuva Manu); 135.5 (to be worshipped in Caitra, with garlands of Damanaka on Ekādaśī).

Kratha k.m. — I. 139.29 (l.r.) (son of Vidarbha),

Kravyāda demon — I. 44 (creation of).

Kriyā w. — I. 5.23 (one of the 24 daughters of Dakṣa); 5.29 (Daṇḍa, Laya, Vinaya her sons).

Krodhā w. — I. 6.25 (one of the 13 wives of Kaśyapa); 6.56 (produced piśāca etc.); 198.3 (saluted).

Kroṣṭu-manā k. m. — I. 139.19 (l r) one of the 3 sons of Yadu).

Krauñca mt. — I.56.6; 56.12;

r. 56.12

83.43 (°pāda, a place at Gayā where the doer of śrāddha conveys his pitṛs to svarga); 83.44 (to the north of which is Niścira a reservoir); 86.6 (°pāda, the marking on the Aravinda hills); 217.28 (the stealthy remover of cotton becomes).

Krauñcuki m. — I. 88.1 (to whom Markaṇḍeya narrated the pitṛstotra); 88.28 (to whom Mārkaṇḍeya narrated the story of Ruci). 89.1

Kledinī d. — I. 198.1 (saluted in Tripurāpūjā).

Kṣatra-dharmā km. — I. 139.17 (l.r.) (son of Saṅkṛti).

Kṣatra-vṛddha	k. m.	I. 139.8 (l. r.) on of the 4 sons of Nahuṣa); 139.15 (his son Pratikṣatra).
Kṣatriya		I. 68.22 (quality of vajra reccomended for); 89.36 (description); 205.89 (3 special wealth of).
Kṣamā	w.	I. 5. 12-13 (as wife of Pulaha prajāpati, 3 sons).
	d.	40.9 (one of the 6 kalās of Aghora); 134.4 (saluted in Mahānavamīvrata).
Kṣīra		I. 15.131 (Viṣṇu as); 214.30 (one of the articles which can be taken even from a śūdra).
Kṣīrī	(a tree)	I. 205. 49 stick to be used in danta-dhāvana).
Kṣīroda (milky occan)		I 15.131 (Viṣṇu as); 142.4 (by churning which, Dhanvantari came out); 145.41; II. 7. 5. (Viṣṇu sleeps at).
Kṣudraka	m.	I. 141.8 (son of Senajit).
Kṣupa	k. m.	I. 138.6 (s. r.) (son of Bhūpa).
Kṣetrapāla	d.	I. 71.10 (saluted in Sūryapūjā); 86.24 (at Gayā, if worshipped well gets Brahmaloka).
Kṣetravarṇa	m.	I. 87.43 (son of 11th Manu).
Kṣetravṛtti	m.	I. 87.52 (son of Raucya Manu).
Kṣema	w.	I. 5.30 (produced Śānti).
Kṣemaka	m.	I. 56.2 (one of 7 sons of Medhātithi, king at Plakṣadvīpa).
	m.	141.4 (son of Nimittaka).
Kṣemadhanvā	k. m.	I. 138.39 (s. r.) (son of Puṇḍarīka).
Kṣemāri	k. m.	I. 138.53 (s r.) (son of Sṛñjaya).
Kṣemya	k. m.	I. 140.16 (l. r.) (son of Ugrāyudha); (son of Śuci).
Khaga (bird)		II. 1.17 (Garuḍa addressed as an interlocutor); 1.19 (khageśvara, as an interlocutor); 4.4.12 (as an interlocutor).
Khagā	w.	I. 6.25 (one of the wives of Kaśyapa). 6.57 (produced Yakṣas Rākṣasas, Apsaras).
Khatvāṅga	k. m.	I. 138.35 (s. r.) (son of Viśvasaha);
Khaḍga		I. 47.27 (a Trip (v) iṣṭapa type of temple); 89.33 (rhino, whose fiesh is offered to manes).

Khadira		I. 205.48 (tree, stick of which can be used for dantadhāvana).
Khanitra	k. m.	I. 138.6 (s. r.) (son of Vatsaprīti).
Khanīnetra	k. m.	I. 138.7 (s. r.) (son of Vivimśa).
Khara	m.	I. 15.91 (Viṣṇu as killer of); 142.13 (killed by Rāma); 143.16 (came to Daṇḍaka, instructed by Śūrpaṇakhā; (camel), 217.23 (one who kills kṛmi etc, a man without weapon shall become).
Khasṛma	m.	I. 6.49 (one of the daityas born in the family of Prahlāda).
Khecara		II. 5.33 (at the courtyard the dead body is called); 34 (the bhūtakoṭis flee away, by the offer of piṇḍa).
Khyāti	w. r.	I. 5.7 (daughter of Dakṣa, given to Bhṛgu); 56.13 (one of the mountain streems).
Gaṅgā	r.	I. 23.14 (assigned place in Śivārcana); 23.27 (to be worshipped in Śivapūjā); 28.1 (assigned a place at the door in Gopālapūjā); 30.6 (saluted in Śrīdharārcanā); 31.14 (saluted in Viṣṇvarcanā); 34.17 (worshipped in Hayagrīvapūjā); 40.4 (worshipped at the door in Māheśvarīpūjā); 60.7 (one of the tīrthas which are 'pāpaharas' and 'muktipradas'); 80.4 (Rāvaṇa Gaṅgā becoming equal in sacredness to); 81.1 (best of all tīrthas); 81.28 (merits of bathing at 'Gaṅgādvāra'); 126.2; 132.10 (Kauśika's visit to); 132.11 138.30 (ref. to be brought to earth by Bhagīratha); 145.3 (Bhīṣma, born as son of Śantanu and); 205.58 (effects of bathing in); 205.114 (the waters of which protect till death); 205.115 (one among the best of waters); 222.10 (the sin which is dispelled by bathing many times in Gaṅgā, shall go by contempalting on Hari).
Gaja (elephant)		I. 224.9 (men immersed in samsāra compared to vana°)

Gajāsya (Vināyaka)	d.	I. 45.33 (propitiated well in the prāsāda)
Gaṇa	k. m.	I. 138.41 (s. r.) (son of Vajranābha); 24.1 (pūjā); 87.3 (12 in no.) (who drink Soma); 87.11 (5 deva°); 87.16 (Indra as a gaṇa of Auttama Manu?); 87.19 (4 devatas); 87.20 (14 in no.).
Gaṇapati (Vināyaka)	d.	I. 1.2 (saluted in the invocatory verse); I. 20.10 (saluted); 39.20 (saluted); 40.4 (saluted); 129.13 (to whom Gāyatrī mantra is sacred); 129.15;129.18 (to be worshipped in Mārgaśīrṣa and Monday Śuklacaturthī with khaṇḍa, laḍḍuka and modaka); 129.21 (synonyms of); 129.22 (shall get for the worshipper all desired objects); 131.1 (to be propitiated in Bhādrapada, Aṣṭamī); 185 1 (mantra which yields riches and learning); 185.2-8 (merits of reciting the mantra different number of times).
Gaṇḍakī (Place)		I. 81.21
Gadā (a type of temple)		I. 47.27 (a Trip (v) iṣṭapa type of temple).
Gadādevī		I. 194.7 (requested to protect in the south).
Gadādhara	d.	I. 15.8 (attribute of Viṣṇu); 34.1 (addressed as an epithet of Viṣṇu, the interlocutor); 34.41 (propitiated in Hayagrīvapūjā); 40.1 (as an interlocuter); 45.2 (atrribute of Viṣṇu); 45.3 (attribute of Viṣṇu); 45.14 (Śālagrāma); 51.19 (attribute of Viṣṇu); 82.6 (is of the form of a Linga at Gayā); 83.7 (attribute of Viṣṇu); 83.18 (propiated); 84.13; 84.14; 85.22 (requested to be witness at Gayā); 86.7 (is present in the form of Śilā); 86.8 (present there as a manifestation, originally a stone after annihilation of Gayāśiras); 86.11 (present both as manifest and unmanifest); 86.12 (to be propitiated first); 86.13 (merit of doing all upacāras to); 86.29 (one gets all the desired things by worshipping); 86.33

(effects of worshipping him 1st); 86.35 (by worshipping whom one gets all); 86.37 (one gets Brahmaloka by worshipping Him); 86.38 (is the greatest of all places); 131.13 (worshipped and an attribute of Kṛṣṇa).

Gadāloka (place) I. 84.28 (where one should bathe on the 5th day) (and piṇḍa offered shall benefit the family).

Gandharva d. I. 77.2; 97.54 (Garuḍa's appearance drives away); 215.21 (one of the 18 vidyās).

Gandharvanagara I. 6.15 (which the preta enters in the 3rd month) (and takes the piṇḍa of the 3rd month).

Gahasti w. I. 56.15 (wife of Mahādruma, son of ruler of Śākadvīpa).

Gabhīra m. I. 87.56 (son of Bhautya Manu).

Gaya m. I. 54.15 (son of Nakta);

k. m. 138.3 (s. r.) (son of Sudyumna).

Gayā I. 51.29 (dāna at); 52.14; 81.30 (best of the tīrthas); 82.1 (°māhātmya); 82.6 (Gadādhara in the form of liṅga at); 82.8 (Pitāmaha performed sacrifice at); 82.10 (the gift of an extent of pañcakrośa to Brāhmaṇas); 82.11 (curse on Brāhmaṇas at Gayā); 82.13 (Brahmā being requested blessed that śrāddha done only at Gayā shall convey to Brahmaloka); 82.15; 82.16 (all sins are washed by śrāddha at); 82.17 (the unnaturally dead go to svarga by śrāddha done at); 83.1 (is sacred in Kīkaṭa); 83.2 (extent of the Muṇḍapṛṣṭhaat); 83.3 (extent) (°śira extent one kros'a); (a visit itself to, shall clear the debt to pitṛs): 83.4 (Janārdana in the form of pitṛs resides at); 83.17 (the debts to pitṛs are cleared by seeing Gayāditya); 83.20 (sacred as the earth) (the Gayāśira the most sacred at); 83.23 (merits of Śrāddha at Gayāloka); 83.35 (there is no place where

there is no tīrtha at); 83.44 (visit to, is difficult to come off); 83.46 (merits of dwelling both the fortnights at); 83.47 (the 3 places at Gayā seeing which one gets cleared of all sins); 83.48 (it is difficult to get an opportunity to give piṇḍa at the time of eclipse); 83.52 (remaining at Gayā if the son gives food the pitṛs feel satisfied); 83.53 (finding that son goes to Gayā, pitṛs feel happy); 83.54 (Gayākūpa); 83.56 (the Vaitaraṇī is crossed by one's act at Gayā); 83.58 (only those who are authorised should be fed); 83.60 (the place enjoined for leaving the body); 83.61 (Vṛṣotsarga (done at Gayā is equal to the benefit of 100 Agniṣṭomas); 83.63 (piṇḍa to be offered for the sake of one's friend, pitṛs. etc.); 84.1 (one must perform śrāddha first before starting for Gayā); 84. 3 (the moment one starts for Gayā, pitṛs climb step by step in the ladder); 84.4 (muṇḍana is not prescribed at Gayā and 3 other places); 84.12 (one is to proclaim that he has come to offer piṇḍa); 84.20 (śrāddha to be done at Gayā śīrṣa); 84.22 (śrāddha to be done on the day of death); 84.24 (one who does śrāddha at Gayāśiras, shall get the benefit as that of a gift of land with all wealth); 84.25 (the size of piṇḍa); 84.27 (piṇḍa offered at Gayā-śīrṣa, its merits); 84.31 (even if one of the sons goes to Gayā, Aśvamedha must be performed or the Vṛsot-sarga must be done); 84.32 (°sīrṣa a pretaṣ request to a 'vaṇik' to offer piṇḍa at); 84.35 (everything is got by offering piṇḍa at); 85.21 (after doing deeds beneficial to pitṛs ones prayer at); 85.22 (''); 85.23 (things deep rooted at Gayā) (°śira); 86.1 (3 forms of pretaśilās at); 86.8 (Gadādhara by the conquest of

the Gajāsura has taken a firm position at); 86.38 (the most sacred among the tīrthas); 143.48 (the piṇḍa offered by Rāma at °śiras): 205.115 (the sacredness of the water obtained at).

Gayāsura m. I. 82.2 (valiant, did penance and harassed all); 82.2-5 (story of); 86.1 (the forms of pretaśilā of which one is on the head of); 86.4 (the importance of the śilā at the back of the trunk of).

Gariṣṭha d. I. 2. 17 (attribute of Viṣṇu).

Garuḍa or Gāruḍa I. 6.53 (one of the sons of Vinatā). 1.11 (narration of Garuḍapurāṇa to Kaśyapa); 2.47 (Viṣṇu propitiated by penance by); 2.50 (Viṣṇu's boons to): 2.51 (becomes vāhana); 2.53 (as an interlocutor); 2.54 (the chief among the birds); 2.55 (his narration of purāṇa to Kaśyapa); 2.56 (the purāṇa told by): 3.45 (by the blessings of Lord, became vāhana and narrator of purāṇa); 3.7; 11.40 (colour of); 18.1 (as an interlcutor); 19.14 (Vidyā was borne for the welfare of the 3 worlds by); 19.19; 19.24 (one should observe the rites for removal of poison, assuming that he is); 20.7 (mantra uttered by); 29.7 (propitiated); 32.21 (propitiated in front of Vāsudeva); 71.3,6 (mythological reference to Garuḍa obstructing the path of Vāsuki carrying the lile of Bala and picking a part of Marakata formed by the fall of lile); 86.23 (by propitiating whom the chains of obstacles are removed); 126.8 (propitiated in Viṣṇupūjā); 194.9 (requested to protect always); 196.14 (''); 197.1 (Gāruḍa narrated by); 197.48 (to be remembered during all our actions); 197.49 (is thought of, for the destruction of nāgas); 197.52 (is thought of in all

		actions); 197.55 (his narration to Kaśyapa mentioned); II. 4.53 (gets pleased on hearing the narration of mode of doing obsequial rites).
	purāṇa	I 1.35; 2.1; 2.5; 2.6; 2.8; 2.9; 2.53; 2.54; 2.55; 2.56; 3.4 (contains all about Viṣṇu); 3.7; 3.8; 47.26 (a Mālaka type of temple).
Garuḍadhvaja	d.	I. 131.11 (an attribute of Viṣṇu). II. 4.37 (propitiated at the time of making a gift of a boat, to cross Vaitaraṇī).
Gardabha (ass)		217.14 (one who has gone to Gurupatnī or has taken his wealth or insulted friends shall be born as).
Gardha	m.	I. 140.6 (son of Saṅkṛti).
Garbha		I. 47.6 (location in a temple); 47.9 (nirgama one fifth of); 47.11 (twice the pīṭha); 47.30 (°graha erected in front of the door).
Gavākṣaka (a round hole)		I. 47.31 (size of).
Gāḥ	d.	I. 6.56 (generated Surabhi and Mahiṣa).
Gāṇḍīva	bow	I.145.16 (got by Arjuna from Agni).
Gādhi	k. m.	I. 139.5 (1. r) (son of Kuśāśva).
Gāndinī	w.	I. 139.41 (wife of Svaphalka (1. r.), gave birth to Akrūra).
Gāndhāra	k. m.	I. 139.64 (1. r.) (son of Áraddha).
Gāndhārī	w.	I. 140.37 (with Dhṛtarāṣṭra gave birth to 100 sons); 145.7 (sons of); 152.2 (lost her 100 sons, because she had taken food at the sandhi of daśamī and ekādaśī). II. 22.39 (one of the 10 nāḍīs).
Gāyatrī		I. 35.1 (chandas etc. of); 36.11 (colour of); 36.12 (the 1st pada of); 36.15 (as tripadī and trinity); 36.17 (devatā of); 37.1 (māhātmya of); 37.2 (described); 37.4 (saluted); 48.76; 50.49 (repetition of); 83.9 (merits worshipping Gāyatrī in the morning); 202.38; 205.69-70 (a description of Her attire and appearance); 205.71 (invoked) (by chanting the 'yajus' Tejo'si');

205.72 (who remains in regions of Sun and Brahmā is invokod and requested to return); 206.32 (worshipped); 209.4 (an account of); 214.14 (merits of chanting for 8000 times).

Gāruḍīvidyā — I. 19.1 (also called Prāṇeśvara); 197.1 (which removes poison)

Gārhapatyāgni (household fire) — I. 205.66 (Brahman is called).

Gārhasthya (life of an householder) — I. 205 24 (description of).

Gālava s — I. 87.23 (at the time of Sāvarṇi Manu).

Gītā — I. 229.1-30 (the essence of Bhagavad gītā).

Guru (planet Jupiter) — I. 19.7 (Padma one of the serpents is said to be propitiated); 59.3 (deity of the star Tiṣya); 59.26 (Pañcamī auspicious on the day of); 59 27 (daśamī auspicious on); 59.36 (causes amṛtayoga in Punarvasu); 59.43 (causes viṣayoga in Śatabhiṣak); 60.2 (daśā period 19 years for); 60.5 (daśā confers *sukha, dharma* and *rājya*); 60.9 (dhanus & mīna are houses in Zodiac ruled by); 61.14 (with Candra in and alone in 9 is excellent); 61.15 (all planets good in 11); 62.13 (is quick); 62.16 (reading, celestial worship, and wearing dress and ornament etc. to be had on his day); 66.17 (its place in pañcasvaraśāstra); 67.3 auspiciousness of the presence in left nāḍī); II. 34.8 (is the ruler of those who are knowers of self);
See also Jīva, Jña

Guvāvṛkṣa — I. 47.25 (a Kailāsa type of temple).

Gṛtsamada m. — I. 139.8. (l. r.) (one of the 3 sons of Suhotra).

Gṛdhrāḥ eagles — I. 6.51 (who came of Gṛdhrī);
77.4 (pulakas resembling the faces of) (to be rejected);

83.12 (whoever sees Gṛdhreśvara at Gayā shall get release from bondage); 83.26 (one who does śrāddha at Gṛddhreśvara shall be free of debts to pitṛs); 83.49 (the śrāddha done at Gṛdhrakūṭaguhā is one of the 7 which has immense benefit).

Gṛdhrikā	w.	I. 6.50 (one of the daughters of Tāmrā).
Gṛdhrī	w.	I 6.51 (produced Gṛdhrās).
Gokarṇa	(a place)	I. 81.18
Godāna	(gift of cow)	II. 21.1 (at the end of one's life) (its benefit).
Godāvarī	r	I. 55.8 (flowing in central region); 81.17 (one of the tīrthas); 81.26 (branching into seven distributaries).
Gopati	d.	I. 83.16 (by propitiating whom at Gayā one gets freed from debts to pitṛs).
Gopāla	d.	I. 15.114 (attribute of Viṣṇu); 28.1 (worship of).
Gomaka	d.	I. 83.16 (by propitiating whom at Gayā, one gets freed from debts to pitṛs); 83.23 (merits of doing śrāddha at).
Gomatī	r.	I. 55.7 (flowing in the central region); 81.7 (a tīrtha).
Gomeda	mt.	I. 56.3
Gomedaka	gem.	I. 68.44 (immitation diamonds made out of).
Govardhana	mt.	I. 15.131 (Viṣṇu as the bearer of); 81.20 (one of the tīrthas).
Govinda	d.	I. 13.1 (saluted); 15.114 (attribute of Viṣṇu); 45.3 (saluted); 131.4 (saluted); 131.5 (snānamantra for); 131.6 (śayanamantra for); 131.12 (saluted in); 136.10 (saluted in śravaṇadvādaśī); 137.12 (to be saluted in āṣāḍha); 222.8 (the benefit of thinking often on); 222.24; 222.27 (benefits of presenee in one's heart); 222.38 (knowledge comes thro'); 222.48 (to be contemplated often); 222.54 (thinking of Him even out of contempt for Him, Śiśupāla, son of Damaghoṣa had enlightene-

		ment); II. 4.51 (no fear for one who worships).
Gauḍī		I. 214.31 (a kind of drink); (one gets rid of sin of drinking it by reciting Gāyatrī 500 times).
Gautama	s.	I. 58.13 (resides in Ravimaṇḍala in the months of Aśvayuji); 87.27; 93.6 (one of the 14 lawgivers).
Gaurī	d. w.	I. 5.33 (consort of Śambhu); 7.6 (saluted); 38.2 (to be worshipped in order commencing from tṛtīyā in Mārgaśira month); 45.32 (to be propitiated in Vāstupūjā); 67.1 (heard the science of physiology of body from Hara as told by Hari); 83.1 (by the sight of whom, one clears his debts to pitṛs); 129 9 (to be propitiated in order starting from Mārga tṛtīyā); 131.1 (propitiated along with Śiva in Śuklāṣṭamī in Bhādrapada); 178.19 (requested to give welfare and progeny); 197.55 (as interlocutor).
	r.	56.13 (a mountain stream).
Grāha	m.	I. 87.56 (son of Bhautya Manu).
Ghaṭīyantra		I. 217.11 (the birth and death in the cycle of *saṁsāra* is compared to).
Ghaṭotkaca	m.	I. 140.40 (1. r.) (son of Hiḍimbā).
Ghṛtācī (an apsaras)	d.	I. 58.13 (one of those who reside in Ravi in Asvayuja).
Ghoṣa	m.	I. 6 27 (son of Lambā).
Cakora (a bird)		I. 70.11(padmarāgas shining like the eyes of).
Cakra		47.27 (a Trip (v) iṣṭapa type of temple).
Cakradhara	d.	I. 226.41 (stotra on).
Cañcu	m.	I. 138.27 (s. r.) (son of Harita).
Caṇḍa (^{o}rūpa)	d.	I. 42.21 (propitiated at the time of Pavitrārohaṇa); 194.29 (saluted); 195.29 (Viṣṇu propitiated as).
Caṇḍanāyikā	d. w.	I. 133.12 (propitiated in Mahānavamīvrata).

Caṇḍavatī	d. w.	I. 133.12 ('').
Caṇḍā	d. w.	I. 133.12 ('').
Caṇḍāla or Cāṇḍāla	(an outcaste)	I. 70.30; 214.10 (if water is drunk from him, Sāntapana to be performed); 214.12 (Aindana, to be performed if food is taken of); 214.13 (if fruit is taken of the same tree, from which a Cāṇḍāla has eaten the pollution is over by overnight); 214.15 (prāyaścitta for 3 nights for taking food cooked by); II. 34.23 (devalaka obtains the form of).
Caṇḍī	d. w.	I. 27.1 (propitiated for removal of poison).
Caṇḍikā	d. w.	I. 18.18 (propitiated in Mṛtyuñjayārcana); 24.3 (Durgā propitiated in Tripurādipūjā); 24.6 (''); 45.32 (propitiated); 133.17 (to be propitiated); 134.3 (''); 198.3(worshipped); 198.5 (saluted).
Caṇḍogra	d.	I. 133.12 (propitiated in Mahānavamī-vrata).
Caturaṅga	m.	I. 139.71 (l. r.) (son of Romapāda).
Caturjyoti	d.	I. 6.51 (on of the 49 Marut devatas).
Caturdaśyaṣṭa-mīvrāta	vr.	I. 137.2 (the worship of Śiva on).
Caturbāhu (bhuja) (four armed)	d.	I. 12.14 (assigned cakra in Cakrapūjā); 131.13 (Kṛṣṇa addressed as).
Caturmukha (Brahman) (four faced)	d.	I. 4. 9 (In this form He was always of the natur of rajas and created movable and immovable).
Caturyuga (the 4 yugas or periods)		I. 215.4 (a thousand of which constitute a a Kalpa); 216.13 (after 1000 such cycles the *naimittika* dissolution of the universe takes place and there is no rain for 100 years).
Catuṣkoṇa		I. 47.28 (effect of building a temple in the shape of).
Candra (planet)		I. 2.21 (one of the eyes of Viṣṇu); 2.46 (is Viṣṇu); 11.41 (conch resembles full moon); 13.7 (invoked in Vaiṣṇavapañjara);

		15.28 (Viṣṇu addressed as lord of); 16.16 (saluted as lord of starts in Viṣṇupūjā); 19.11; 42.6 (is Oṁkāra); 43.6 (at the time of the eclipes of pavitrārohaṇa rite for Viṣṇu is essential); 51.28 (merits of dāna at the time of eclipse of); 56.3 (one of the 7 at the time of lord of Plakṣadvīpa); 58.23 (the chariot of son of Candra); 59.25 (Tṛtīyā good on account of son of); 59.27 (navamī good on the day of); 59.36 (in śravaṇa causes amṛtayoga);61.1 (good from 7th phase); 61.2 (12 avasthās of); 61.12 (is good in Lagna and 2nd house); 61.13 (Śukra and Guru good in 5 with Candra and Ketu); 61.14 (good in 7); 61.15 (good in 11); 66.17; 67.3; 83.48 (a rare event to come off, is the occasion to do śrāddha at Gayā at the time of eclipse of); 89.53; 131.7 (offering of arghya to); 131.8 (addressed as coming out of milk ocean, and from the eye of Atri, and reference to as with Śaśāṅka and Rohiṇī). 139-140 (decription of the race of).
Candraka	k. m.	I. 138.11 (s. r.) (son of Hemacandra).
Candraketu	k. m.	I. 138.37 (s. r.) (son of Lakṣmaṇa).
Candrabhāgā	r.	I. 55.8 (flowing in the central region); 66.7; 81.11.
Candraśālā		I. 47.39 (built in temples).
Candrā	r.	I. 56.7 (one of the 7 which wash sin).
Candrāśva	k. m.	I. 138.21 (s. r.) (son of Dṛḍhāśva).
Campa	k. m.	I. 139.71 (1. r.) (son of Pṛthulākṣata).
Campakavana	f.	I. 83.42 (at Gayā where Pāṇḍuśilā is situated).
Carakī	d.	I. 46.21 (placed outside its vāstupūjā).
Carma	skin	I. 214.9 (Cāndrāyaṇa as atonement for a twice born taking food from one who makes his living by).

Calā	d.	I. 5.28 (born of Dhṛti and Dharma Dākṣāyaṇa).
Cākṣuṣāḥ	d.	I. 87.58 (one of the 5 clans of gods at the time of Bhautya Manu).
Cāṇūra		I. 15.80 (Viṣṇu as Kṛṣṇa as destroyer of); 144.6; 194.18 (the killing of, a sportive Bālabhāva is requested to protect).
Cātaka	(bird)	I. 217.31 (stealthy remover of water shall become); II. 34.18 (,,).
Cāturmāsya	vr.	I. 121.1 (to be observed in Ekādaśī or Paurṇamāsyā in the month of Āṣāḍha).
Cāndrāyaṇa	vr.	I. 121.9 (special merits of the performance); 214.7 (observance for dwelling in the house of low born); 214.9 (prescribed for eating in the house of certain people); 214.12 (for having taken food left over); 214.19 (to be performed thrice for residing in other houses etc.); 214.48 (Brahmin gets cleared of the sin accruing from going to a prohibited place or taking flesh etc. by doing).
Cāmuṇḍā	d. w.	I. 24.6 (worshipped in Tripurādipūjā); 38.5 (Durgā addressed as); 59.12; 134.3 (mantra uttered in Mahākauśikamantra); 180.4 (rakta, is invoked); 198.5 (worshipped in Vāyukoṇa in Tripurāpūjā); 198.9 (worshipped in Tripurāpūjā).
Cāru	k. m.	I. 139.62 (l. r.) (son of Pratibāhu).
Cārudeṣṇa	k. m.	I. 139.61 (l. r.) (one of the 3 sons of Kṛṣṇa).
Cāruhāsinī	w.	I. 139.60 (l. r.) (one of the 8 principal wives of Kṛṣṇa).
Citraka	k. m.	I. 139.41 (l. r.) (in the line of Anamitra).
Citrakūṭa	a place	I. 81.7; 142.12 (reference to Rāma reaching).
	mt.	143.11 (leaving Prayāga, Rāma reaching the hill of).
Citraketu	d.	I. 195.6 (who was raised to the status of a Vidyādhara, by a special knowledge).

Citragupta	d.	II. 6.47 (hears from śravaṇas (reporters) what all do); 8.2 (prescribes course of action to be followed after hearing the reports of śravaṇas); 23.24-26(extent of his house); 23.27-29 (maintains an account of the acts of men both good and bad).
Citraguptapura	a place	II. 9.2 (the extent of) (one who has made great *dānas* goes there unafflicted).
Citranagara	a place	II. 6.20 (the preta enters after taking the Piṇḍa offered before the expiry of 6 months after death).
Citraratha	m.	I. 139.25 (son of Uśaṅku); 141.1 (son of Uṣṇa).
Citrasena	d.	I. 58.15 (one of those who are masters of Mārgaśīrṣa);
	m.	87.51 (one of the sons of Raucya Manu).
Citrā	(a star)	I. 59.4 (its deity is Tvaṣṭā); 59.19 (one of the stars which are pārṣvamukhas); 59.42 (Viṣayoga caused by moon in); 59.44 (auspicious for Jātakarma etc.); 60.11 (auspicious for decorations); 61.11 ('').
Citrāṅgada	k. m.	I. 138.37 (s. r.) (son of Lakṣmaṇa).
	k. m.	I. 140.35 (l. r.) (son of Śantanu and Satyavatī) (killed by the Gandharva Citrāṅgada).
(a Gandharva)		I. 140.35.
Cīna	a country	I. 79.1 (mythological reference to spreading of the demon Bala's medas in).
Cūḍāmaṇi	science of divination	I. 199.1 (for knowing the auguries).
Ceta	m.	I. 87.14 (one of the sons of Tāmasa Manu).
Caitra	m.	I. 87.14 (one of the sons of Tāmasa Manu).
Caitraka	m.	I. 87.5 (one of the sons of Svārociṣa Manu).
Caidya	k. m.	I. 139.30 (l. r.) (son of Ṛci).
Cyavana	k. m.	I. 138.14 (s. r.) (married Sukanyā daughter of Śaryāti).
	k. m.	I. 140.22 (l. r.) (son of Mitrāyu).

	k. m.	140.26 (l. r.) (son of Suhotra).
Chala	k. m.	I. 138.41 (s. r.) (son of Dala).
Chuchundari		I. 217.29 (one who steals *gandha* shall become).
Jagajjanilayādikṛt (cause of creation and dissolution of earth)	d.	I. 4.3 (attribute of Viṣṇu).
Jagat	Universe	I. 178.19 (ways to control); 194.29 (Viṣṇu addressed as the seed of).
Jagaddhāma	d.	I. 131.14 (attribute of Kṛṣṇa).
Jagannātha	d.	I. 13.4 (saluted in Vaiṣṇavapañjara); 14.3 (is resident in the dehīdeha and without a deha for himself); 31.1 (addressed by Rudra for exposition of pūjā); 34.2 (Viṣṇu addressed as).
Jaṅgama	m.	II. 6.11 (king at Sauripura).
Janghā	(stem)	I. 47.3; 47.11 (is half the breadth of bitti); 47.12 (śikhara is twice); 47.16 (length of).
Jaṭāmaṇḍalamaṇḍita	d.	I. 2.13 (attribute of Viṣṇu).
Jaṭāyu (the vulture king)	m.	I. 143.21 (defeated by Rāvaṇa); 143.23 (met by Rāma).
Jatugṛha	lac mansion	I. 145.11 (episode in Bhārata).
Janaka	k. m.	I. 138.58 (s. r.) (his 2 different races who are said to be followers of Yoga); 143.6 (his sacrifice).
Janamejaya	k. m.	I. 138.13 (s. r.) (son of Somadatta). 139.67 (1. r.) (son of Purañjaya). 140.1 (1. r.) (son of Puru). 140.30 (1. r.) (one of the sons of Somāpi). 140.40 (1. r.) (son of Parīkṣit).
Janārdana	d.	I. 4.1 (addressed by Rudra); 6.2 (Dhruva attained exalted position by propitiating); 13.9 (requested to ascend the sky seated

on Vainateya and to protect); 15.1 (requested by Rudra to expound the (Japa) means of salvation); 39.1 (addressed by Rudra fcr expounding Sūryārcana); 45.12 (is invoked and saluted with his conch, disc and lotus); 52.20 (to be worshipped well on an Ekādaśī fasting, and food to be taken on Dvādaśī); 82.7 (at Gayā); 83.4 (resides at Gayā as manes); 83.36 (at Gayā piṇḍa to be offered at the hands of); 194.3 (saluted); 194.4 (requested to protect); 196.12 (requested to protect); 205 136 (to be worshipped with Tāntrikamantra); 221.8 (is pleased more by devotion than by anything else); 222.9 (with mind bent on Him, everyone should do one's own acts); 222.29 (His residence in the heart brings *lābha, jaya*); II. 4 38 (is the protector of those who are plunged in the ocean of mundane existence, and affected by grief, agony etc., and bereft of dharma etc.)

Jantu k. m. I. 140.23 (l. r.) (son of Somaka).
(creatures) II. 2.2 (their classification); 22.1-74 (the origin and complete physiology of).

Japa (muttering) I. 218.37 (the glory of Lord, the merits of); 227.18 (one of the prasādhakas of yoga).

Jamadagni (Jāma^{o}) s. I. 58.17 (one of the 7 who dwell in Bhāskaramaṇḍala in Māghamāsa); 87.27 (at the time of Vaivasvata Manu); 139.6 (son of Ṛcīka); 142.8 (father of Paraśurāma).

Jambu tree I. 201.19 (the colour of a ripe fruit); 205.49 (one of the trees, the stick of which is to be used for dantadhāvana).

Jambuka (bear) II. 34.22 (one who has not paid a Dvija upon request shall be born as).

Jambudvīpa I. 54.4 (one of the 7 dvīpas); 54.6 (Meru situated on); 54.10 (the nine sons of Agnidhra, ruler of).

Jambūsara	a place	I. 81.12.
Jaya	d.	I. 46.8 (to be propitiated in Vāstupūjā); 87.3 (one of the 4 Somapāyins at the time of Svāyambhuva Manu).
	k. m.	138.56 (s. r.) (son of Suśruta). 199.7 (indicated by Cūḍāmaṇi); 199.9 (indication by cūḍāmaṇi and getting). 199.11 (,,); 199.13 (,,); 199.28 (,,); 199.29 (,,); 200.7 (the wine must flow in the right if one wishes for).
Jayatsena	m.	I. 139.16 (son of Adīna).
Jayadratha	m.	I. 87.39 (one of the sons of Dharmaputra, the 10th Manu).
	k. m.	139.73 (l. r.) (son of Bṛhanmanā).
	m.	140.10 (son of Bṛhatkarma).
Jayadhvaja	k. m.	I. 139 23 (l. r.) (one of the 5 sons of Arjuna).
Jayanta	d.	I. 46.4 (to be invoked in Vāstupūjā); 46.12 (one of the three to be propitiated).
Jayantī	d.	I. 17.9 (to be propitiated in Sūryārcana); 134.4 (to be propitiated in Mahānavamī-vrata).
Jayasena	k. m.	I. 140.31 (l. r.) (son of Sārvabhauma).
Jayā	w.	I. 6. 23 (one of the daughters of Dakṣa, given in marriage to Kṛśāśva); 17.9 (propitiated in Sūryārcana); 197.14 (assigned to parvasandhi); 206.37 (one of the ṛṣipatnīs to whom tarpaṇa is to be offered).
Jayī	d.	I. 6.64 (one of the 49 Marut devatas).
Jarāsandha	m.	I. 140.29 (l. r.) (Son of Bṛhadratha); 141.9 (one of the Bārhadrathas).
Jalada	m.	I. 56.14 (one of the sons of the ruler of Śākadvīpa).
aleyu	k. m.	I. 140.3 (l. r.) (one of the 6 sons of Raudrāśva).
Jahnu	k. m.	I. 139.3 (l. r.) (son of Suhotra);
	m.	140.25 (l. r.) (one of the sons of Kuru).
	m.	140.28 (l. r.) (son of Sudhanvā).

Jātakarma (rites after child birth)		I. 214.19 (and other saṁskāras mode of their performance uttered by Vasiṣṭha).
Jātavedas	(fire)	I. 48.57;50.30 (a Brahmin has to offer to); 145.17 (appeased by Arjuna).
Jāti	(caste)	II. 2.6 (7 nos. of antyajāti); 2.7 (13 divisions).
Jātī	a tree	I. 205.48 (one of the trees the stick of which is used in dantadhāvana).
Jānakī	w.	I. 142.11 (wife of Rāma); 143.6 (marriage with Rāma); 143.21 (abduction by Rāvaṇa); 143.27 (monkeys searching for); 143.28 (their resolve to die in not having found); 143.30 (kept under guard in Aśokavana chided by the demonesses of Rāvaṇa).
Jānujaṅgha	m.	I. 87.13 (son of Tāmasa Manu).
Jāmadagniḥ	(Paraśu-rāma)	II. 8.39 (a comparison with his loss of valour at the sight of Rāma).
Jāmbavat	m.	I. 143.41 (one of the chieftain in Rāma's army).
Jāmbavatī	w.	I. 28.11 (one of the wives of Kṛṣṇa); 139.60('').
Jālandhara	d.	I 198.5 (to be propitiated in Vāyukoṇa).
Jiṣṇu	d.	I. 2.14 (attribute of Viṣṇu); 15.78 (''); 87.56 (one of the sons of Bhautya Manu).
Jīmūta	mt.	I. 56.5 (in the Śālmaladvīpa at the time of Vapuṣmān); 69.1 (muktāphalas obtained from).
Jīva	soul	I. 59.30 (attribute of Prajāpati, purifies aṣṭamī); 141.14 (dissolves in the unmanifest Brahmā).
	Jupiter	59.35 (one of the causes of Autpātikayoga which gives mṛtyu, roga etc. if the 3 stars Rohiṇī etc. are occupied by); 61.12 (auspicious in 3); 61.13 (auspicious in 5).
Jīvana	life	I. 177.68 (to live for 200 years, upāya for); 205.84 (its means for a Brahmin); 205.96-97; (the 10 means of).
Jṛmbhiṇī	d. w.	I. 198.10 (propitiated in Tripurāpūjā in the order of Jvālāmukhī).

Jaimini	s.	I. 215.12 (disciple of Vyāsa, to whom Sāmaveda was taught).
Jña (Jupiter)		I. 61.12 (good in 3); 61.14 (excellent in 8).
Jñāna		I. 197.33 (worshipped in Gāruḍīvidyā); 228.11 (releases one from cycle of birth); 229.12 (yajña).
Jñānāmṛta	stotra	I. 224.5 (narrated by Maheśvara to Nārada).
Jyāmagha	d.	I. 139.28 (I. r.) (one of the 5 sons of Rukmakavaca).
Jyeṣṭhā	star	I. 59.6 (its deity is Śakra); 59.14 (auspicious for Journey); 59.19 (one of the stars which are Pārśvamukhas) (certain acts sanctioned to be done in).
Jyotirdhāmā	m.	I. 87.14 (one of the sons of Tāmasa Manu).
Jyotiṣmān	m.	I. 54.1 (one of the 10 sons of Priyavrata); 56.8 (6 sons of, the ruler of Kuśadvīpa); 87.36 (sage at the time of Dakṣa Sāvarṇi Manu).
Jvālāmukhī	d.	I. 198.7; 198.10.
Takra		I. 214.30 (and other things which can be taken even from a Śūdra).
Takṣaka (a serpent)		I. 6.54 (born of Kadrū); 58 9 (resides in Bhānuratha in Jyeṣṭhā); 129.23 (to be bathed in ghee etc. in Śrāvaṇa, Āśvina, Bhādra, Kārttika pañcamī); 129.26 (to be worshipped in Bhādra-śukla pañcamī); 137.17 (to be propitiated in navamī); 197.13 (Takṣa) in Gāruḍīvidyā).
Tatpuruṣa	d.	I 7.6 (attribute of Viṣṇu).
Tattvadarśī	s.	I. 87.53 (at the time of Raucya Manu).
Tapa	m.	I. 87.51 (son of Raucya Manu).
Tapasvī	s	I. 87.21 (at the time of Raivata Manu).
	s.	87.47 (at the time of Dakṣaputra Manu).
Tapodhṛti	s.	I. 87.48 (at the time of Dakṣaputra Manu).
Tapomūrti	s.	I. 87.48 (at the time of Dakṣaputra Manu).
Taporati	s.	I. 87.48 (at the time of Dakṣaputra Manu).

Tama	m.	I. 138.8 (son of Nariṣyanta).
	m.	139.27 (son of Pṛthuśravas).
Tarasvī	m.	I. 87.56 (one of the sons of Bhautya Manu).
Tarpaṇa	oblation	I. 205.132 (done in brief); 205.140 (offered, is pitṛyajña); 207.1 (its performance pleases devas and manes).
Tāḍakā	w.	I. 143.5 (the yakṣiṇī killed by Rāma).
Tāpī	r.	I. 55.7 (flowing in the central region); 81.26 (one of the tīrthas).
Tāmra		I. 61.23 (one of the 8 types of Muktaphalas)
Tāmraparṇī	r.	I. 55.8 (flowing in the central region).
Tāmrā	w.	I. 6.50 (the 6 daughters of); 6.52 (the line of).
Tāraka	m.	I. 6.44 (one of the sons of Danu); 87.50 (enemy of Indra (Ṛtadhāmā) at the time of 12th Manu, Dakṣaputra Manu); (killed by Hari hy assuming the form of a Napuṁsaka).
Tārā	w.	I. 139.1 (wife of Bṛhaspati).
Tārkṣa	d.	I. 58.15 (one of deities controlling Mārgaśīrṣa).
	k. m.	138.37 (s. r.) (son of Bharata); See Garuḍa.
Tārkṣya		II. 2.1 (as an interlocutor); 4.41 ("); 5.2 (").
Tālajaṅgha	k. m.	I. 139.24 (l. r.) (son of Jayadhvaja).
Tigma	k. m.	I. 141.3 (son of King Hari).
Titikṣu	k. m.	I. 139.68 (l. r.) (another son of Mahāmanā).
Tilottamā	w.	I. 58.17 (one of those 7 who live in Bhāskaramaṇḍala in Māghamāsa)
Tiṣya	(star)	I. 59.3 (whose deity is Guru, Jupiter).
Tuṅgabhadrā	d.	I. 81.8
Tumburu	r.	I. 58. 7 (resides in Caitra māsa in Bhāskaramaṇḍala);
	a country	70.16 (merit of Sphaṭika obtained in); 70.21 (Padmarāga obtained in); 70.22 (the quality of one obtained from). 139-44 (son ef Vioma).

Turaṣka		I. 171.4 (trees in Māṇikyagiri; mythological reference to Vāsuki dropping Balas biles at).
Turvasu	m.	I. 139.18 (son of Yayāti); 139.63 (referred to as a progenitor of a race).
Tulā		I. 202.75 (a measure of weight equal to 100 palas).
Tuṣāra		I. 55.16 (country in the north west).
Tuṣṭi	w.	I. 5.23 (one of the 13 daughters of Dakṣa); 5.28 (mother of Santoṣa); (married by Dharma Dākṣāyaṇa); 206.36 (water to be offered to).
Tuṣṭida	d.	I. 89.45 (one of the 7 other classes of manes).
Tṛṇabindu	k. m.	I. 138.10 (l. r.) (son of Budha).
Tṛṣṇā	(desire)	II. 2.15 (is never satisfied and makes one want more and more); 2.16 (one controlled by it shall go to Naraka and the opposite goes to Svarga).
Tejas		I. 197.38 (worshipped).
Tejasvī	m.	I. 87.30 (was the Indra and Hiraṇyākṣa was his enemy); (enemy killed by Viṣṇu in Varāha form).
	m.	87.56 (one of the sons of Bhautya Manu).
Taittiri	bird	II. 34.25 (one who takes away others property shall be born as).
Toya	water	I. 214.1 (always pure); 214.6 (is impure at times).
Trayāruṇa	k. m.	I. 138.26 (s. r.) (son of Tridhanvā).
Trayāruṇi	k. m.	I. 140.8 (1. r.) (son of Urukṣaya).
Trasadasyu	k. m.	I. 138.24 (s. r.) (son of Purukutsa and Narmadā).
Trikoṇa (triangular form)	d.	I. 47.28 (effect of building temple in).
Trijoti	d.	I. 6.58 (one of the 49 Marut devatas).
Tridhanvā	k. m.	I. 138.25 (s. r.) (son of Vasumanāḥ).
Tripura		I. 228.4 (the three states of waking, dreaming, and deep sleep).
Tripurā	d.	I. 198.1-10 (parikrama of); 198.7 (shall destroy disease).

Tripurāntaka (°kārī)	d.	I. 24.3 (attribute of Śiva, an interlocutor); 223.25 (propitiated Nṛsiṁhamūrti).
Tripuṣkara	place	II. 28.19 (merits of dying at).
Triyugmaka		I. 48.79
Trilokeśa	d.	I. 131.13 (attribute of Viṣṇu).
Trilocana	d.	I. I. 205.66 (name of a fire equated with); 224.4 (attribute of śiva, interlocutor).
Trivikrama (Trai°)		I. 12.14 (attribute of Viṣṇu); 45.5 (attribute of Viṣṇu); 45.25 (requested to protect); 45.27 (attribute of Viṣṇu); 131.13 (,,); 194.14 (requested to wash off all sins); 196.7 (requested to protect in the sky).
Triviṣṭapa		I. 47.19 (one of the 5 classes of temples); 47.20 (aṣṭāsra) (with 8 corners).
Triśaṅku		I. 138.26 (father of Hariścandra) (formerly known as Satyarata).
Triśiras	m.	I. 143.16 (comes to Daṇḍaka, under the instruction of Śūrpaṇakhā); 15.93 (Viṣṇu as the destroyer of).
Triśukra	d.	I. 6.59 (one of the 49 Marut devatas).
Trisandhya	d.	I. 15.116 (attribute of Viṣṇu).
Tretāyuga		I. 215.8 (dharma has Satya, Dāna and Dayā as the three feet in); (in which people are bent doing sacrifices and world is born of Kṣatriyas); 215.9 (the red Hari to be worshipped in) (people live for 1000 years in); 215.10 (under what conditions people live for 400 years in); 215.25 (nature of men in); 215.36 (bond is broken by 'japa' in);
Tryambaka	d.	I. 6.35 (one of the 11 Rudras who had sway over Tribhuvana).
	d.	129.21 (attribute of Vināyaka).
Tvaritā	d. w.	I. 198.10 (attribute of Tripurā).
Tvaṣṭā	d.	I. 6.35 (one of the 11 Rudras);
	d.	17.8 (one of the Suns);
	m.	54.16 (son of Bhavana);
		58.17 (one of those who reside in Bhāskara-maṇḍala in Māgh māsa),

		59.4 (deity of Citrā).
Daṁśa (ka) (fly)		I. 217.26 (one who takes madhu shall be born as).
Dakṣa (one of the progenitors)	d.	I. 2.5; 2.6; 2.7; 5.5 138.1 (was born of the right little finger of Brahmā); 5.6 (whose daughters born of his wife were given to Brahmaputras); 5.21 (Prasūti was married to); 5.23 (creation of 24 daughters of); 5.31 (Aśvamedha yajña observed by); 5.32 (insulting of Satī by); 5.34 (cursed by Śiva); 6.13 (born of Māriṣā by the curse of Śiva); (4 kinds of sons created mentally by); 6.16 (=creation again of his 1000 sons after the loss of 1st 1000); 6.17 (cursed Nārada to take a birth); 6.18 (inspite of the destruction of the sacrifice, Maheśvara cursed by); 6.20 (his 60 daughters born of Asiknī); 6.20-23 (how he gave them to different sages); 15.25 (Viṣṇu as master of); 81.29.
	m.	93.5 (one of the 14 law givers);
	d.	I. 15.67 (Viṣṇu as soul of).
Dakṣiṇā	w.	I. 5.22 (daughter of Yajña).
Dakṣiṇāgni		I. 205.66 (Trilocana is); 205.148.
Daṇḍa	m.	I. 5.29 (born of Kriyā); 39.2
Daṇḍaka	k. m.	I. 138.17 (s. r.) (son of Ikṣvāku).
Daṇḍakāraṇya	f.	I. 142.12; 143.15.
Daṇḍapāṇi	m.	I. 141.4 (son of Ahīnara).
Datta, Dattātreya	d.	I. 1.19 (the 6th incarnation of Viṣṇu, as son of Atri and Anasūya); I. 5.12; 15.139 (as an attribute of Viṣṇu); 194.16 (requested to protect and get all comforts); 196.8 (requested to protect yoga); 218.2 (yoga narrated to Alarka by).
Dattoli	m.	I. 5.13 (son of Pulastya and Prīti).
Dadhi	curd	I. 214.30 (can be taken even from a Śūdra).
Danu	w.	I. 6.25 (one of the wives of Kaśyapa); 6.43 (sons of).

Dantavakra	k. m.	I. 139.54 (l. r.) (son of Śrutadevī, valiant in battles).
Dantin		I. 199.3 (one of the 8 symbols used in knowing augury thro' Cūḍāmaṇi).
Damaghoṣa	k. m.	I. 139.55 (l. r.) (married Śrutaśravā), (father of Śiśupālaka); 222.54 (whose son thinking of Govinda out of contempt attained accomplishment).
Damana		I. 135.5 (flowers of which used in pūjā of Nārada etc.)
Daman (ākhya) navamī	vr.	I. 135.2 (to be observed in Śuklanavamī in Caitra); 135.6 ('').
Damayantī	w.	I. 138.33 (s. r.) (wife of Sudāsa).
Dambhoti	s.	I. 87.7 (at the time of Svārociṣa Manu).
Daridra	poor	I. 217.30 (one who stealthily removes flower shall become).
Darpa		I. 5.28 (born of Calā).
Darbhā	blade-grass	II. 19.17 (is born of Viṣṇu's Roma).
Dala	k. m.	I. 138.41 (s. r.) (son of Pāriyātra).
Daśagrīva	m.	I. 87.45 (enemy of Indra and killed by Viṣṇu assuming Śrīrūpa).
Daśaratha	k. m.	I. 138.34 (s. r.) (son of Mūlaka).
	k. m.	138.36 (s. r.) (son of Aja) (father of Rāma); 142.10 (Hari's incarnation as his son); 143 3 (had 4 valiant sons); 143.9 (his desire to instal Rāma as the crown-prince); 143.11 (ascends heaven at the separation of Rāma).
Daśārha	k. m.	I. 139.31 (l. r.) (son of Nivṛti).
Daṣṭoddharaṇa-pañcamī	vr.	I. 129.23-28 (to be observed in Śrāvaṇa, Āśvina, Bhādra, Kārttika).
Dasra	k. m.	I. 139.53 (l. r.) (one of the Aśvins of whom Sahadeva was born to Mādrī).
Dākṣāyaṇa	d.	I. 5.24 (or Dharma, Prabhu, wives of).
Dāḍima (promogrande)		70.7 (padmarāgas resembling seeds of).

Dāna gift I. 51.9 (*bhūmidāna* as the higest); 205.78 (of a transcript of Itihāsapurāṇa is rewarded with merit twice that of Brahmadāna); 213.17 (the fruits of Bhū); 213.18 (Godāna as the best); (it protects the family); 213.19 (of food as superior); 213.20 (of Kanyā and other dānas are not in par with *annadāna*); 213.24 (one of the traditional dharmas); II. 3.12 (given by a person, stands by him later on); 4.2-3 (effects of Godāna); 4.5 (to be made to a proper person); 4.9 (even if less if it is done with one's own hand it grows like the offering made into fire); 4.10 (the bed and virgin given as dāna should not be sold); 4.11 (to be done when one is alive and uncertain of existence); (easy exit from this world effected by the Pātheya dāna); (i.e. dāna of previous for a journey); 4.12 (if not done, one undergoes trouble); 4.40 (of bed, at the time of vṛṣayajña); 4.44 undiminishing result of Bhūridāna made at the time of tīrthayātrā, observance of vrata śrāddha); 5.25 (the Yamadūtas terrify one who has not made a dāna of his wealth); 8.16 (13 in no.); 8.27 (Varuṇa receives and leaves it at the hand of Viṣṇu and Viṣṇu at Bhāskara's and preta enjoys the benefit from Bhāskara); 20.1-24 (the supreme dāna which takes one from Yamaloka to Svarga); 21.2 (benefit of bhūmi°); 21.4 (benefits of dīpa°); 21,5 (Dīpa° to be done in Caturdaśī for those who died in the months of Āśvina, Kārttika and Māgha); 21.6-8 (to be given always for welfare); 31 3 (of bhūmi, as the best); 32.1 (for certain cases of death injunction to do dīpa°); 35.22 (capable of making the giver cross Vaitariṇi); 35.23 (appropriate time for doing); 35.25 (description of).

Dāmodara	d.	I. 45.7 (saluted); 45.21 (,,); 131.11 (saluted in Rohiṇyaṣṭamī vrata); 225.1 (saluted in Mṛtyustotra).
Dāśarathi (Rāma)	m.	I. 52.25 (just as his wife Sītā could get over trouble, one who bathes in Phalgutīrtha shall get all the merits of good conduct); 194.17 (the Killer of demon requested to protect daily).
Dāha	cremation	II. 5.50-57 (the actions that follow the dāhakarma); 23.32 (has his abode in the direction of Vāyu); (one surrouding Citragupta).
Digambarāḥ	(a sect of Jainas)	II. 34.13 (and other men of bad conduct go to Naraka).
Digdaśamī	vr.	I. 135.3 (to be observed in daśamī for a year) (its benefits); 135.6 (vrata).
Diti	w.	I. 6.25 (one of the wives of Kaśyapa); 6.39 (sons and daughter of).
	d.	46.7 (one of the 32 devas).
Ditija		I. 72.1 (the country called Indranīla, how it was formed at); 73.2 (Vaiḍūrya, its origin by the sound of).
Dilīpa	k. m.	I. 138.30 (s. r.) (son of Aṁśumān).
	k. m.	140.33 (l. r.) (son of Bhīmasena).
Diva	heaven	I. 217.5 (the doer of good goes to).
Divañjaya	m.	I. 6.3 (son of Udāradhī).
Divaspati	d.	I. 87.54 (Indra at the time of Raucya, the 13th Manu).
Divākara (sun)	d.	I. 36.8 (propitiated); 45.32 (has padmahasta); 50.29 (is bowed to in the morning and midday); 70.1 (mythological reference to his picking up the ratnabīja (blood) from the Asura and was obstructed on his way by mighty Rāvaṇa); 142.26 (the story about the greatness of a Pativratā on whose curse the sun did not rise); 206.32 (to be propitiated standing); 216.2 (7 suns rise

		up at the end of 1000 Caturyuga cycles who drink all waters and dry up the 3 worlds).
Diviratha	k. m.	I. 139.70 (l. r.) son of Anapāla).
Divodāsa	k. m.	I. 139.10 (l. r.) (son of Bhīmaratha).
	k. m.	140.20 (l. r.) (son of Śaradvān and Ahalyā, called Divodāsa the 2nd).
Divya	k. m.	I. 139.36 (l. r.) (one of the 8 sons of Sāttvata).
Diṣṭa	k. m.	I. 138.2 (s. r.) (son of Manu); 138.5 (son of Manu, whose son Nābhāga became a Vaiśya).
Dīptiketu	m.	I. 87.35 (son of Dakṣa Sāvarṇi Manu).
Diptimān	s.	I. 87.32 (at the time of Sāvarṇi Manu).
Dīrghatama	k. m.	I. 139.9 (l. r.) (son of Kāśya).
Dīrghabāhu	k. m.	I. 138.35 (s. r.) (son of Khaṭvāṅga).
Duḥkha		I. 199.6 (indicated by augury); 199.8 (''); 199.26 (''); 199.30 (''); 199.33 (''); 218.1 (the root-cause of).
Duḥśāsana	m.	I. 145.20 (brother of Duryodhana).
Dundubhi		I. 47.25 (a Kailāsa type of temple);
	s.	56.3 (at the time of Medhātithi, king of Plakṣadvīpa);
	m.	56.11 (one of the 7 sons of Dyutimān at Krauñcadvīpa);
	k. m.	139.45 (son of Tumburu);
	k. m.	136.56 (name of Vasudeva ?);
	a drum	II. 12.70 reference to the sound made by him when the Brahmins were talking to Pretas).
Durgama	m.	I. 139.65 (son of Dhṛta).
Durgā	d. w.	I. 10.3 (to be worshipped); 24.2 (propitiated in Tripūrāpūjā); 24.8 (,,); 28.3 (assigned to one of the doors in Gopālapūjā); 38.1 (worshipped in Navamī as best among mothers) (one who gives all Kāma and Artha); 38.2 (and other goddesses to be worshipped in order);

		46.11; 126.6 (worshipped); 129.9 (one of the goddesses to be worshipped starting from the Mārgatṛtīyā); 133.4 (to be propitiated on Navamī); 133.8 (a temple golden or silver; is constructed for); 133.12 (goddesses surrounding); 133.13-14 (colours of); 133.14 (propitiated as seated on Mahiṣa); 133.16 (offering 5 year old mahiṣa to Kālī, a form of); 134.4 (saluted in Mahānavamī-vrata); 137.14 (if propitiated on Saptamī gets all desired things); 137.17 (the Aṣṭamī called) (the divine mothers to be worshipped on); 201 36 (when propitiated protects elephants).
Durdama	k. m.	I. 139.21 (l. r.) (son of Bhadraśreṇī).
Duryodhana	k. m.	I. 140.37 (l. r.) (born to Dhṛtarāṣṭra and Gāndhārī); 145.10 (though timid harasses Pāṇḍavas); (wins the dice against Yudhiṣṭhira with the state of 12 years exile); 145 23 (requested by Pāṇḍavas for their share of kingdom, and was not prepared to give); 145.33 (his fight with Bhīma).
Durlabha	m.	I. 87.56 (son of Bhautya Manu).
Durvāsas	s.	5.12 (one of the sons of Atri and Anasūyā); 215.19 (as one who uttered Āścarya an Upapurāṇa); 222.32 (his curse could not affect Śacīpati as he was a devotee of Viṣṇu).
Duṣyanta	k. m.	I. 140.5 (l. r.) (son of Ainila).
Dūramitra	d.	I. 6.61 (one of 49 Marut devatas).
Dūrvā	(a kind of grass)	I. 131.1 (to be propitiated in Bhādrapada, Aṣṭamī).
Dūrvāṣṭamī-vrata	vr.	I. 131.1,2 (worshipping Dūrvā, Gaurī, Gaṇeśa and Śiva in Bhādrapada).
Dūṣaṇa	m.	I. 15.91 (Viṣṇu in the form of Rāma as killer of); 142.13, 143.16 (his arrival at Daṇḍaka, instructed by Śūrpaṇakhā).

Dṛḍha	m.	87.52 (son of Raucya Manu).
Dṛḍhanemi	k. m.	I. 140.14 (l. r.) (son of Satyadhṛti).
Dṛḍhavrata	m.	I. 87.18 (son of Raivata Manu).
Dṛḍhasenaka	m.	I. 141.10 (son of Śmaśruma).
Dṛḍhāśva	k. m.	I. 138.20 (s. r.) (son of Dhundhumāra); 138.21 (three sons of).
Dṛḍheṣu		I.87.43 (son of Rudraputra Manu the 11th).
Deva	d.	I. 2.42 (Viṣṇu as); 4.3 (Viṣṇu); 83.69 (°nadī, the river at Gayā is referred to as Devanadī);
	k. m.	139.37 (l. r.) (one of the 8 sons of Bhajamāna);
	k. m.	139.47 (l. r.) (son of Vasudeva and Sahadevā);
	k. m.	139.50 (l. r.) (son of Śūra, son of Vidūratha).
Devaka	k. m.	I. 138.14 (s. r.) (son of Ananta).
	k. m.	139.46 (l. r.) (son of Āhuka); 139.46 (Vasudeva's marriage with Devakī, a daughter of).
Devakī	w.	I. 15.141 (Viṣṇu (Kṛṣṇa) as son of); 15.142 (Viṣṇu as one who makes happy); 139.46 (daughter of Devaka); 139.56 (wife of Vasudeva); 139.57 (6 sons of); 144.1 (Vāsudeva was born to Vasudeva and); 145.15 (whose son, Arjuna got as a friend).
Devakṣatra	k. m.	I. 139.34 (l. r.) (son of Devamata).
Devagaṇāh	d.	I. 87.29 (nine) ; 87.33 (twenty at the time of Sāvarṇi Manu).
Devatāpūjana (worship of deities)		I. 205.73 (to be done in the morning itself)
Devadatta		I. 23.45 (one of the Nāḍīs) ; II. 22.40 (one of the 10 Vāyus).
Devadyota	k. m.	I. 139.42 (l. r.) (son of Upamadgu).
Devamata	k. m.	I. 139.33 (l. r.) (son of Karambhī).
Devamīḍha	k. m.	I. 138.47 (s. r.) (son of Kṛtiratha).

Devamīḍhuṣa	k. m.	I. 139.50 (l. r.) (son of Śūra, son of Vidūratha).
Devayajña (worship of devas)		I. 205.140 (offering Homa is).
Devayānī	k. m.	I. 139.18 (l. r.) (wife of Nahuṣa, gave to 2 son).
Devarāta	k. m.	I. 138.45 (s. r.) (son of Suketu).
	k. m.	139.7 (l. r.) (son of Viśvāmitra).
Devala	s.	I. 6.34 (son of Pratyūṣa).
	d.	46.26 (Vāstu according to).
Devalaka	(a caste)	II. 34.23 (shall become Cāṇḍāla).
Devaloka		I. 89.27 (manes at^{o}; saluted in Pitṛstotra).
Devavarddhaki	d.	I. 6.34 (Viśvakarmā, son of Prabhāsa is famous as).
Devavān	m.	I. 87.46 (son of Dakṣaputra Manu);
	k. m.	139.42 (l. r.) (one of the 3 sons of Akrūra).
Devaśrī	s.	I. 87.18 (at the time of Raivata Manu).
Devaśreṣṭha	m.	I. 87.46 (son of Dakṣaputra Manu).
Devahūti	w.	I. 5.21 (daughter of Dakṣa; was given in marriage to Kardama).
Devānīka	m,	I. 87.42 (one of the sons of Rudraputra, the 11th Manu);
	m.	138.40 (son of Kṣemadhanvā).
Devāntaka	m.	I. 143.43 (the Rākṣasa whom Hanūmān killed).
Devāpi	k. m.	I. 140.33 (l. r.) (son of Pratīpa).
Devārcana (worship of gods)		I. 126.1-10 (yields enjoyment and releases from bondage).
Devāvṛt	mt.	I. 56.12 (when Dyutimān ruled Krauñca-dvīpa).
Devāvṛdha	k. m.	I. 139.36 (l. r.) (one of the 8 sons of Sāttvata).
Devāśvamedhas	d.	I. 87.19 (one of the 4 Devatāgaṇas at the time of Raivata Manu).
Devī	d.	I. 5.32 (Satī spoken as^{o}; was not invited by Dakṣa for the sacrifice); 198.6 (by propitiation etc. her grace is always available);

		199.1 (the Cūḍāmaṇi is drawn contemplating on^{o} etc.).
Devendra	d.	222.25. See also Indra.
Daitya	demon	I. 131.11 (Nṛsiṁha as killer of).
Dyāvāpṛthivī (heaven and earth)		I. 89.54 (said to be led by Pitṛs.).
Dyuti	d.	I. 6.64 (one of the 49 Marut devatas);
	s.	87.36 (at the time of Dakṣa Sāvarṇi Manu);
	s.	87.48 (at the time of Dakṣaputra Manu).
Dyutimān	m.	I. 54.1 (one of the 10 sons of Priyavrata).
	mt.	56.9 (one of the 7 mountains, at the time of Jyotiṣmān in Kuśadvīpa).
		56.11 (at Krauñcadvīpa, 7 sons of).
Drupada	k. m.	I. 140.24 (1. r.) (son of Pṛṣata).
Drupadā	mantra	I. 50.45 (to be recited); 214.14 (if recited 100 times, destroys pollution caused by touch of Caṇḍāla, and remnent of food taken or vomitted).
Druhiṇa	m.	I. 6.31 (son of Dhava).
Drūhya	k. m.	I. 139.18 (1. r.) (one of the 3 sons of Yayāti and Śarmiṣṭhā); 139.64 (race of).
Droṇa	mt.	I. 56.6
	m.	140.21 (married Kṛpī); 145.14 (with whose permission Dhṛtarāṣṭra gave half the kingdom to sons of Pāṇḍu); 145.29 (his battle with Dhṛṣṭadyumna); 145.30 (ascending heaven)
Droṇa (ka)		I. 192.42 (as a measure); 202.75 (defined as equal to 4 Āḍhakas).
Draupadī	w.	I. 140.38 (1. r.) (sons of); 145.13 (her Svayaṁvara and her marriage with Pāṇḍavas); 145.21 (Pāṇḍava's penance in forest with, and incognitio); 145.36 (her wail).
Dvāparayuga		I. 215.10 (Dharma has 2 limbs in); (people live upto 104 years); people born of Dvija and Kṣatra); 215.11 division by Vyāsa, a form

		of Viṣṇu, of the Veda); 215.22 (the burden of the world removed by Hari) (Dharma has only one branch), (Acyuta becomes black); 215.23 (at that time people become Durācārins, and madyapins (the qualities vary according to the age & also nature of men); 215.26 (nature of men in); 215.37 (bond is broken by Paricaryā in).
Dvāra		I. 47.2 (in a temple should be 12 in no), 47.13 (description of construction of a temple based on measurement of); 47.14 (made equal to an eighth part of 4 times fore-arm) (or may be made twice that breadth); 47.15 (Pīṭha perforated as in the Dvāra).
Dvārakā	place	I. 44.14 (Hari in the form of stones at); 45.25 (Śālagrāma at); 66.6 (one of the sacred places); 81.5 the merits of the place); 145.15 (Arjuna's marriage with Subhadrā at); II. 28.3 (Dvāravatī, one of the 7 cities which yields *mokṣa*).
Dvija	twice-born	I. 89.36 (the manes of whom shine with the cool lustre of moon leaves); 201.6 (food served to); 205.91 (permitted to trade in adversity); 214.2 (polluted by Śūdra gets purified by Pañcagaya); 214.20-21 (gets free from pollution by fasting night and taking Pañcagavya).
Dvijjyoti	d.	I. 6.58 (one of the 49 Marut-devtas).
Dvipendra (elephant)		I. 69.1 (Muktāphalas obtained from).
Dvimīḍhaka	m.	I. 140.8 (one of the 3 sons of Suhotra).
Dvimūrdhā	m.	I. 6.43 (one of the sons of Danu).
Dviraṣṭaka		I. 47.28 (effect of building a temple having 16 sides).
Dvivida	m.	I. 143.42 (who destroyed Lankā);
(monkey)	m.	144.10 (a monkey defeated by Kṛṣṇa).
Dviśukra	d.	I. 6.59 (one of 59 Marut devatās).

Dvīpa	k. m.	I40.12 (l. r.) (son of Pāra) (Nṛpa).
Dvairatha	m.	I. 56.8 (one of the 7 Putras of Jyotiṣmān in Kuśadvīpa).
Dhana (wealth)		I.199.4 (indicated by Cūḍāmaṇi); 199.5 (''); 199 7 (its destruction); 199.8 (getting of ''); 199.9 (''); 199.10 (destruction of); 199.11 (''); 199.12 (getting of ''); 199.17 (destruction of ''); 199.21 (getting of ''); 199.25 (indication by Cūḍāmaṇi, of lossing); 199.28 (''); 199 30 (indication by Cūḍāmaṇi, of getting); 199.35 (getting of ''); 205.86 (3 kinds of) (which are again divided in 7 ways); 87 (division of possession for classes of society); 88 (3 sources of wealth for Brahmins); 89 (3 sources of wealth for a Kṣatriya); 90 (3 sorrces of wealth for a Vaiśya and Śūdra); 98 (how earned by different Varṇas); 99 (of Brahmins); 100 (no Doṣa if got unasked).
Dhanavanta		I. 222.50 (are respectfully praised, to get wealth).
Dhanādhipati		I. 12.4 (saluted).
Dhanaka	k. m.	I. 139.22 (1. r.) (son of Durdama) (4 sons of).
Dhanañjaya (a serpent)		I. 6.55; 58.13 (one of those who dwell in Ravimaṇḍala in Āśvayuji); 129.24; 23.45 (one of the Nāḍis).
	m.	141.7 (son of Kṛtañjaya); II. 22.40 (one of the 10 Vāyus).
Dhanada	d.	I. 17.1 (Sūryārcana as narrated to); 137.16 (worshipped in Pratipada); 137.18 (propitiated in Daśamī).
	d.	89.47 (one of the 4 other class of Pitṛs).
Dhanapāla (name of a bull)		I. 132.9 (belonging to Vīra, a Brahmin of Pāṭalīputra); 132.15 (the story of its loss and recovery).

Dhaniṣṭhā star I. 59.8 (its deity is Vāsava); 59.15 (one of the stars auspicious for new wear); 59.22 (one of the Ūrdhvamukha stars); 59.34 (the three on a Bhauma day causes a Yoga, which causes death, disease etc.); 59.42 (Budha in; causes Viṣayoga); 59.44 (good for Jātakarma etc.); 60.11 (one of the stars good for adorning); 61.10 (northern Yātrā can be undertaken in the 7 stars commencing with); 61.11 (good for adorning)

Dhanurveda I. 215.21 (one of the 18 Vidyās).

Dhanya d. I. 89.43 (one of the 9 clans of Pitṛs).

Dhanvantari k. m. I. 1.25 (the 12th incarnation of Viṣṇu); 131.9 (l. r.) (son of Dīrghatama, who took up medicine as profession); 142.4 (his springing up with nectar from milky ocean while being churned);
142.5 (Āyurveda with 8 limbs narrated to Suśruta by); 145.41; 145.42; 146.174 (as an interlocutor); 175.1 (said to have described medical science to Suśruta);
196.10 (requested to protect from apathya); 197.55 (as an interlocutor); 201 (,,).
202.1 (medical science said to have been narrated by him to Suśruta).

Dharaṇa a measure I. 73.18 (one tenth of a Pala).

Dharma (°rāja) (Yama) d. I. 5.2 (creation of); 5.30 (sons of); 139.52 (as father of Yudhiṣṭhira); 52.16 (saluted on Kṛṣṇa Caturdaśī);
197.33 (assigned & worshipped in Gāruḍīvidyā).

righteousnass 205.4 (Sanātana° based on Smṛtiśāstra etc); 205.9 (cause of an end for Mundane existence); (Sukha comes from) (the Jñāna and then Mokṣa); 205.10 (Samānya dharma for Brāhmaṇa, Kṣatriya etc.); 205.13 (of a Brahmacārin); 205.14-16 (of a Gṛhastha); 205.17-18 (of a Vanavāsin); 205.19-21 (of a

Parivrāṭ); 205.22 (sāmānyao of Varṇī and Liṅgī); 205.23-153 (of a Gṛhastha etc); II. 9.7-9 (appears dreadful for sinners and contrary for good).

Dharma d. 89.43 (one of the 9 class of Pitṛs).
k. m. 139.20 (l. r.) (son of Haihaya).
k. m. 139.64 (l. r.) (son of Gāndhāra).
m. 141.10 (son of Suvrata).
213.1 (°sāra); 213.4 (dāna is the best); 213.5 (protecting life as the important); 213.9 (one who lives for Dharma and Artha crosses difficulties); 213.24 (Satya etc. are Sanātana°); 215.5 (°in Kṛta-yuga); 215 8 (in Tretā-yuga); 215.10 (in Dvāparayuga); 215.22 (has only one Pāda at the end of Dvāpara); 222.10 (Dhyāna as the best°); II. 2.30 (Artha & Kāma are born of); 2.31 (is maintained by one's ardent faith and not by mass of wealth); 3.15 (to be done, so long as the body is healthy); (when one is not well, he cannot get it done for him); 3.16 (after death the person who has not done so, roams with thirst day & night); 4.42 (even if little is done it is rewarded); 24.1-8 (description of *dharma* and *adharma*); 31.3 (Satya as the supreme°).

Dharmada d. I. 89.47 (one of the 4 other clans of Pitṛs).

Dharmadeśa (country) II. 2.9 (is that, where *Kṛṣṇasāra* deer is found); 2.10 (all good things are there).

Dharmanetra k. m. I. 139.20 (l. r.) (son of Dharma).

Dharmapa m. I. 87.52 (son of Raucya Manu).

Dharmayūpa a place I. 83.32 (a place at Gayā, where the performer of Śrāddha discharges his debts to manes).

Dharmarata m. I. 87.51 (son of Raucya Manu).

Dharmaratha m. I. 139.70 (son of Diviratha).

Dharma-rājapura a place II. 6.44 (an account of),

Dharmaśāstra		I. 215.21 (one of the 18 Vidyās).
Dharmāraṇya		I. 83.11 (Dharma at^{o}); 83.31 (merits of doing Śrāddha at); 83.39 (merits of giving Arghya at); 84.15 (Piṇḍa given at^{o}) 84.16 (one gets the fruit of Vājapeya sacrifice at^{o}).
Dhava	d.	I, 6.29 (one of the 8 Vasus),
	m.	6.31 (Druhiṇa son of).
Dhātaki	mt.	I. 56.16 (one of the 2 described as born of Śabala, ruler of Puṣkara).
Dhātā	d.	I. 5.7 (one of the 2 sons of Bhṛgu and Khyāti); 5.9 (married Āyati, daughter of Manu).
	d.	6.37 (one of the 12 suns born of Aditi and Kaśyapa); 17.8; 28.1 (assigned at the doorway in Gopālapūjā); 30.6 (saluted in Śrīdharārcana); 31.14 (saluted in Viṣṇvārcana); 32.17 (saluted in Pañcatattvārcana); 32.20 (worshipped); 34.16 (worshipped); 58.7 (one of those who resides in Sūryamaṇḍala in Caitramāsa); 58.13 (one of those who resides in Sun in Āśvayuji).
	d.	69.45 (one of the 7 other clans of Pitṛs).
Dhātrī	d.	I. 134.4 (saluted with others in Mahānavamīvrata).
Dhāmavrata	vr.	I. 137.3 (to be observed in Kārttika which conveys the observer to Sūryaloka).
Dhāraṇā		I. 218.20 (defined); (one who does two times is considered as Yogin); 218.22 (10 kinds of) ; 227.18 (one of the 6 limbs of Yoga); 227.25 (12 are enjoyined for those who meditate on Brahman for such a period as they would require for 10 Prāṇāyāmas); 227.26 (is that till which time mind is not moved from its meditative position); 229.13 (the 6th in the 8 fold limbs of Yoga as per Gītā).
Dhārmika	(a follower of dharma)	I. 213.13 (is praised by all and not a Dhanāḍhya).

Dhārṣṭaka	k. m.	I. 138.15 (s. r.) (son of Dhṛṣṭha, though born a Kṣatriya, became a Vaiśya).
Dhīmān	k. m.	I. 139.2 (l. r.) (one of the 6 sons of Purūravas).
Dhundhumān	k. m.	I. 138.9 (s. r.) (son of Kevala).
Dhundhumāra	k. m.	I. 139.20 (s. r.) epithet of Dṛḍhāśva, son of Kuvalāśvaka).
Dhūtapāpā	r.	I. 56.10 (one of those in Kuśadvīpa, capable of removing all sins).
Dhūmra	m.	I. 143.41 (one of the warriors who destroyed Lankā); 199.3 (one of the symbols used in knowing the augury thro' Cūḍāmaṇi) ; 199.4 (''); 199.8 (''); 199.12 (,,) ; 199.16 (''); 199.20; 199.24 (''); 199.28 (''); 199.32 ('').
Dhūmravarṇa	d.	I. 129.21 (attribute of Gaṇapati).
Dhūmrākṣa	m.	I. 143.41 (one of the warriors who destroyed Laṅkā); 143.43 (stayed with Rāma and others to kill enemies).
Dhūmrāśva	k. m.	I. 138 12 (s. r.) (son of Candraka).
Dhṛta	k. m.	I. 139.65 (l. r.) (son of Dharma).
Dhṛtarāṣṭra		I. 58.17 (one of the 7 who dwell in Bhāskaramaṇḍala in Māghamāsa); 129.24 (one of the serpents); 129.25 (to be worshipped every month and in Bhādra, Śrāvaṇa Śuklapañcamī);
	k. m.	140.36 (l. r.) (born to Ambikā, thro' Vyāsa); 140.37 (birth of 100 sons Duryodhana etc. from Gāndhāri and); 145.7-8; 145.14 (with consent of Droṇa and Bhīṣma invites Pāṇḍavas & gives them half of the kingdom).
Dhṛtavrata	k. m.	I. 139.74 (l. r.) (son of Dhṛti).
Dhṛti	w.	I. 5.23 (one of the 24 daughters of Dakṣa); 5.28 (Niyama born of); 206.37 (one of the Ṛṣipatnīs propitiated).
	m.	56.8 (one of the 7 sons of Jyotiṣmān at Kuśadvīpa).
	m.	87.51 (son of Raucya Manu).

	k. m.	138.57 (s. r.) (son of Vītahavya).
	k. m.	139.30 (l. r.) (son of Babhru).
Dhṛtimān	s.	I. 87.52 (at the time of Raucya Manu); 140.14 (l. r.) (son of Yavamīnara) (son of °).
Dhṛṣṭa	m.	I. 87.56 (son of Bhautya Manu).
	k. m.	138.2 (s. r) (son of Manu).
	k. m.	139.44 (l. r.) (son of Kukura).
Dhṛṣṭakāvya	m.	I. 87.14 (son of Manu).
Dhṛṣṭaketu	k. m.	I. 138.46 (s. r.) (son of Sudhṛti).
	k. m.	139 13 (l. r.) (son of Sukumāra).
	k. m.	140.24 (l. r.) (son of Dhṛṣṭadyumna).
Dhṛṣṭadyumna	k. m.	I. 140.24 (l. r.) (son of Drupada); 145.29 (his battle with Droṇa).
Dhṛṣṭiketu	m.	I. 87.35 (son of Dakṣa Sāvarṇi Manu).
Dhenuka	m.	I. 144.9 (Asura killed by Kṛṣṇa).
Dhenukā	s.	I. 56.15 (one of the 7 at the time of Śākadvīpeśvara, Bhavya).
Dhenukāraṇya	f.	83.27 (in Gayā merits of doing Śrāddha at).
Dhaumya	s.	I. 145.21 (accompanies Pāṇḍavas from the forest when they leave for Virāṭa).
Dhyāna (meditation)		I. 222.10 (praised as the best Dharma); 222.14 (spoken as the best to destroy the sinful deeds); 222.55 (most Pavitra); 227.18 (one of 6 Aṅgas of Yoga); 227·27 (definition of); 227.48 (it destroys all bad and gets exalted position); 229.13 (one of the 8 Aṅgas of Yoga as per Gītā).
Dhruva	k. m.	I. 5.34 (Dakṣa cursed by Rudra, to be born in the line of); 6.1 (son of Uttānapāda and Sunīti); 6.2 (Śniṣṭi, son of); 6.30 (Bhagavān Kāla; son of).
	d.	6.61 (one of the 49 Mārutdevatās).
	k. m.	56.2 (one of the 7 sons of Medhātithi, of Plakṣadvīpa).
	d.	6.29 (one of the Vasus).
Dhruvasandhi	m.	I. 138.43 (son of Puṣpaka).
Dhvaja (Flag)		I. 47.30 (etc. erected when building temple); 199.3 (symbol used in knowing

augury thro' Cūḍāmaṇi); 199.4 (,,); 199.5 (,,); 199.6 (,,); 199.7 (,,); 199.8 (,,); 199.12 (,,); 199.16 (,,); 199.20 (,,); 199.24 (,,); 199.28 (,,); 199.32 (,,).

Dhvani d. I. 6.30 (one of those born of).
6.63 (one of 49 Marut devatās).

Dhvāṅkṣa I. 199.3 (one of the symbols used in knowing augury thro' Cūḍāmaṇi); 199.7 (,,); 199.11 (,,); 199.15 (,,); 199.19 (,,); 199.23 (,,); 199.27 (,,); 199.31 (,,); 199.35 (,,).

Nakula k. m. I. 139.53 (l. r.) (son of Mādrī, wife of Pāṇḍu); (got by Aśvin Nāsatya);
(mangoose) 214.1 (is always pure); 217.25 (one who takes away ghee shall be born as).

Nakta m. I. 54.15 (son of Pṛthu).

Nakṣatra (star) I. 69.16; 69.20 (°mālā).

Naga (a place at Gayā) I. 83.11 (the debts one owes of Pitṛs are cleared by the sight of Īśvara at).

Nanda d. I. 15.142 (attribute of Viṣṇu); 131.9 (offering Arghya to); 194.8 (°ka) (requested to protect); 56.2 (one of the 7 sons of Medhātithi).

Nandana I. 47.22 (a Vairāja class of temple).

Nandigrāma a place I. 143 14 (Bharatas stay at).

Nandighoṣa a ratha I. 145.16 (got by Arjuna from Agni).

Nanditīrtha a place I. 81.20.

Nandivardhana I. 47.23 (a Vairāja class of temple).
k. m. 138.45 (s. r.) (son of Udāvasu).

Nandīśvara d. I. 215.18 (Śivadharma an Upapūrāṇa narrated by).

Nabha m. I. 6.48 (one of the sons of Vipracitti and Siṁhikā).
m. 87.6 (one of the sons of Svārociṣa Manu).
m. 87.26 (one of the sons of Vaivasvata Manu).
k. m. 138.39 (s. r.) (Nabhāḥ, son of Nala) (Puṇḍarīka, son of).

Namuci	m.	I. 6.49 (one of demons born in the family of Prahlāda).
Naya	m.	I. 87.13 (son of Manu).
	s.	87.22 (at the time of Cākṣuṣa Manu).
	k. m.	138.9 (s. r.) (son of Sudhṛti).
	k. m.	140.6 (l. r.) (son of Manyu).
Naraka	m.	I. 6.49 (one of the Daityas born in the family of Prahlāda); 144.10 (defeated by Kṛṣṇa).
	hell	57.4-7 (in Puṣkaradvīpa, the namess of); 82.8 (one who does Yajña, Śrāddha and Piṇḍadāna does not go to); 83.52 (Pitṛs are afraid of); 84.27 (by offering Piṇḍa at Gayā, the people go to heaven from); 84.38 (called by name Avīci) (those who reach there shall be redeemed by offering of Piṇḍa); 217.5 (by the sin one goes to); 217.12-13 (one is born as various things, after release from); 217.31 (one who takes anothers house shall go to Raurava and other Narakas); 217.34-35 (the characteristics of one just liberated from); 218.35 (for the practicer of Aṣṭāngayoga, no suffering at); 221.4-5 (where after by torture by Yama one is questioned as to why he has not worshipped the Lord); 222.32 (worship of Vāsudeva keeps the hell away for one); 222.49 (one who treats all alike shall not go to); II. 4.6 (the Godāna to an improper takes the giver to); (the receiver's family gets ruined for 21 generations); 5.28 (Kumbhīpāka and other hells); 14.19 (not giving charity one is born a Daridra, does sin and goes to); 15.40 (by bad acts of descendants one goes to).
Naranārāyaṇa	d.	I. 1.17 (as the 4th Avatāra Viṣṇu did penance); 4.3 (attribute of Viṣṇu); 141.15 (Viṣṇu addressed as).

Narasiṁha the man-lion form (Nāraṣiṁha Nṛsiṁha)	d.	I. 1.26 (12th Avatāra of Vṣṇu); 7.6 (saluted in Sūryārcana); 11.30 (the Mudrā called); 12.4 (saluted in Pūjānukrama); 15.115 (attribute of Viṣṇu); 45.11 (satuted); 45.17 (requested to protect); 66.20; 86.28 (one becomes victorious in battle by his devotion to); 131.11 (saluted in Rohiṇyaṣṭamī); 142.7 (in which form Viṣṇu kills Hiraṇyakaśipu, protects the Vedadharma); 194.10 (requested to protect in the forest); 196.7; 196.15 (requested to protect in all directions always); 223.1 (Stotra on); 223 5 (Śiva's meditation on the form of); 223.10 (on the desire of Śiva, appears in the form of); 223.12-17 (Stotra addressed by Śiva to); 223.22-24 (stotra on).
Narastrīlakṣaṇa (physiognomy)		I. 63.1-8 (narration of); 65.1-112 (as told by Samudra).
Narāntaka	m.	I. 15.92 (Viṣṇu as killer of).
Nariṣyanta	k. m.	I. 138.2 (s. r.) (son of Manu).
	k. m.	138.8 (s. r.) (son of Marutta).
Nala	k. m.	I. 138.39 (s. r.) (son of Niṣadha).
	(a monkey)	143.40 (builder of Setu).
Narmadā		I. 78.1 (mythological reference to the 'Rūṛa' of the demon thrown by 'fire in the region of etc.).
Nalikāvana	f.	I. 71.4 (in Māṇikyagiri where Vāsuki dropped the biles of Bala).
Nalinī	w.	I. 56.15 (one of the 7 at the time of Bhavya, ruler of Śākadvīpa); 140.17 (wife of Ajamīḍha).
Navakhyāti	m.	I. 87.13 (son of Manu).
Navavyūha		See Vyūha
Navaśrāddha		II. 16.44 (performed on 12th day after death).

Nahuṣa	k. m.	I. 139.7 (l. r.) (son of Āyu) (4 sons of).
	k. m.	139.17 (l. r.) (5 sons of).
Nāga (serpent)		I. 2.48 (Vinatā made a Dāsī by); 2.50 (Garuḍa was blessed that he will release his mother from the servitude under); 19.1 (Prāṇeśvara mantra to remove poison of) (places where if bitten, people won't survive); 43.2 (younger brother of Vāsuki); 68.3 (pearls obtained from Nāgendra etc. are not lustrous though auspicious); 86.25 (one who is bitten by a Nāga is released by propitiating the 8°); 137.17 (to be propitiated in Ṣaṣṭhī); 196.10 (requested to protect); 197.27 (assigned to particular places in the Gāruḍīvidyā); 197.30 (2 ways of Nyāsa for); 197.49 (Garuḍa is contempted upon for the destruction of); 197.52 (Garuḍa addressed as the destroyer of).
Nāgadvīpa		I. 55.4 (one of the 9 Dvīpas).
Nāgavīthi	m.	I. 6.27 (born of Yāmi).
Nāgādri	mt.	I. 83.40 (at Gayā on the eastern side of Brahmasada).
Nāgnajit	d.	I. 28.10 (saluted in Gopālapūjā).
Nāṭyaśālā		I. 47.40 (constructed in temples).
Nāḍi (ḍī)		II. 22.38-39 (10 in number; Īḍā, Pingalā etc.).
Nānākrandapura	a place	II.6.34 (the Preta eats the 9th Māsika at); 6.35 (the Preta weeps seeing the crying Gaṇas of).
Nābha	m.	I. 87.25 (Nabha) (one of the sons of Vaivasvata Manu).
Nābhāga	k. m.	I. 138.2 (s. r.) (son of Manu).
	k. m.	138.5 (s. r.) (son of Diṣṭa, who became a Vaiśya).
	k. m.	138.31 (son of Śruta).
Nābhi	m.	I. 54.10 (one of the 9 sons of Agnīdhra, Jambūdvīpeśvara); 54.12 (Ṛṣabha born of Marudevī and).

a place 83.23 (situated at the centre in Gayā).

Nārada — I. 2.5; 2.6 (''); 2.7 5.3 (creation of); 6.16 (the 1000 sons of Dakṣa going to the ends of earth as instructed by); 6.17 (cursed by Dakṣa to take a birth); 6.18 (born as son of Kaśyapa); 15.95 (Viṣṇu addressed as); 28.4 (assigned place in Gopālapūjā); 30.8 (saluted in Śrīdharārcana); 31.21 (saluted in Viṣṇvārcana); 34.42 (saluted in Hayagrīva pūjā); 58.8 (one of those who stay in Bhānuratha in Jyeṣṭha); 135.5 (to be worshipped in Caitra, with garlands of Damanaka); 196.9; 215.19 (the 6th Upapurāṇa spoken by); 224.1 (Kulāmṛta-stotra uttered by Hara to); 224.4; 224.10; 224.19; 224.22 (as Suraṛṣi); 228.1 (Ātmajñāna narrated by Bhagavān to).

Nārasiṁha — I. 215.17 (one of the Upapurāṇas).

Nārasiṁhī — d. w. I. 38.5 (Durgā addressed as)

Nārāca — (an iron arrow) I. 70.5.

Nārāyaṇa — d. I. 1.10 (all his anecdotes requested to be told); 1.12; 5.8 (birth of Śrī, consort of); 7.6 (saluted in Sāryādipūjā); 11.35 (to be saluted in Navavyūhārcana); 12.4 (saluted in Pūjānukrama); 15.74 (attribute of Viṣṇu); 32.5 (one of the 5 forms of Viṣṇu); 32.6 (saluted in pañcatattvārcana); 32.13 (''); 32.30 (''); 45.2 (saluted); 45.16; 50.40; 57.9 (His manifestation); 81.6 (one of the Tīrthas); 86.27 (by worshipping whom one shall become the master of people); 126.7 (propitiation of in general worship); 131.13 (saluted in Rohiṇyaṣṭamīvrata); 139.1 (Brahmā as son of); 141.12 (has no decay) (creator); 194.14 (requested to protect intellect); 194.21 (contemplated as destroyer of all afflictions);

		194.29 (requested to destroy all fever) 196.3 (Mantra called salutation to); 196.8 (requested to protect in the sky); 196.11 (requested to protect in the morning); 221.1 (contemplation on); 222.2 (what are His Dāna, Tīrtha, Tapas and Adhvara); 222.3 (the Tīrthas do not deserve comparison even with the 16th part of His name); 222.6 (greatness of constant worship of); 222.36 (one who has thought on His constantly, shall be relived of bondage); 222.42 (all Karmas good or bad to be dedicted to).
Nārāyaṇabali (°vidhi)		II. 11.29 (one who does it for Pitṛs shall be made free from all troubles); 17.39-51 (the performance of which discharges the Pretas from Pretatva).
Nārāyaṇī	d. w.	I. 38.2 (worshipped in order starting from Mārga tṛtīya); 129.9 (") ; 178.1 (offering to).
Nārī woman		214.1 (one of those who are always pure);
Nāsatya	d.	I. 139.53 (one of Aśvins ref. to as father of Nakula).
Nāsikya a place		I. 81.20
Nikara		I. 69.33 (a measure of weight).
Nikumbha	k. m.	I. 138.21 (s. r.) (son of Haryaśva);
	m.	143.44 (killed by Rāma).
Nighna	k. m.	I. 139.39 (l.r.) (son of Anamitra).
Nicula	s.	I. 87.6 (one of the 7 at the time of Svārociṣa Manu).
Nitala		I. 57.2 (one of the 7 worlds).
Nitya	d.	I. 194.2 (attribute of Viṣṇu).
Nityaklinnā	d. w	I. 198.1 (Pūjā of Tripurā).
Nityaśrāddha		I. 33.1-10 (description of).
Nityā	d.	I. 198.7 (requested to destroy disease).
Nityāruṇā	d.	I. 198.8 (worshipped in Tripurāpūjā).
Nimi	k. m.	I. 138.17 (s. r.) (son of Ikṣvāku).
	k. m.	139.37 (l.r.) (one of the 8 sons of Bhajamāna).

Nimittaka	m.	I. 141.4 (son of Daṇḍapāṇi).
Niyati	w.	I. 5.9 (one of the daughters of Manu; wife of Vidhātā).
Niyama (restraint of the mind)	m.	I. 5.28 (born of Dhṛti). 218.12 (5 in no.); 229.13 (one of the 8 limbs of Yoga).
Niramitra	m.	I. 87.17 (son of Raivata Manu); 87.39 (son of 10th Manu (Dharmaputra));
	m.	140.40 (son of Reṇumatī).
	m.	141.9 (son of Ayutāyu).
Nirañjana	d.	I. 4.3 (attribute of Viṣṇu).
Nirākṛti	m.	I. 87.35 (son of Dakṣa Sāvarṇi Manu).
Nirutsaka	s.	I. 87.52 (at the time of Raucya Manu).
Nirṛti, Nairṛti (regent of South-western quarter)	d.	I. 59.6 (deity of Mūla); 133.17 (offering to) (Kūrma requested to protect in); 205.129 (a direction).
Nirgama (a door)		I. 47.4 (in a temple should be 1/3 or 1/5 of the Śukārighri); 47.9 (on the 4 sides should be one fifth of length of Garbha).
Nirdeha	m.	I. 87.31 (son of Sāvarṇi Manu).
Nirbhaya	m.	I. 87.13 (son of Manu).
Nivṛti	k. m.	I. 139.31 (l. r) (son of Vṛṣṇī).
Nivṛtādvaita dṛṣṭi	d.	I. 195 3 (attribute of Viṣṇu).
Niśaṭha	k. m.	I. 139.57 (l. r.) (son of Revatī and Balabhadra).
Niśārūpa	s.	I. 87.52 (at the time of Raucya Manu).
Niṣadha	mt.	I. 54.8 (on the right side of Meru).
	m.	138.38 (son of Atithi).
Niṣāda a caste		I. 6.6 (their origin and habitation at Vindhyaśaila); 222.49 (merits of one who treats Śūdra° etc. and Dvija alike).
Nita	m.	I. 141.11 (son of Subala).
Nītisāra		I. 108.109.110.111 (for kings); 112 (,,); 113 (,,); 114; 115.
Nīrañja (ja?) Lotus		I. 72.1 (eyes of the demon Bala resembling).
Nīla	m.	I. 54.8 (son of Ajamīḍha and Nalinī).
	a monkey	143.41.

		70.10 (Padmarāgas resembling the colour); 70.12 (Padmarāga from Saugandhika like).
Nīlakaṇṭha	d.	I. 19.26 (worshipped for removal of poison).
Nīlagrīva	d.	I. 129.21 (attribute of Gaṇapati).
Nīlaparvata	m.	I. 81.28 (merits of bathing at the Tīrtha).
Nīlotpala (lotus)		I. 223.8 (Viṣṇu resembling colour of).
Nṛkeśarin	d.	I. 13.7 (requested to protect in Nairṭi).
Nṛcakṣu	m.	I. 141.2 (son of Sunīthaka).
Nṛpañjaya	m.	I. 141.2 (son of Medhāvī I); 141.3 (son of Medhāvī II).
Nṛyajña		1.205.140 (Atithipūjana is).
Nṛsiṁha	d.	See above Narasiṁha.
Nṛhari		I. 86.10 (one of the Avatāras).
Nediṣṭha	m.	I. 87.26 (one of the sons of Vaivasvata Manu).
	k. m.	138.15 (s. r.) (son of Nābhāga).
Nepāla (a region)		I. 79.1 (the mythological reference to the medas dropped at).
Naigameya	m.	I. 6.33 (one of the sons of Kumāra).
Naimiṣa	f.	I. 1.3 (Sūta's arrival at); 66.6 (greatness of); 81.7.
Nyāya		I. 215.21 (one of the 18 Vidyās).
Pañcagavya (the five products of the cow)		I. 137.7; 214.2 (as purifier); 214.65 (is Malāpaha).
Pañcarātra		I. 137.9 (Brahmins well-versed in° to be invited in Tithivārapūjā).
Pañcahasta (a kind of horse)	m	I. 87.35 (son of Dakṣa Sāvarṇi Manu); 201.4 (Madhyama).
Pañcendriya (five organs)		II. 2.18 (individually are responsible for bringing chaos to deer, elephant, Patanga, bee and fish respectively) (collectively they will cause more havoc).
Pataṅga	bird	II. 3.17 (one for whom Aurdhvadehika rite is not performed shall become).
Padma		I. 47.25 (a Kailāsa type of temple).
	Lotus	70.8 (Padmarāga in colour resembling); 47.28 (effect of building temple in the shape of); 227.16;
	a serpent	129.25 (to be worshipped every month and in Bhādra, Śravaṇa Śukla Pañcamī).

Padmanābha	d.	I. 2.14 (Rudra's meditation on); 13.2 (saluted in Vaiṣṇavapañjara); 15.12 (,,); 34.31; 45.7 (a form of Viṣṇu); 87.37 (killer of Kālakākṣa enemy of Devas at the time of Dakṣa Sāvarṇi the 9th Manu); 131.11 (saluted in Rohiṇyaṣṭamī); 194.29 (saluted in Vaiṣṇavakavaca); 196.13 (requested to protect in the night); 197.12 (is stationed in the west).
Padmarāga	(gem)	I. 68.9; 70.6 (obtained from off-sea waters of Siṁhala); 70.14; 70.21 (Vijātis of); 70.23 (nature of Vijātis of); 70.27 (cannot be scratched except with *vajra* or *kuruvinda)*; 70.31 (quality of a good variety); 70. 32 (effect of good quality); 70.33 (the price fixed for the Taṇḍula weight of *vajra* is equal to Māśa weight of°); 71.28 *(marakata* valued higher than the value of); 71.29 (Marakata defective is valued much loweer than that of defective°); 72.8 (wearing Indranīla brings similar effect as an wearing); 72.9 (3 groups is Indranīla as in); 72.10 (same test for Indranīla as for); 72.11-12 (Indranīla of equal weight bears more heat, though should not be put to test on that score); 72.19 (value of a Māṣa of Padmarāga is same as price of 4 times by weight of Indranīla); 73.6 (the quality of Vaiḍūrya is similar to the quality of Padmarāga known from their colour); 74.2 (desctiption of); 74.4 (defined).
Padmavana	f.	I. 75.1 (nails of Daitya thrown by Vāyu in).
Padmavarṇa	m.	I. 138.43 (son of Agnivarṇa).
Padmasaṁbhava (Brahmā)	d.	I. 5.5 (creation of Dakṣa and his wife by); 142.25 (approached by Devas to restore sunlight).
Payasvinī	r.	I. 55.9 (passing thro' the central region);
Payoṣṇī	r.	I. 55.7 (passing thro' the central region).

Para	d.	I. 2.42 (attribute of Viṣṇu).
	s.	87.37 (one of the 3 at time of Dakṣa Sāvarṇi the 9th Manu).
Paramātmā	d.	I. 212 (attribute of Viṣṇu); 4.3 ('').
Paramānanda	d.	I. 196.2 (Viṣṇu) (saluted as).
Parameśvara	d.	I. 2.15 (attribute of Viṣṇu); 16.3 (" of Viṣṇu); 18.10 (Parames'a, Mṛtyuñjayārcana uttered by); 30.13 (stotra for); 31.10 (of Viṣṇu with all ornaments etc.); 31.16 (of Viṣṇu); 32.13 (''); 32.24 (''); 34.29 (''); 34.33 (Pareśvara ''); 40.1 (''); 43.25 ('').
	d.	2.30 (of Śiva ?); 189.6 (as an interloctuor Śiva is addressed as).
Parameṣṭhī	m.	I. 54.13 (son of Intradyumma).
Paraśu	m.	I. 87.9 (one of the sons of Auttama Manu).
Paraśurāma	d.	I. 142.8 (an incarnation of Hari, as son of Jamadagni) (kills the Kṣatriyas for 21 times); 142.9 (kills Kārtavīrya and makes gift of the world to Kaśyapa) (settles on the Mt. Mahendra); 194.17 (reuested to destory one's all enemies).
Parahā	m.	I. 87.17 (son of Raivata Manu).
Parāka (an atonement)		I. 214.7 (for dwelling at the house of an Antyaja); 214.11 (for visiting the house of antyaja); 214.16 (for molestation); 214.62 (capable of destorying all sins) (course to be followed in the Vrata of).
Parātpara	d.	I. 197.51 (Garuḍa conceived as).
Parāśara	s.	I. 1.29 (Viṣṇu in the 17th Avatāra born as son of Satyavatī and Parāśara; created the branches of Vedic tree); 15.72 (Viṣṇu called as); 93.5 (one of the 14 Law givers); 107.1 (dharma according to); 215.20 (one of the Unapurāṇas; spoken by).
Parīkṣit	k. m.	I. 140.25 (l. r.) (one of the sons of Kuru); 140.40 (son of Abhimanyu); 145.39 (installed in throne after Pāṇḍavas).
Parjanya	s.	I. 87.18 (at the time of Raivata Manu).

Paryuṣita	(a preta known as)	II. 12.38 (an old Brāhmaṇa was invited as the priest, and as he came late, Paryuṣita consumed the food and served the remainder. Hence he became Paryuṣita); 12.44.
Pala		I. 202.75 (a measure of weight); II. 22.49 ('').
Pavamāna	m.	I. 5.16 (one of the sons of Vahni and Svāhā).
Pavitrā	r.	I. 56.10 (and others are Pāpaharas, in the Kuśadvīpa when Jyotiṣmān ruled).
	d.	87.58 (one of the 5 clans of gods at the time of Bhautya Manu).
Paśupati		I. 81.14 (one of the Tīrthas).
Pāṁśu	m.	I.87.26 (one of the sons of Vaivasvata Manu);
	k. m.	138.6 (s. r.) (son of Vatsaprīti).
Pāñcāla		I. 140.19 (a country, whose ruler was Mukula); 145.13 (Pāṇḍavas' arrival at; and winning the hands of Draupadī).
Pāṭalīputra	a place	I. 132.8 (Brahmin called Vīra at).
Pāṭhīna (a kind of fish)		I. 69.7. (Muktāphalas resembling the back of).
Pāṇḍava	the sons of Pāṇḍu	I. 145.1 (Kṛṣṇa's fight for the case of); 145.10 (their enmity with Kurus); (teased by Duryodhana); 145.14-15 (getting half the kingdom at Indraprastha and observance of Rājasūya); 145.22 (after their period of exile, claiming their share); 145.23 (claiming for at the least 5 villages); 229.9 (as a name of Arjuna) (Gītā narrated to).
Pātāla	nether world	I. 12.4 (Ananta as Adhipati of); 15.60 (Viṣṇu as cause of); 15.151 (Viṣṇu as resident of); 57.1; 57.2 (one of the 7 worlds); 69.24 (Muktāphalas obtained from); 89.24 (where the demons worship the manes).

Pāntha		II. 5.32 (the Preta is so called at the entrance to the hourse where debth ourred) 6.33 (by offering Piṇḍa the Devatas of Gṛha vāstu get pleased).
Pāpa	sin	II. 34.10 (signs of those who are born to Manusyas on accout of their).
Pāra	k. m.	I. 140.12 (l. r.) (son of Pṛthusena).
Pāralaukika		I. 69.23 (one of the 8 types of Muktaphalas)
Pāraśavāḥ		I. 69.23 (one of the 8 kinds of Muktāphalas).
Pārasīka		I. 69.24 (Muktāphalas obtained from).
Pārijāta	flower	I. 144.10 brought by Kṛṣṇa).
Pāriplava	m.	I. 141.3 (son of Nrpañjaya).
Pāribhadra	mt.	I. 55.6.
Pāriyātra	k. m.	I. 138.40 (s. r.) (son of Ruru).
Pārtha (Arjuna)	m.	I. 139.53 (l. r.) (son of Pṛthā, got by Indra); 229.13 (Gītā Addressed to).
Pārvaṇaśrāddha		II. 32.11 (to be done after the end of pollution if there be any in between).
Pārvatī	d. w.	I. 137.16 (to be worshipped on Pañcamī); 185.14 (Śiva addressed as an interlocutor as dear to).
Pārṣatasāgara (Pārṣata)		I. 145 30 (where the Pṛthvīpālas were killed. Patromymic name of Drupada and his son).
Pālita	k. m.	I. 139.28 (l. r.) (one of the 5 sons of Rukmakavaca).
Pāvaka	fire.	I. 5.16 (born of Svadhā and Vahni); 141.13-14 (dissolves in ether at the time of Pralaya).
Pāṣaṇḍa		I. 196.11 (Buddha requested to protect from the association of).
Piṅgala	a serpent	I. 39.2 (saluted in Sūryārcana); 129.26 (its worship every month and in Bhādra, Śrāvaṇa-Śuklapañcamī takes one to heaven).
Piṅgalā		II. 22.39 (one of the 10 Nāḍis).
Piṅgākṣa		I. 197.47 (Garuḍa contemplated as).
Piṇḍa (offering of balls of rice)		II 5.31 (reason for giving six°); 5.39-40 (the 3 Piṇḍas by which the gods are

		pleased); 5.64-65 (to be given for 10 days); 5.68-71 (the growth of the limbs by the offer of); 5.72 (to be given with flesh on the 10th day); 5.76 (from which one has born, goes along its course after the 13th day after death); 14.9-13 (offering Piṇḍa for different categories of death of a Bāla, Yuvā etc.).
Pitara	s.	I. 5.3 (creation of); 5.17 (Menā & Vaitarṇī born to Svadhā and); 5.27 (married Svadhā, one of the daughters created by Dakṣa); 89.57 (said to drink soma juice, possessed of astral bodies);177.65 (prescription which gets Mokṣa for); II. 11.29 (merits of offering Nārāyaṇabali to); 11.30 (troubles on account of nothing to compensate it); 11.31 (one must be devoted to).
Pitāmaha	d.	I. 2.13 (Brahmā addressed as, an interlocutor).
Pitṛloka		II. 8.8 (on account of the performance of the Vṛṣotsarjana, the Preta reaches).
Pitṛstotra (stotra on manes)		I. 88.1 (uttered by Mārkaṇḍeya); 89.13-48 (text of); 89.39 (manes requested to destory demons and ward of calamities etc.); 89.42 (requested to protect from Rākṣasa, Bhūta etc.).
Pitṛyajña		I. 205.140 (doing tarpaṇa is).
Pinākadhṛk	d.	I. 5.34 (epithet of Śiva).
Pipīlikā	ant	I. 217.26 (one who takes away bread shall become).
Piśāca		I. 6.56 (are born of Krodhā, wife of Kaśyapa).
Pītāmbaradhara	d.	I. 131.14 (epithet of Viṣṇu).
Pīvara	m.	I. 56.11 (born of Dyutimān at Krauñcadvīpa).
Puṇḍarīka	k. m.	I. 138.39 (s. r.) (son of Nabhas).
Puṇḍarīkā	r.	I. 56.13 (one of the 7 mountain streams).
Puṇḍarīkākṣa	d.	I. 12.5 (epithet of Viṣṇu); 13.4 (requested to protect); I. 15.9 (Viṣṇu addressed as) ;

		83.55 (one who goes to Koṭitīrtha shall atiain); 131.11 (an epithet of Viṣṇu, saluted); 194.20 (one takes refuge at, when black a form as that of Yama is beheld).
Puṇḍra		I. 68.18 (quality of Vajras obtained from).
Puṇya (merit)		I. 213.23 (accruing from seeing holy men is greater than visiting holy places; the former gives immediate benefit and the latter in due course).
Punarvasu (a star)		I. 59.3 (star of Āditya); 59.14 (auspicious for journey); 59.15 (auspicious for wearing upper garment); 59.19 (one of the Pārśva-mukha stars); 59.36 (Amṛta-yoga caused by Guru in); 59.44 (auspicious for Jātakarma etc.);
	k. m.	139.45 (l. r.) (son of Dundubhi).
Purañjaya	k. m.	I. 138.18 (s.r.) (son of Śaśāda or Vikukṣi);
	k. m.	139.66 (l. r.) (son of Sṛñjaya);
	k. m.	140.16 (l. r.) (son of Sudhīra);
Purandara (Indra)	d.	I. 51.17 (one desirous of getting children to propitiate always).
Purāṇa		I. 215.13 (narrated by Vyāsa to Sūta) (the greatness of one who knows the 18); 215.16 (18 in no.); 215.17 (the 18 Upapurāṇas); 215.21 (one of the 18 Vidyās); See also Itihāsa-purāṇa.
Purī		II. 28.3 (one of the 7 cities which confer final emancipation).
Puru	m.	I. 87.21 (one of the sons of Cākṣuṣa Manu).
	k. m.	I. 139.74 (l. r.) (his Vaṁśa narrated).
	k. m.	I. 140.1 (father of Janamajeya).
	k. m.	140.18 (l. r.) (son of Suśānti).
Purukutsa	k. m.	I. 138.23 (s. r.) (one of the three sons of Bindumahya); 138.24 (with Naramadā begets Trasadasyu).
Purukṛtsara	m.	I. 87.8 (enemy of Indra at the time of Svārociṣa Manu and killed by Madhusūdana assuming elephant form).
Puramīḍha	k. m.	I. 140.9 (l. r.) (son of Hastī).

Pururguru	m.	I. 87.42 (one of the sons of the 11th Manu, son of Rudra).
Puruṣottama	d.	I. 4.6 (attribute of Viṣṇu); 12.4 (saluted in the course of Pūjā for the successful completion of pūjā); 13.3 (addressed as having an axe and worshipped); 13.11 (Viṣṇu saluted as); 29.1 (is predominently worshipped in the Trailokyamohinīpūjā); 29.2 (worshipped); 29.3 (stupifies the 3 worlds); 45.10 (a form of Viṣṇu holding lotus, conch, mace and disc is saluted); 66.3 (in the Navavyūha the 8th image is); 83.7 (by the worship of whom one is not born again); 86.18 (worshipper of whom shall obtain Jñāna, Śrī etc.); 86.27 (by the worship of whom one shall get all the desired objects); 131.10 (saluted in Rohiṇyaṣṭamīvrata); 137.12 (saluted in the Vāravrata); 45.29 (description the class of śālagrama called); 66.7 (one of the tīrtha);
	d.	86.19 (°rāja, attribute of Sūrya ?).
Puruhotra	k m.	I. 139.35 (l. r.) (son of Anu).
Purūravas	k. m	I. 138.3 (s. r.) (son of Ilā and Budha); 139.2 (marriage with Ūrvaśī) (six sons of); 145.2 (in whose line the Kurus were born); 145.3 (gets Āyu as a son of Ūrvaśī and).
Pulaka (gem)		I. 68.10; 77.1-2 (origin of); 77.3 (merits of certain qualities & colours of); 77.4 (a pale in weight valued at 500 Rūpyas?).
Pulastya	s.	I. 5.3 (creation by Lord); 5.13; 5.26 (with Prīti one of the daughters of Dharma Dākṣāyaṇa gets Dattoli as son); 58.7 (resides in the Solar region in the month of Caitra); 87.2 at the time of Svāyambhuva Manu); 135.5 (to be worshipped in Caitra with Damanaka flower).
Pulaha	s.	I. 5.3 (his creation by the Lord); 5.13 (weds Kṣamā); 2.26; 58.8 (resides in solar

region); 87.2 (at the time of Svāyambhuva Manu); 135.5 (to be worshipped in Caitra with Damanaka).

Pulomaja m. I. 6.32 (son of Anila and Śiva in the line of Uttānapāda).

Pulomā m. I. 6.44 (one of the sons of Danu).

w. 6.46 (one of the two daughters of Vaiśvānara, married Mārīci. their sons).

Puṣkara I. 15.157 (Viṣṇu addressed as the kṣetra and as lord of Kṣetra and as the Dvīpa called); 54.4 (one of the Dvīpas); 56.6 (Śabala as ruler of) ; 56.18 (surrounded by sweet water); 57.4 (Narakas in the dreadful Dvīpa called) ; 66.6 (one of the Tīrthas); 81.7; 222.18 ; 225.4 (Viṣṇu as lord of).

m. 90.3 (son of Varuṇa, had a beautiful daughter (Māninī) by the celestial nymph Pramlocā).

k. m. 138.37 (s. r.) (born of Bharata).

Puṣkarākṣa d. I. 131.18 (Viṣṇu addressed as).

Puṣṭi w. I. 5.23 (one of the 13 created by Dakṣa and married by Dākṣāyaṇa); 5.28 (Lobha, lorn of); 206.36 (saluted daily).

Puṣṭida d. I. 89.45 (one of the 7 other clans of pitṛs).

Puṣpaka I. 47.19 (one of 5 classes of temples). 47.20 (quadrilateral); 47.24 (the 9 types of); 138.42 (son of Hiraṇyanābha).

(an aerial car of Kubera) 142.14 (used by Rāma for his return to Ayodhyā); 143.47.

Puṣpadanta d. I. 46.6 (one the 32 Devas).

Puṣpabhadrā r. II. 6.3 (in Yamapura).

Puṣparāga gem I. 68.9; 68.44 (exports make imitation diamonds out of); 73.1 (test); 74.1 (mythological origin from the skin of the demon Bala).

Puṣpavān mt. I. 56.9 (in Kuśadvīpa).

k m. 140.28 (l. r.) (son of Ṛṣabha).

Puṣya, Puṣyā star I. 59.14 (auspicious for journey); 59.15 (auspicious for dress, upper garment);

59.22 (one of the 9 Ūrdhvamukha stars); 59.35 (etc. cause Autpātikayoga on Friday); 59.44 (auspicious for Jātakarma etc.); 61.11 (auspicious for Kanyādāna etc.).

Pūjāśva k. m. I. 138.22 (s. r.) son of Hitāśva).

Pūtanā w. I. 15.79 (Viṣṇu addressed as killer of); 46.21; 133.17 (assigned to Nairṛti direction in Mahānavamīvrata); 144.2 (her death at the hands of Kṛṣṇa); 194.18.

Pūrū k. m. I. 139.18 (l. r.) (one of the sons of Yayāti and Śarmiṣṭhā) See also Purūravas.

Pūṣā d. I. 6.37 (one of the 12 Suns); 17.8; 46.5 (one of the celestials worshipped in Vāstupūjā); 58.13 (reside in star Āśvayuji when sun is there).
II. 22.39 (one of 10 Nāḍīs).

Pṛthā w. I. 139.51 (daughter of Śūra); 139.52 (given as daughter to Kuntirāja); 139.52 (married by Pāṇḍu); See also Kunti.

Pṛthivī earth I. 75.1; 197.2 (one of the Maṇḍāladhipas); 197.8 (assigned in the direction of Indra-devatā); 197.22 (assigned to the feet in Gāruḍīvidyā); 197.23 (assigned to one's body); 197.38 (assigned to east); See also Pṛthvī.

Pṛthivīdhara I. 47.26 (a Mālaka type of temple).

Pṛthu m. I. 6.8 (birth of); 6.9 (Antardhāna was son of);
m. 54.15 (son of Vibhu);
k. m. 138.18 (s. r.) (son of Anenas);
k. m. 139.43 (l. r.) (son of Citraka);
a Śālagrāma 45.22 (description of).

Pṛthuka d. I. 87.23 (one of the class Gaṇas).

Pṛthukīrti k. m. I. 139.26 (l. r.); (one of the best among the sons of Śaśabindu).

Pṛthujaya k. m. I. 139.27 (l. r.) (one of the best of the sons of Śaśabindu).

Pṛthudāna k. m. I. 139.27 (l. r.) (one of the best among the sons of Śaśabindu).

Pṛthurukma	k. m.	I. 139.28 (l. r.) (one of the 5 sons of Rukmakavaca).
Pṛthulākṣa	k. m.	I. 139.71 (l. r.) (son of Caturāṅga).
Pṛthulaujasa		I. 6.40 (the 4 sons of Hiraṇyakaśipu were known to be).
Pṛthuśravāḥ	m.	I, 87.35 (son of Dakṣasāvarṇi Manu).
	k. m.	139.27 (l. r.) (one of the best among the sons of Śaśabindu).
Pṛthusena	k. m.	I. 140.11 (l. r.) (son of Rucirāśva).
Pṛthvīdhara	d.	I. 46.10 (and 7 others surrounding Brahmā in Vāstupūjā).
Pṛṣata	k. m.	I. 140.23 (l. r.) (son of Somaka).
Pṛṣadāśva	k. m.	I. 138.16 (s. r.) (son of Virūpa).
Pṛṣadhra	k. m.	I. 87.26 (one of the sons of Vaivasvata Manu); 138.2; 138.4 (killed a cow and became a Śūdra).
Paila	s.	I. 215.12 (a disciple of Vyāsa to whom Ṛgveda was taught).
Paiṣṭī		I. 214.31 (a kind of Surā (drink)).
Pauṇḍra	a country	I. 68.17 (Vajras at).
	k. m.	139.70 (l. r.) (one of the several sons of Bali).
Paurandarapada (place of Indra)		I. 132.1 (said to be conferred on the observer of Śuklāṣṭamīvrata in the month of Pauṣa).
Pauravī	w.	I. 139.56 (wife of Vasudeva).
Paurṇamāsa	m.	I. 5.10 (born to Sambhūti, thro' Marīci).
Paulamāḥ	m.	I. 6.47 (son of Mārīca).
Pauṣṇa	d.	I. 59.9 (lord of star Revatī).
Prakṛti	d.	I. 198.8 (worshipped in Jvālāmālinīkrama).
Pracaṇḍa	d.	I. 194.29 (saluted in Vaiṣṇavakavaca); 194.29 (^{0}rūpa ").
Pracaṇḍā	d. w.	I. 133.12 (manifestation of Durgā).
Pracetāḥ	d.	I. 135.5 (to be worshipped in Caitra with garlands of Damanaka).
	k. m.	139.65 (l. r.) (son of Durgama).
Prajāpati (Brahmā)	d.	I. 4.21 (His creation of world); 6.14 (wishing to create); 89.55 (saluted by Ruci); 5.13 (Pulaha^{0}, birth of sons to

		Kṣamā and); 6.15 (Vīraṇaprajāpati, wedding Asiknī).
Praṇava syllable 'om'		I. 205.67 (Japa to be made of); 205.68 (one who contemplates on °shall remove all fear); 218.17 (if it is known, Brahma favours).
Pratardana	d.	I. 87.11 (Devagaṇa).
(nāḥ)	k. m.	139.10 (l. r.) (son of Divodāsa) (known as Śatrajit in history).
Pratāpavān	m.	I. 87.39 (son of 10th Manu).
Pratikṣatra	k. m.	I. 139.15 (l. r.) (son of Kṣatravṛddha).
	k. m.	139.49 (l. r.) (son of Samī).
Pratibāhu	k. m.	I. 139.62 (l. r.) (son of Vajra).
Pratibindhya		I. 140.38 (l. r.) (son of Yudhiṣṭhira and Draupadī).
Pratiratha	k. m.	I. 140.4 (l. r.) (son of Ratināra).
Pratiṣṭhā (installation)		I. 48.1 (of all Devas).
Pratiṣṭhāna	a place	I. 142.19 (a Brahmin Kauśika who lived at).
Pratisadṛk	d.	I. 6.59 (one of the 49 Marut-gods).
Pratihartā	m.	I. 54.14 (son of Pratīhāra, in the line of Agnīdhra).
Pratītaka	k. m.	I. 141.6 (l. r.) (son of Pratīvyāḥ).
Pratīndhaka	k. m.	I. 138.47 (l. r.) (son of Manu).
Pratīpa	k. m.	I. 140.33 (l. r.) (son of Dilīpa) (his 3 sons).
Pratīvya	k. m.	I. 140.6 (son of Bhānuratha).
Pratīhāra	m.	I. 54.14 (son of Parameṣṭhī) (in the line of Agnīdhra).
Pratīhāra, Pratihāra	door keeper	II. 9.5 (of Dharmadhvaja).
Pratyagra	k. m	I. 140.27 (l. r.) (son of Vasu).
Pratyaṅga	m.	I. 87.17 (son of Raivata Manu).
Pratyāhāra (restraining organs)		I. 218 19 (described); 227.18 (one of the 6 accomplishments of yoga); 227.22; 227.23; 229.13.
Pratyūṣa		I. 6.29 (one of the 8 Vasus); 6.34 (Devala was son of).
Pradakṣiṇāḥ (circum ambulation)		I. 47.8 (are one fourth the height of Śikhara).

Pradyumna	m.	I. 139.61 (one of 3 sons of Kṛṣṇa); 7.6 (worshipped in Sūryapūjā); 8.15 (requested to protect); 12.4 (worshipped); 12.14 (worshipped in Cakrapūjā); 15.89 (attribute of Viṣṇu); 32.5 (Viṣṇu, in the form of ° to protect world); 32.6 (saluted in pañcatattvārcana); 32.13 (,,); 32.30 (,,); 43.18 (assigned to south); 144.8 (killer of Śambara); 194.6 (requested to protect the nose); 194.29 (requested to destory all fears); 195.2 (saluted).
a śālagrāma		45.9 (saluted); 45.15; 45.28 (is that having 6 Cakras); 66.2.
Prabhā	d.	I. 40.6 (saluted in Maheśvarīpūjā).
Prabhākara	m.	I. 56.8 (one of the 7 sons of Jyotiṣmān in Kuśadvīpa).
Prabhāsa	d.	I. 6.29 (one of the 8 Vasus);
	a place	81.4 (mentioned as a best Tīrtha, where Somanathā is); 83.13 (merits of seeing the lord at); 83.33(merits of performing Śrāddha at); 86.1 (at Gayā, Pretaśilā exists at 3 places, of which one at); II. 28.19 (benefit of dying at).
Pramlocā (a celestial nymph)	w.	I. 58.11 (lives in Solar region); 90.1 (appeared from the waters of the river); 90.2 (addresses Ruci); 90.3 (asks his willingness to take her daughter got from Puṣkara, son of Varuṇa).
Prayāga		I. 66.6 (one of the Tīrthas); 51.29 (merites of making a gift at); 81.2 (best Tīrtha); 143.11.
Pralamba	m.	I. 87.12 (a demon, killed by Hari in the form of a fish); 194.18 (reference to his death at the hands of Kṛṣṇa).
Pralaya	deluge	I. 141.13 (3 types of); (the order of occurence of); 215.4 (of the world); 216.6 (Prākṛtika° described).
Pravāha	m.	I. 87.47 (son of Dakṣaputra Manu).
Pravīra	m.	I. 87.56 (son of Bhautya Manu).

Prasadṛk	d.	I. 6.63 (one of the 49 Marut devas).
Prasuśruta	k. m.	I. 138.44 (s. r.) (son of Maru).
Prasūtā	d.	I. 87.23 (one of the Gaṇa (clans)).
Prasūti	w.	I. 5.20 (born to Svāyambhuva Manu & Śatarūpā); 5.21 (was given in marriage to Dakṣa).
Prasṛti		I. 202.73 (a measure of weight, defined).
Prasena	k. m.	I. 139.39 (l. r.) (son of Anamitra).
Prastalākṣa	m.	I. 87.14 (son of Tāmasa Manu).
Prastāra	m.	I. 54.14 (son of Pratiharttā, in the line of Agnīdhra).
Prastha		I. 202.74 (measure of weight defined); 202.76.
Prahasta	m.	I. 143.45 (killed by Rāma).
Prahlāda	m	I. 6.40 (one of the 4 sons of Hiraṇyakaśipu) (and devoted to Viṣṇu); 6.49 (demons born in the line of); 15.90 (Viṣṇu addressed as^{o} in the 1000 names of Viṣṇu); 1.19 (his birth as Datta to Atri and Anasūyā to whom Ānvīkṣikī was narrated).
Prācīnabarhis	m.	I. 6.3 (son of Śniṣṭi in the line of Uttānapāda).
	m.	6.9 (son of Havirdhāna in the line of Uttānapāda); 6.10 (10 sons of Sāmudrī and).
Prācetas	m.	I. 6.11 (the sons of Prācīnabarhi and Sāmudrī).
Prājāpatya	vr.	I. 214.7 (to be preformed for purification); 214.48 (made of its observance of for a ruler).
Prāṇa	m.	I. 5.9 (son of Āyati & Dhātā).
	m.	6.31 (son of Manoharā).
	s.	87.6 (at the time of Svārociṣa Manu);
	life breath	197.20 (in the Gārudīvidyā Prāṇa is contemplated upon as burning); 218.13; 218.19 (its control); 222.19 (its control is less meritorious than contemplating on); 227.18 (control beneficial in Yoga); 229.13 (^{o}syṁyama, one of the 8 limbs of

		Yoga); II. 19 32; 22.40 (one of the 10 Vāyus remaining in one's body); 22.42 (as conveyor of food within the body); 22.44 (controller of fire within body).
Prāṇāḥ	d.	I. 87.41 (inmates of heaven at the time of 10th Manu, divided into 100 clans).
Prādhā	w.	I. 6.25 (one of the 14 wives of Kaśyapa).
Prāsāda	temple	I. 47.1 (°lakṣaṇa of); 47.10 (Lakṣaṇa in general); 47.16 (Maṇḍapamāna has been narrated and another form of structure is then told); 47.18 (dimensions of Nemi etc.); 47.19 (description according to their measure and origin); (their 5 divisions); 47.21 (forty types of temple from the above 5 divisions); 47.33 47.34 (the type called Meru is said to be best); 47.36 (vary according as the image of deity housed in); 47.37 (many kinds of); 47.38 (for deities self-originated, no niyama in); 47.41 (the devatas are located in the respective quarters in); 47.42 (Mathas located nearby for Upajivins); 47.43 (Suras to be placed and worshipped in).
Priyabhṛtya	m.	I. 87.13 (son of Manu).
Priyavrata	m.	I. 5.20 (son of Svāyambhuva Manu and Śatarūpā); 54.1 (son of).
Prīti	w.	I. 5.13 (Pulastya's wife; Dattoli as son of);
Pretakuṇḍa		I. 86.1 (Pretaśilā at Gayā exists in one of the forms as); (others being Prabhāsa and Gayāsuraśiras).
Pretaloka		II. 10.1 (Pretas discharged from,° how eat).
Proṣṭhapadi	star.	I. 59.36 (Uttara,° Kuja in° causes Amṛta-yoga).
Plaksa		I. 54.4 (one of the 7 dvīpas); 54.9 (the people are not subject to Yugāvasthās, who live at); 59.1 (sons of Medhātithi, ruler of); 56.2 (the 7 sons later were rulers of).

Phaṇīndra		I. 71.4 (Vāsuki mentioned as; reference to mythological account of biles of demon Bala having been dropped by).
Phalgucaṇḍī	d. w.	I. 83.16 (worshipped at Gayā).
Phalgutīrtha		I. 83.18 (at Gayā); 83.19 (all the sacred waters on earth mix at); 83.20 (claimed to be most sacred at Gayā); 84.13 (Pitāmaha is worshipped at); 84.14 (Gadādhara worshipped at); 84.20 (Devāditarpaṇa on 4th day at);
Phalgunī	Star I.	59.4 (Uttara, star of Aryamā); (Pūrva; star of Bhāgyadevatā); 59.5 (Uttarā° traya, to be avoided on Saturday for certain acts); 59.37 (pūrva°, Amṛtayoga caused by Śukra in).
Phalgvīśa		I. 83.16 (by worshipping whom at Gayā, one clears his debts to manes).
Baka (a demon)	m.	I. 145.12 (killed by Pāṇḍavas while at Ekacakrā).
	a crane	217.28 (the stealthy remover of fire becomes).
Badrikāśrama		I. 81.6 (one of the sacred places); 2.2 Sūtas statement about his visit io).
Bandhūka	(name of a tree)	I. 70.7.
Babhru		I. 47.27 (a Trip (v) ṣṭapa type of temple).
	k. m.	I. 139.30 (l. r.) (son of Romapāda).
	k. m.	139.37 (l. r.) (one of the 8 sons of Bhajmāna).
Babhruvāhana	k. m.	II. 17.5 (in the Tretāyuga, at Mahodayapura) (his story)
Bahiṣada	d.	I. 89.50 (one of the clans of pitṛs); 5.3 (creation of); 89.41 (requested to protect in the south).
Bala	(an asura)	I. 5.8 (born to Śrī and Hari); 68.1 (defeated Indra etc.); 68.2 (was requested by Devas to be a cow at their sacrifice and was killed by them); 68.3 (story of becoming a cow for the welfare of the Devas and the world); 68.4 (his Avayavas becoming Ratna on account of his Sattva-

		guṇa); 80.1 (Śeṣa collecting his Antra (bowels). thro' it is Kerala and high quality Vidrumas appeared there).
	m.	144.10 (killed by Kṛṣṇa).
Balabhadra	d.	I. 86.18 (merits of worshipping Him at Gayā); 86.26 (''); 139.56 (son of Vasudeva and Rohini) 131.9 (son of Vasudeva and Devakī; arghya offered to°) 144.1; 11.34 (worshipped); 139.57 (his wife Revatī and his sons).
Balākāśva	k. m.	I. 139.4 (l. r.) (son of Apajāpaka).
Balādhṛṣya	d.	I. 6.64 (?) (one of the 49 Marut devas).
Balāhaka	mt.	I. 56.6 (in Plakṣadvīpa).
Bali	m.	I. 1.27 (Viṣṇu assumed dwarf from and begged 3 feet space from); 6.41 (born of Virocana and 100 sons were born to) (in the line of Uttānapāda); 48.71; 87.34 (son of Virocana who was Indra at the time of Sāvarṇi Manu); reference to his offer of 3 feet measures of place to Viṣṇu); 87.41 (enemy of devas at the time of 10th Manu, and killed by Hari);
	k. m.	139.69 (l. r.) (son of Sutapā); 139.69,70 (several sons of); 205.140 (offering° is Bhutayajña).
Bahukarmaka	k. m.	I. 141.9 (son of Svakṣetra).
Bahugati	k. m.	I. 140.2 (l. r.) (son of Sambhu?).
Bahudā	w.	I. 6.22 (one of the daughters of Dakṣa; given to Bahuputra).
Bahuputra	m.	I. 6.22 (to whom Bahudā was given by Dakṣa).
Bahūrūpa	d.	I. 6.35 (one of the 11 Rudras).
Bahurūpā	d. w.	I. 48.14 (one of the Devatās assigned in the middle in the installation of deities).
Bahulāśva	k.m.	(s.r.) I. 138.57 (son of Dhṛti).
Bāṇa	m.	I. 6.41 (one of the 100 sons of Bali); 144.8 (whose daughter was married by

		Pradyumna's son Aniruddha); 144.9 (in the fight between Hari and Śaṅkara, except 2 all the other of his 1000 arms were cut off); 196.13 (requested to protect from enemies and Rākṣasas).
Bārhadrathāḥ		I. 140.27-141.11 (kings called).
Bālakhilyāḥ	m.	I. 5.14 (60 in number born of Kratu and Sumati).
Bālacandra	d.	I. 129.21 (one of the forms of Gaṇapati).
Bāṣkala	m.	I. 6.41 (son of Saṁhlāda, one of the sons of Hiraṇyakaśipu); 87.4 (enemy of Indra and killed by Viṣṇu at the time of Svāyambhuva Manu).
Bāhu	k. m.	I. 138.28 (s.r.) (son of Vṛka, who became a king).
Bāhula	k. m.	I. 141.8 (son of Śuddhodana) (in the royal line).
Binda	k. m.	I. 139.55 (l. r.) (son of Rājādhidevī, Rājādhideva, son of Śūra).
Bindumahya	k. m.	I. 138.22 (s. r.) (son of Māndhātā); 138.23 (3 sons of); (had 50 daughters married to Saubhari muni).
Bindusara		I. 81.21 (one of the Tīrthas, Viṣṇupādodaka).
Buddha	m.	I. 1.32 (Jinasuta, would be born in Kīkaṭa, at the end of Kaliyuga to destory the enemies of celestials, as an Avatāra of god); 44.4; 86.11 (worshipped as an avatāra of god); 145.40 (Vāsudeva is said to be taking form of° for destoroying enemies of celestials); 196.11 (reqested to protect from the assembly of heretics).
Buddhi	w.	I. 5.24 (one of the 24 maidens created by Dakṣa and married by Dharma Dākṣāyaṇa); 5.29 (Bodha said to be born of).
Buddhirāṭ	m.	I. 54.15 (son of Nara, in the line of Agnīdhra, King of Jambūdvīpa).
Budha (a planet)	d.	I. 7.3 (worshipped in Sūryapūjā); 16.16 (saluted in Viṣṇupūjā); 23.11 (worshipped

in Śivārcana); 39.10 (worshipped in Sūryapūjā); 39.14 (worshipped in "); 58.10 resides in Āṣāḍha); 59.27 (Dvādaśī good on); 59.29; 59.31 (journey forbidden on the day of); 59.34 (Revatī etc. are to be avoided in); 59.36 (in Kṛttikā causes Amṛtayoga); 59.40 (in Anurādhā causes Siddhayoga); 59.42 (in Dhaniṣṭhā causes Viṣayoga); 60.1 (Daśā period of); 60.4 (yields women, Rājya etc. in its Daśā); 60.7 (*mithuna* is his Kṣetra); 60.8 (*kanyā* is his Kṣetra); 61.13 (is good in 4); 61.15 (good in 11); 62.16 (Siddhikārya, Mantra and Yātrā are remembered in); 132.6 (worshipped in Budhāṣṭamī); 132.7 (Bīja Mantra of); 136.7; 136.10 (as an attribute of Viṣṇu); 138.3 (as husband of Ilā and father of Raja, Rudra, Purūravas); 139.2 (son of Soma and Tārā); 145.2 (son of Soma) (in the narration of story of Mahābhārata);

k. m. I. 138.10 (s r.) (son of Vegavān).

Budhāṣṭamī vr. 132.8 (story about).

Bṛka k. m. I. 138.28 (s. r.) son of Ruruka).

Bṛhatkarmā k. m. I. 139.72 (l. r.) (son of Bhadraratha);

k. m. 140.10 (l. r.) (son of Bṛhaddhanu).

Bṛhadaśva k. m. I. 138.20 (s. r.) (son of Śrāvasta);

k. m. 141.6 (l. r.) (son of Vatsavyūha).

Bṛhadīṣu k. m. I. 140.10 (son of Ajamīḍha).

Bṛhaduktha k. m. I. 138.45 (s. r.) (son of Devarāta).

Bṛhadguṇa s. I. 87.6 (at the time of Svāroci a Manu).

Bṛhaddhanu k. m. I. 140.10 (l. r.) (son of Bṛhadīṣu).

Bṛhadbalāḥ I. 141.5 (name of princes who would be born in the race of Ikṣvāku).

Bṛhadbhānu k. m. I. 139.72 (l. r.) (son of Bṛhatkarmā);

k. m. 140.19 (l. r.) (one of the 5 sons of Mukula).

Bṛhadbhrāja k. m. I. 141.7 (son of Kṛtajit).

Bṛhaddyumna m. I. 87.35 (son of Dakṣa Sāvarṇi, 9th Manu).

Bṛhanmanā k. m. I. 139.73 (l. r.) (son of Bṛhadbhānu)

Bṛhaspati d. I. 7.3 (saluted in Sūryādipūjana); 17.5

(a planet) (assigned to Yāmya in Sūryārcana); 23.11 (worshipped in Śivārcana); 39.14 (saluted in Sūryārcana); 58.26 (description of his Ratha); 59.28 (full moon and new moon good on the day of); 205.131 (requested to protect); 93.5 (one of the 14 law-giver);

k. m. 139.37 (l. r.) (one of the 8 sons of Bhajamāna).

Bodha m. I. 5.29 (born of Buddhi ?).

Brahmadatta k. m. I. 140.13 (l. r.) son of Aśvaha and Kṛti).

Brahmamandira I. 47.24 (a Puṣpaka type of temple).

Brahmayajña I. 205.140 (teaching is).

Brahmarakṣas I. 177.65 (prescription to convey them to Mokṣa);
II. 1.12 (one who abducts another's wife shall become).

Brahmaloka I. 2.7 (Vyāsa's narration of his visit to); 4.35 (the place for Brahmins); 4.36 (place for those who remain Brahmacārins); 36.15 (Gāyatrī japa conveys one to); 37.2 (attained by Gāyatrījapa); 51.10 (is attained by Vidyādāna to Brahmins); 81.30 (the best Tīrtha Gayā is considered convey one to); 82.8 (attained by performing Śrāddha, Piṇḍadāna etc. at Gayā); 82.13 (''); 83.8; (by worshipping Brahmā one gets); 83.18 (by worshipping Gadādhara at Gayā after bath at Phalgutīrtha, one shall convey 21 people to); 83.20 (bathing at Brahmasadas, conveys one to); 83.22 (bathing at Akṣayavaṭa conveys one to); 83.23 (bathing at Akṣayavaṭa conveys one to); 83.24 (by doing Śrāddha at Rāmahṛda, one conveys his Pitṛkula to); 83.25 (doing Śrāddha at certain spots at Gayā, conveys one to); 83.28 (doing Śrāddha at certain spots at Gayā, conveys Pitṛkula to); 83.29 (bathing at Gayā conveys Pitṛkula to); 83.34 (by doing Śrāddha at certain spots one conveys

Pitṛkula to); 83.35 (attained as a result of offering Piṇḍa); 83.37 (by doing Śrāddha etc. at Gayā one shall obtain); 83.65 (bathing at the confluence of Niścirā at Gayā one attains); 86.3 (Śrāddha at Preta-Śilā conveys one to); 86.6 (mt. Krauñca-pāda conveys one to); 86.19 (Piṇḍadāna at Gayā in the presence of Gods, conveys one to); 86.20 (pūjana also yields); 86.25 (''); 86.31 (''); 86.37 (by Śrāddha, Piṇḍa-dāna etc one shall attain); 205.72 (in Yajana for Devas, invocation is made of those Devas at); II. 7.10; 9.9 (one who has done good deeds reaches).

Brahmasadas — I. 83.21 (one of the Tīrthas at Gayā).

Brahmā — I. 2.5 (as narrator of GP.); 2.9 (as an interloctutor); 2.37; 4.11 (as a form of Viṣṇu); 4.12 (rescuing earth); 4.19 (creation of); 4.28 (''); 5.18 (creating Manu as a manifestation of self); 8 14 (His place in the worship of Viṣṇu); 8.15 (''); 11.25 (His place in Navavyūhārcana); 11.35 (worshipped); 12.4; 18.18 (worshipped); 31.21 (worshipped); 32.32 (Viṣṇu saluted as master of °); 32.34 (as a form of Viṣṇu); 34.42 (saluted); 35.2 (Gāyatrī as head of); 37.8; 40.11 (saluted); 42.6 (one of the Tantudevatā); 42.11 (offering made to Ātman as a form of); 43.1 (seeking protection from Viṣṇu); 43 9 (one of the Tantudevatā); 43.10 (one of the Devatā in the sacred thread); 46.9; 46.10; 46.19; 48.61 (worshipped); 50.58 (to be worshipped); 53.1 (as an interlocutor); 58.20 (as an interlocutor); 59.2 (Devatā of Rohiṇī); 73.1 (as an interlouctor); 81.29 (Tīrtha as told by); 82.13; 83.8 (merits of worshipping); 86.25 (''); 89.6 (his appearance before Ruci); 89.56

(saluted by Puci); 89.65 (asked Ruci to create); 126.8 (worshipped); 137.18 (worshipped); 138.1 and 143.1; 145.2 (born from Viṣṇu's navel); 139.1; 142.25 (Devas approach Him when darkness pervaded on account of the course of Kauśika's wife); 205.1 (as an interlocutor) 205.66 (as household fire); 205.74 (the trinity should not be looked upon as separate); 205.133 (to be worshipped); II. 7.5-6 (his Tapas at the navel of Viṣṇu) (His creation of the world etc.); 19.12 (resides always in maṇḍalas) (drawn in connection with ūrdhvadehika); 31.2 (commends the donor of earth);
I. 81.11 (a tīrtha at Gayā);

d. I. 2.19 (Viṣṇu is said to be ° among Brahmins); 2.20; 2.44; 4.3 (as an attribute of Viṣṇu); 15.2 (as an attribute of Viṣṇu); 30 8 (an attribute of Viṣṇu);

a Śalagrāma 45.22; 45.31 (description of).

Brahmāṇi (nī) d. I. 38.5 (assigned and worshipped in Durgāpūjā); 59.10 (is well established in the east in Pratipannavamīpūjā); 134.3 (to be propitiated in Mahānavamī); 198.2 (invoked in the east and worshipped); 198.9 (worshipped).

Brahmāṇḍa 215.20 (10th Upapurāṇa).

Brahmāraṇya f. I. 83.40 (at Gayā).

Brahmeśvara d. I. 83.15 (at Gayā) (by worshipping whom one gets free from the sin accruing from the murder of a Brahmin).

Brāhma I. 59.7 (Abhijit (noon) is known as).

Bhaga d. I. 6.38 (one of the Suns); 17.7 (,,).

Bhagavatī d. w. I. 38.5 (worshipped in Durgāpūjā).

Bhagīratha k. m. I. 138.30 (s. r.) (son of Dilīpa and he brought Gaṅgā to earth).

Bhajamāna	k. m.	I. 139.36 (l. r.) (one of the 8 sons of Sāttata); 139.37 (8 sons of); 139 43 (father of Kukura and Kambalabarhiṣah).
Bhajina	k. m.	I. 139.36 (l. r.) (one of the 8 sons of Sāttvata).
Bhadra	d.	I. 28.2 (assigned to the east in the Gopāla-pūjā);
	palanquin	47.31 (dimension of).
	d.	87.50 (Indra at the time of Dakṣaputra Manu) (Ṛtadhāmā).
Bhadraka		I. 47.22 (a Vairāja class of temple).
Bhadrakālī	d.	I. 134.4 (worshipped in the Mahānavamī-vrata).
Bhadradeva	k. m.	I. 139.58 (l. r.) (one of the 6 sons of Vasu-deva and Devakī).
Bhadraratha	k. m.	I. 139.72 (l. r.) (son of Haryaṅga).
Bhadraśreṇya	k. m.	I. 139.21 (l. r.) (son of Mahiṣmān).
Bhadrasenaka	k. m.	I. 139.58 (l. r.) (one of the 6 sons of Vasu-deva and Devakī).
Bhadrā	d. w.	I. 38.2 (etc. worshipped in the month Mārgaśīrṣa, commencing from 3rd day); 129.9 (worshipped as a manifestation of energy).
	w.	139.56 (wife of Vasudeva).
Bhadrāśva	m.	I. 54.11 (one of the 9 sons of Agnīdhra, ruler of Jambūdvīp);
	mt.	55.1 (in the east).
Bhanandana	k. m.	I. 131.5 (s. r.) (son of Nābhāga).
Bharaṇī	star	I. 59.9 (Yama as the Devatā of), 59.16 (an Adhovaktra star); 59.42 (Viṣayoga caused by Bhārgava); 59.45 (will cause death in journey).
Bharata	m.	54.12 (son of Ṛṣabha in the line of Agnidhra who stationed at Śālagrāma, was a Vratī); 54.13 (his son was Sumati);
	k. m.	138.36 (s. r.) (son of Daśaratha); 142.10 (Rāmāyaṇa story); 143.4; 143.7 (marries

		Māṇḍavī); 143.8 (and Śatrughna going to their uncle Yudhājit); 143.12 (with army going to Rāma and requesting him to return to Ayodhyā and rule); 143.13 (ruled the kingdom till Rāma's return, remained as aspector); 138.37 (s. r.) (son of);
	k. m.	139.24 (l. r.) (son of Tālajangha);
	k. m.	140.5 (s. r). son of Duśyanta and Śakuntalā); 145.3 (in the line of Āyu).
Bharatāśrama (a place)		I. 83.40 (at Gayā, on the east of Brahmasadas); 83.41 (merits of doing Śrāddha at).
Bharadvāja	s.	I. 58.14 (and others are lords in Kārttika); 87.27 (at the time of Vaivasvata Manu).
Bharga	w.	I. 58.16 (an Apsaras who lives in solar region in Pauṣamāsa in Vasanta Kāla);
	k. m.	139.13 (l. r.) (son of Vītihotra).
Bhargabhūmi	k. m.	I. 139.13 (l. r.) (son of Bharga).
Bhallāṭa	d.	I. 46.7 (one of the 32 Devas assigned in Vāstu).
Bhallātaka	gem	I. 71.22 (a type of Marakata).
Bhava (Śiva)	d.	I. 5.26 (married Satī); 6.13 (by whose curse, Dakṣa was born to Māriṣā, wife of Prācīnabarhiṣaḥ).
Bhavana		I. 47.24 (a Puṣpaka class of temple).
Bhaviṣṇu	m.	I. 142.10 (Rāma, son of Daśaratha is spoken as).
Bhaveśvara	d.	I. 193.16 (Śiva as an interlocutor addressed as).
Bhavya	m.	I. 54.1 (born in the line of Agnidhra); 56.14 (ruler of Śākadvīpa; 7 sons of).
Bhasma	ash	I. 2.13 (Viṣṇu spoken as besmeared with); 214.25 (as purifier); 214.26 (ten things which are purified by).
Bhāga		I. 202.75 (a measure of weight, defined as 20 Palas).
Bhādrapada	star	I. 59.9 (Pūrva, Ājya as lord of); and (Uttara, Ahirbradhna as lord of).

Bhānavā	m.	I. 6.27 (born of Bhānu).
Bhānu	w.	I. 6.24 (one of 10 daughters of Dakṣa given to Dharma); 6.27 (Bhānavas were born of).
Sun	d.	15.82 (as a form of Viṣṇu); 52.19 (to be worshipped on Saptamī); 58.9 (when it is in Jyeṣṭha, Hāhā and Rathasvana reside there); 59.29 (purifies Dvādaśī); 62.1 (is situated in the Rāśis from the rise); 70.9 (Sphaṭika class).
	k. m.	139.63 (l. r.) (son of Bhārga).
Bhānumatī	w.	I. 6.22 (one of the daughters of Dakṣa, married by Bahuputra).
Bhānumān	k. m.	I. 138.50 (s. r.) (son of Sīradhvaja).
Bhānuratha	k. m.	I. 141.6 (son of Bṛhadaśva).
Bhāminī	w.	I. 6.22 (one of the daughters of Dakṣa, given to Bahuputra).
Bhārata (name of country)		I. 55.2 (situated in the south); 55.3; II. 1.6 (Devas born again to do acts of merit at);
	(epic)	145.1 (narration of).
Bhāratī	d. w.	I. 198.8 (worshipped).
Bhārgava (a constellation)		I. 19.7; 23.11 (worshipped); 39.11 (worshipped); 39.14 (saluted); 59.30 (requested to purify Saptamī); 59.42 (in Bharaṇī causes Viṣayoga); 60.2 (Daśā period of); 60.8 (Tulā is the place of);
	k. m.	139.63 (l. r.) (son of Vahni);
	s.	(Paraśurāma); 215.20 (an Upapurāṇa spoken by).
Bhāvya	d.	I. 87.23 (one of the Gaṇas, clans).
Bhāsa	d.	I 6.63 (one of the 49 Marut devatas).
Bhāsāḥ	d.	I. 6.51 (were born of Bhāsī).
Bhāsī	d. w.	I. 6.50 (born of Tāmrā); 6.51 (Bhāsas were born of).
Bhāskara (Sun)		I. 58.1 (his Rathas are 9 in no.); 58.16 (the 7 who dwell in Maṇḍala in the Pauṣa month in spring); 58.18 (,, in Māgha)

		59.26 (Aṣṭamī auspicious on the day of); 137.17 (gives wealth in Saptamī); 205.123 (merits of bathing in); 205.135 (worshipped).
Bhitti	wall	I. 47.2 (in a temple should be 48); 47.7 (built on 12 divisions); (height made equal to 4 parts of); 47.8 (height of Śikhara, double that of); 47.11 (twice the breadths of Garbha).
Bhīma	m.	I. 127.1 (his observance of Dvādaśī Vrata in Māgha); 139.53 (son of Pṛthā, got by Vāyu); 145.9; 145.33-145.34 (Duryodhana, killed by); 145.38 (consoling Yudhiṣṭhira, after the war).
	k. m.	(l. r.) 139.3 (son of Amāvasu); 139.32 (son of Vikṛti).
Bhīmadvādaśī	vr.	I. 127.2 (origin of).
Bhīmaratha	k. m.	I. 139.10 (l. r.) (son of Ketumān);
	k. m.	I. 139.32 (l. r.) (son of Vikṛti).
Bhīmarathā	r.	I. 55.8 (flowing the central region).
Bhīmarathāḥ	m.	87.16 (enemy of Śibi); (killed by Hari).
Bhīmasena	k. m.	I. 140.30 (l. r.) (one of the sons of Somāpi).
	k. m.	140.33 (l. r.) (son of Ṛkṣa).
Bhīṣaṇā	d. w.	I. 198.5 (worshipped in Vāyukoṇa in Tripurāpūjā).
Bhīṣma	k. m.	I. 83.26 (°tarpaṇa, at particular place in Gayā, its merits); 140.35 (born to Śantanu and Gaṅgā); 145.4 (endowed with all qualities); 145.14 (permitting Pāṇḍavas to be invited and given half the kingdom); 145.25 (was the commander in the Bhārata war on the side of Duryodhana on the opening day); 145.27 (laid on the bed of 100 arrows by Arjuna & Śikhaṇḍī, awaited Uttarāyaṇa, meditating on Gadādhara and left his body).
Bhīṣmaka	gem	I. 73.1 (its test); 76.1 (°ratna); 76.2 (°pāṣāṇa, resembling); 76.3 (°maṇi. worn in the neck set in 'gold' gets all Saṁpat);

		76.5 (°maṇi, if endowed with good qualities, adorning the finger, good effects of); 76.6-7 (effects of good & bad kinds of); 76.8 (its value depends on its place of origin).
Bhīṣmapañcaka	vr.	I. 123.3 (observed in the month Kārtika, on the 11th day in bright fortnight).
Bhujiṣyā	w.	I. 145.7 (through whom Vyāsa begot Vidura).
Bhuvana (a world)		II.5.2 (16 in no. in Yamaloka).
Bhūtapa	d.	I. 185 25 (Śiva addressed as an interlocutor).
Bhūtayajña		I. 205.140 (offering Bali is).
Bhūtasantāpana	m.	I. 6.42 (one of the sons of Hiraṇyākṣa).
Bhūti	d.	I. 89.43 (one of the 9 class of Pitṛs).
Bhūtikṛt	d.	I. 89.43 (one of the 9 clas of Pitṛs).
Bhūtida	d.	I. 89.43 (one of the 9 clans of Pitṛs).
	d.	I. 89.47 (one of the 4 other clans of Pitṛs).
Bhūteśa	d.	I. 2.16 (as an epithet of Viṣṇu);
	d.	6.54 (Śiva addressed as an interlocutor); 58.28 ("); 177.27 ("); 185.28 ("); 189. 16 (").
Bhūteśvara	a place	II. 28.20 (merits of dying at).
Bhūdhara		I. 47.26 (a Mālaka type of temple).
Bhūpa	k. m.	I. 138.6 (s. r.) (son of Khanitra).
Bhūmisuta	(Mars)	I. 58.25 (Ratha of); 59.25 (Tṛtiyā good on the day of); See Kuja.
Bhūmukha		I. 47.26 (a Mālaka type of temple).
Bhūri	k. m.	I. 140.34 (l. r.) (son of Somadatta);
	k. m.	141.10 (son of Senajit).
Bhūridyumna	m.	I. 87.39 (son of 10th Manu, Dharmaputra).
Bhūriśravas	k. m.	I. 140.34 (l. r.) (son of Bhūri).
Bhūriśreṇī	m.	I. 87.38 (son of 10th Manu, Dharmaputra).
Bhūrvarāha	d.	I. 12.4 (saluted).
Bhṛgu	s.	I. 2.7 (reference to his visit to Brahmaloka and requesting Brahmā to divulge the essence of Garuḍapurāṇa); 5.2 (creation of); 5.7 (married Khyāti, daughter of Dakṣa); (Dhātā and Vidhātā born to

		Khyāti and); 5.26 ("); 16.9 (as an interlocutor); 16.16 (his son saluted); 46.4 (assigned as Vāstu god); 46.5; 52.3; 58.12 (resides in Bhādrapada when Sun is there); 135.5 (to be worshipped in Caitra, with garlands of Damanaka).
Bhrgukṣetra	(a place)	II. 28.19 (mertis of death at).
Bhṛṅgīśa	d.	I. 5.34 (an epithet of Śiva).
Bhairava	d.	I. 20.14 (is invoked); 24.6 (worshipped); 24.7 (worshipping the 9); 34.34 (worship of) (Mūlamantra for); 40.9; 197.48 (Garuḍa conceived as); 198.1 (as an interlocutor); 198.2 (,,); 198.4 (Unmatta) (worshipped in Agnikoṇa); 198.5 (,,); 199 (as an interlocutor); 200 (,,).
Bhoja	k. m.	I. 139.38 (l. r.) (son of Mahābhoja).
Bhauma (Mars)	d.	I. 58.25 (his Ratha); 59.28 (Trayodaśī, good on the day of); 59.34 (the 3 Dhaniṣṭhās causes Mṛtyu, roga etc.); 59.42 (in Uttarāṣāḍha causes Viṣayoga); 61.13 (good in 4th house); 62.13 (is known as Ugra); 67.5 (the nature of the time when the wind flows on right side in).
Bhauvana	m.	I. 54.16 (son of Dhīmān of Jambūdvīpa).
Bhrājins	d.	I. 87.58 (one of the 5 clans of gods at the time of Bhautya Manu).
Bhrājiṣṇu	d.	I. 157.8 (epithet of Viṣṇu).
Makaradhvaja (god of love)	d.	I. 196.9 (requested to protect).
Makarākṣa	m.	I. 143.44 (killed by Rāma).
Magha	star	I 59.3 (of Pitṛdevatā); 59.16 (are Adhovaktras); 59.45 (will cause death in Journey); 61.9 (?) (to do Journey towards south in).
Maṅgala (planet Mars)	d.	I. 2.46 (Hari identifying Himself with); 7.3 (saluted); 23.10 (saluted); 59.26 (Ṣaṣṭhī good on the day of); 59.41 (in Aśvinī causes Siddhayoga).

Maṅgalā	d. w.	I. 38.2 (etc. one worshipped in order commencing from Tṛtīyā in Mārgaśīrṣā); 129.9 (worshipped as a manifestation of energy); 134.4 (saluted).
Maṇi	gem	I. 70.17 (good features of); 70.18 (bad features of); 70.19 (one with Doṣa brings calamities); 70.28 (names of good variety given already); 70.29 (bad varieties never to be worn); 70.34 (°ratna, when considered as valuable); 72.3; 72.5; 73.12 (for all Jātis there are Vijātis); 73.14; 73.15 (shall get 6 times value if Doṣahīnas); 73.16 (the above value not always obtained on the earth); 73.19 (°vidhi told for fixing the value).
Maṇḍapa		I. 47.16 (construction of a temple based on the measurement of); 47.28-29 (effect of building in different shapes); 47.30; 47.31; 47.32 (dimensions of); 47.40 (smaller in temples for housing Vāhanas).
Maṇḍaleśvara	m.	I. 87.5 (son of Svārociṣa Manu).
Ma(ā)taṅga (elephant)		I. 68.17 (Vajras of); 68.18 (quality of Vajra from); 69.6 (Muktāphalas obtained from).
Mataṅga (at Gayā)		83.31 (°vāpī of, at Dharmāraṇya, merits of Śrāddha at); 83.32; 83.41 (by doing Śrāddha at Bharatāśrama, one shall attain); 83.64 (°vāpī, merits of bathing in) 84.15 (").
Matsya	fish	I. 2.40 (God's words that He protects the world with Avatāras like); 69.1 (Muktāphalas obtained from); 69.7; 86.10 (the 1st Avatāra of Viṣṇu); 87.2 (killer of Pralambha); 142.2 (in this form the lord killed the demon Hayagrīva and recovered the Vedas).
Matsyapuṭa		I. 69.36 (vessel used in cleaning Mauktikas).
Mathurā (a place)		I. 81.11; 144.11 (Ugrasena installed at); II.28.3 (merits of).

Madanatrayodaśī	vr.	I. 137.1 (Kāmadeva to be worshipped with Damanaka etc. in).
Madanāturā	d. w.	I. 198.8 (worshipped in Tripurāpūjā).
Madāmohā	d. w.	198.8 (worshipped in Tripurāpūjā).
Madirānakā	w.	I. 139.50 (wife of Vasudeva).
Madgura (a kind of fish)		I. 217.25 (stealing whose flesh one shall be born as a crow).
Madhu (honey)		I. 48.35; 75.2 (quality of Karketana of the colour of).
	k. m.	139.23 (l. r.) (one of the 5 sons of Arjuna).
	k. m.	139.24 (l. r.) (son of Vṛṣaṣeṇa) (the origin of Vṛṣṇivaṁśa).
	k. m.	139.34 (l. r.) (son of Devakṣatra).
Madhucchanda	k. m.	I. 139.7 (l. r.) (son of Viśvāmitra).
Madhuratha	k. m.	I. 139.33 (l. r.) (son of Bhīmaratha).
Madhuvana	f.	I. 143.37 (Hanumān burning fruit (trees) at).
Madhuśrī	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
Madhusūdana Viṣṇu	d.	I. 50.58 (saluted); 81.15 (in Mandāra mentioned in the list of Tīrthas); 87.8 (assuming the form of elephant, killed Purukutsara); (at the time of Svārociṣa Manu); 131.10 (saluted); 194.12 (requested to destroy all enemies); 222.12 (benefits of meditating on); 222.32 (efficacy of contemplation on).
	a Śālagrāma	I. 45.4 (saluted).
Manasyu	k. m.	I. 140.1 (l. r.) (son of Janamejaya).
Manu	m.	I. 5.12 (creation of Svāyambhuva°); 5.2 (2 daughters of); 5.18; 5.19 (,,); 5.21 (daughters of); 87.1 (14 in number); (first is Svāyambhuva°) (his sons were Agnidhra etc); 91.1 (Svāyambhuva etc.); (propitiated Hari).
		6.65 (etc. worshipping Hari).
	the second	87.5 (Svārociṣa, his son was Maṇḍaleśvara).
	the third	87.9 (sons of Auttama°).
	the fourth	87.13 (sons of Tāmasa°).
	the fifth	87.17 (sons of Raivata°).
	the sixth	87.21 (sons of Cākṣuṣa°).

		6.4 (birth of Cākṣuṣa Manu, as son of Ripu).
	the seventh	138.2 (Vaivasvata Manu, his birth and his sons etc).
		138.3 (father of Ilā); 87.25 (sons of Vaivasvata°, were devoted to Viṣṇu); 87.26 (sons of); 142.3 (and the Vedas protected by Keśava in the form of a fish); 143.2 (the time of Ikṣvāku from).
	the eighth	87.31 (sons of Sāvarṇya°, the Bhaviṣya).
		87.35 (son of Dakṣasāvarṇi, the ninth°)
		87.38 (sons of Dharmaputra, the 10th°).
		87.42 (sons of Rudraputra, the 11th).
		87.46 (sons of Dakṣaputra, the 12th).
		87.51 (sons of Raucya, the 13th).
		87.55 (sons of Bhautya, the 14th°).
		93.14 (as a Law-maker); 73.17 (according) to whom a Suvarṇa is 16 māṣka by weight); II. 29.10 (°smṛti, quotation from).
Manudeva	k. m.	I. 141.6 (son of Pratītaka).
Manojava	d.	I. 87.24 (name of Indra at the time of Cākṣuṣa Manu).
Manonmanī	d. w.	I. 40.5 (saluted);
	a knot	I. 42.9 (one of the 10 knots of the sacred thread put on the Lord).
Manoramā	w.	I. 6.22 (one of the daughters of Dakṣa, married by Bahuputra).
Manoharā	w.	I. 6.31 (sons of).
Manda	(Saturn)	I. 61.13 (good in 4); 61.14 (good in 6).
Mandaga	m.	I 56.11 (one of the 7 sons of Dyutimān in Krauñcadvīpa);
Mandara		47.22 (a Vairāja class of temple);
	mt.	1.24 (churning with); 56.9 (is the 7th of the mountains in Kuśadvīpa); 142.3 (carried by Hari, in the form of a monkey).
Mandira		I. 47.24 (a Puṣpaka class of temple).
Mandehā	(a group of demons)	I. 205.61 (theirnumber); (their motive to devour Sun); 205.62 (the Mantra capable of driving them).

Manyu	k. m.	I. 140.6 (l. r.) (son of Vitatha)
Mayanadī	r.	I. 83.40 (at Gayā; Brahmāraṇya situated to the west of).
Marakata	gem.	I. 68.9; 71.5 (formation of); 71.7 (the qualities which shows their auspicious nature); 71.9 (merits of the place where it formed); 71.15 (the one which places our mind is deemed to be good); 71.18 (description of a bad quality); 71.19 (the variety neither to be bought nor to be worn); 71.20 (bad qualities of); 71.22 (though possessed of shades and colours gets decoloured on contact with wind); 71.27 (different occasions to wear flawless[0] set in gold); 71.28 (valued higher than that of Padmarāga); (if defective, value is much lowered than that of Padmarāga).
Marīcasaptamī	vr.	I. 130.1 (worship of Kārtikeya in Bhādrapada).
Marīci	s.	I. 5.3 (created by Brahmā); 5.10 (married Saṁbhūti); 5.26 (''); 87.2 (at the time of Svāyambhuva Manu); 87.37 Dakṣa Sāvarṇi Manu); 89.52 (etc. said to be led by Pitṛs); 135.5 (to be worshipped in Caitra with garlands of Damanaka flowers); 143.1.
Maru	k. m.	I. 138.44 (s. r.) (son of Śīghra);
	k. m.	138.47 (s. r.) (son of Haryaśva).
Marut	d.	I. 6.58 (49 in no.); 87.28 ('').
	k. m.	139.64 (l. r.) (son of Karandhama).
Marutta	k. m.	I. 138.8 (s. r.) (son of Avikṣita).
Marudvatī	w.	I. 6.24 (a daughter of Dakṣa married by Kṛśāśva); 6.26 (Marudvanta born of).
Marudvanta	m.	I. 6.26 (born to Marudvatī, wife of Kṛśāśva).
Malaya	mt.	I. 55.6.
Maśīvaka	m.	I. 56.14 (one of the 7 sons of Bhāvya; lord of Śākadvīpa).
Mahākāla	d.	I. 18.17 (worshipped); 23.14 (worshipped); 23.27 (,,); 40.4 (saluted).

	a place	66.7 (merits of the place); 81.10 (at Ujjayinī, one of the Tīrthas);
	m.	87.24 (was enemy at the time of Cākṣuṣa Manu and was killed by Hari, in the form of a horse).
Mahākālī	d. w.	I. 38.5 (Durgā).
Mahācaṇḍī	d. w.	I. 83.15 (at Muṇḍapṛṣṭha, in Gayā) (merits of worshipping).
Mahātala		I. 57.2 (one of the 7 regions).
Mahātmā	d.	I. 89.46 (one of the clans of Pitṛs).
Mahādeva (Śiva)	d.	I. 6.23 (interlocutor); 31.22 (interlocutor); 32.2 (,,); 32.15 (,,); 34.3 (,,); 34.5 (,,); 34.24 (,,); 34.29 (,,); 39.14 (,,); 41.3 (,,); 84.26 (attained great benefits by doing little penance at Muṇḍapṛṣṭha at Gayā); 185.12 (interlocutor); 185.14 (,,); 185.16 (,,); 190.19 (,,); 191.14 (,,); 191.19 (,,); 224.24 (His Stotra on Viṣṇu, narration of); I. 15.33 (an epithet of Viṣṇu); 15.37 (,,).
Mahādaitya	m.	I. 87.59 (enemy of gods at the time of Bhautya Manu; killed by Hari himself).
Mahādruma	m.	I. 56.14 (one of the 7 sons of Bhāvya, ruler of Śākadvīpa).
Mahādhṛti	k. m.	I. 138.48 (s. r.) (son of Vibudha).
Mahān	d.	I. 89.46 (one of the 5 clans of Pitṛs).
Mahānadī	r.	I. 55.8 (flowing in the central region); 81.26 (one of the Tīrthas);
	(at Gayā)	82.10 (Rasavahā, as creation of Viṣṇu); 83.41 (Campakavana at Gayā, situated to the west of); 83.45 (Tarpaṇa to Pitṛs offered, with the waters of); 84.5 (Śrāddha done again & again at, takes Pitṛs to Svarga); 85.23 (one of the sacred spots at Gayā).
Mahānavamī	vr.	I. 133.3 (observed in Śuklāṣṭamī, Uttarāṣāḍha); 134.6 (merits of Pūjā).
Mahānābha	m.	I. 6.42 (one of the sons of Hiraṇyākṣa).
Mahānīla	gem	I. 72.18 (Indranīla is called so when it exits blue rays in milk).

Mahānemī	d.	I. 15.140 (Viṣṇu addressed as).
Mahāpadma (a Serpent)		I. 6.55 (born to Kadrū); 58.15 (lord of Mārgaśīrṣa);
		I. 47.25 (a Kailāsa type of temple).
Mahāpārśva	m.	I. 143.44 (demon killed by Rāma).
Mahāprāṇa	m.	I. 87.17 (son of Raivata Manu).
Mahābala	m.	I. 6.44 (one of the sons of Danu wife of Kaśyapa);
	m.	87.21 (son of Cākṣuṣa Manu);
	d.	89.46 (one of the clans of Pitṛs).
Mahābāhu	m.	I. 6.42 (one of the sons of Hiraṇyākṣa);
	m.	6.44 (one of the sons of Danu, wife of Kaśyapa).
Mahābhoja	k. m.	I. 139.36 (l. r.) (one of the 8 sons of Sāttvata).
Mahāmanā	k. m.	I. 139.67 (l. r.) (son of Mahāśāla, better known by the name Uśīnara).
Mahāmīna	d.	I. 13.10 (Viṣṇu saluted as).
Mahāromā	k. m.	I. 138.48 (s. r.) (son of Kṛtirāta).
Mahālakṣmī (consort of Viṣṇu)	d. w.	I. 10.1 (saluted); 10.3 (''); 18.18 (worshipped); 45.32 (worshipped); 59.12 (portion in Aṣṭamī and Amāvāsya); 81.27 (the Kṣetra where She is worshipped).
Mahāviṣṇu	d.	I. 15.4 See Viṣṇu.
Mahāvīra	m.	I. 56.16 (son of Puṣkara, Śabaleśa).
Mahāvīrya	k. m.	I. 138.46 (s. r) (son of Bṛhaduktha).
Mahāśāla	k. m.	I. 139.67 (l. r.) (son of Janamejaya).
Mahita	d.	I. 89.46 (one of the 5 clans of Pitṛs).
Mahimāvān	d.	I. 89.46 (one of the clans of Pitṛs).
Mahiṣāsura	m.	I. 13.13 (killed by Kātyāyanī).
Mahiṣmān	k. m.	I. 139.21 (l. r.) (son of Sāhañji).
Mahendra	mt.	I. 55.6; 81.16; 142.9 (Paraśurāma settling on).
Mahendrāṇī	d. w.	I. 198.8 (worshipped in Tripurāpūjā).
Maheśāna (Śiva)	d.	I. 14.2 (an interlocutor); 40.3 ('').
Maheśeśa (Śiva)	d.	I. 34.54 (an interlocutor).
Maheśvara (Śiva)	d.	I. 6.18 (Dakṣa's curse on); 25.8; 40.2 (worshipped); 33.5 (addressed as an inter-

locutor); 42.15 (addressed as an interlocutor); 43.25 (worshipped); 45.31 (worshipped); 137.18 (worshipped); 182.21 (as an interlocutor); 190.28 (''); 190.30 (''); 191.13 (''); 192.45 (''); 196.1 (''); 197.55 (Gāruḍīvidyā as narrated to Gaurī by); II. 4.50.

(Viṣṇu) d. 15.37; 15.38.

Ma(ā)heśvarī d. w. I. 24.6 (worshipped in Tripurādipūjā); (Consort of Śiva) 27.1; 86.22 (merits of worshipping).

Mahodayapura II. 17.5 (Babhruvāhana was king at).

Mahodara m. I. 143.44 (killed by Rāma). (a demon)

Māgadha s. I. 87.57 (at the time of Bhautya Manu); I. 141.8 (princes of).

Māgha a month I. 172.31 (a season commences with); 205. 119 (one should bath in the morning in).

Māṇikyagiri mt. I. 71.4 (the mythological reference to the biles of Bala dropped by Vāsuki at).

Māṇḍavī w. I. 143.7 (daughter of Kuśadhvaja); (married by Bharata).

Māṇḍavya s. 142.22 (while undergoing painful troubles, was made to swing by Kauśika seated on wife's shoulder); 142.23 (his curse).

Mātṛgaṇas d. I. 223.1-2 (addressing Śaṁkara, express their desire to devour the world); 223.18 (were formerly created by Śiva to destroy Andhaka).

Mādrī w. I. 145.8 (wife of Pāṇḍu, births of sons to).

Mādhava d. I. 15.32 (Viṣṇu addressed as); 15.37; 58.8 (in Jyeṣṭhā when Sun is there); 83.7 (merits of propitiating on); 87.55 (killing Iṣṭima taking the form of a peacock); 131.10 (saluted in Aṣṭamīvrata);

a Śālagrāma I. 45.3 (saluted).

Mānasa	mt.	I. 56.5 (the 7 in Śālmala); 58.5; 84.6 (by going to Uttara^{0} one shall attain Siddhi); 84.7 (Piṇḍadāna at Dakṣiṇa^{0} removes three debts).
Māndhātā	k. m.	I. 138.22 (s. r.) (son of Yuvanāśva); 125.1 (observed Ekādaśīvrata).
Māyā	a city	II. 28.3 (yields Moṣka).
Mārişā	w	I. 6.12 (wife of ten Prācetas) (birth of Dakṣa thro' her on account of the curse of Śiva); I. 139.51 (10 sons, Vasudeva etc. born to).
Mārīca	m.	I. 143.18 (demon in the form of a deer); 143.19 (wailing aloud & calling Rāma and Lakṣmaṇa); I. 215.20 (an Upapurāṇa).
Mārīci	s.	I. 6.46 (wives of); 6.47 (60 sons of).
Mārkaṇḍeya	s.	I. 5.9 (son of Mṛkaṇḍu); 15.34 (Viṣṇu addressed as worshipped by); 83.17 (^{o}īśvara, merits of worshipping); 88.1 (Pitṛstotra as uttered by Ruci, narrated by); 88.28 (story of Ruci arrated by); (to Krauñcuki); 89.1 (addressing Krauñcuki); 225.1 (Stotra uttered by^{o}).
Mālikā		I. 47.19 (one of the 5 classes of temples); 47.20 (Vṛttāyata-circular); 47.26 (the 9 types of temples of the class of) (Mālaka).
Māṣaka		I. 70.33 (as a measure of weight); 72.19 73.17.
Māsopavāsa	vr.	I. 122.1-6 (to be observed in Ekādaśī Śuklapakṣa in Aśvinī).
Māhiṣmati (a place)		I 81.18.
Māhendrī	d. w.	I. 134.3 (worshipped); 198.4 (''); 198.9('').
Māheśī or Maheśvarī	d. w.	I. 38.5 (saluted); 40.1; 40.2 (''); 40.14 (Pūjā); 59.10 (her place or position); 134.3 (worshipped in Mahānavamīvrata); 198.2; 198.9 ('').

	a stream	83.50 (at Gayā, merits of Śrāddha at).
Māheśvara		I. 215.20 (the 13th Upapurāṇa).
Mita	d.	I. 6.60 (one of the 49 Marut devas).
Mitra	d.	I. 6.38 (one of the Suns); 17.7 (''); 48.53; 59.6 (Lord of Anurādhā).
Mitradeva	m.	I. 87.47 (son of Dakṣaputra Manu).
Mitrabindu	m.	I. 87.47 (son of Dakṣaputra Manu).
Mitravān	m.	I. 87.47 (son of Dakṣaputra Manu).
Mitravāha	m.	I. 87.47 (son of Dakṣaputra Manu).
Mitrasaha	k. m.	I. 138.33 (s. r.) (son of Sudāsa).
Mitrāyu	k. m.	I. 140.22 (l. r.) (son of Divodāsa).
Mitravṛndā	d. w.	I. 28.11 (worshipped).
Mīmāṁsā		I. 215.21 (one of the 18 Vidyās).
Mukula	k. m.	I. 140.18 (l. r.) (son of Haryaśva); 140.19 (ruled Pāñcāla); (5 sons of).
Mukulī		I. 47.25 (a Kailāsa type of temple).
Mukta	s.	I. 87.57 (at the time of Bhautya Manu).
Mukta, Muktā-phala (maṇi)	gem	I. 68.9 (Maṇi); 68.49; 69.11; 69.14 (effects of gems obtained from Ahiśira); 69.22; 71.23 (an unset Vijāti of the gem shall shoot up rays).
Muktapāṇīya	gem	I. 70.21 (Padmarāgas obtained from); 70.22 (nature of Padmarāga called).
Mukti		II. 19.23 (the 6 things which yield).
Mukhamaṇḍapa (Pavilion in front of a temple)		I. 47.10 (its measurement and place of location).
Mukhābāṇa	m.	I. 141 2 (son of Nṛcakṣu) (in the line of Śatānīka).
Mukhyāḥ	d.	I. 87.33 (people of heaven at the time of Sāvarṇi Manu).
Mucukunda	m.	I. 138.23 (one of the sons of Bindumahya).
Muni	w.	I. 6.25 (one of the wives of Kaśyapa).
	m.	56.11 (one of the 7 sons of Dyutimān in Krauñcadvīpa).
	s.	87.10 (at the time of Auttama Manu).
Muṣṭika	m.	I. 15.80 (wrestler slayed by Kṛṣṇa); 144.6; 47.27 (a Trip (v) iṣṭapa type of temple).
Muhūrttajas	m.	I. 6.27 (born of Muhūrtā daughter of Dakṣa).

Muhūrttā	w.	I. 6.24 (one of 10 daughters of Dakṣa married by Kṛśāśva); 6.27 (Muhūrtajas were born of).
Mūrcchanā	d.	II. 23.31 (has his abode in the Āgneya direction of Citragupta's).
Mūla (lā)	star	I. 59.6 (of Nirṛti Devatā); 59.14 (good for journey); 59.16 (Adhovaktra); 59.36 (Amṛta-yoga caused by Sun in).
Mūlaka	k. m.	I. 138.34 (s. r.) (son of Aśvaka).
Mṛkaṇḍu	m.	I. 5.9 (son of Vidhātā and Niyati; father of Mārkaṇḍeya).
Mṛga (Mṛgaśīrṣa)	star	I. 59.14 (good for journey); 59.19 (a Pārśvamukha star); 59.44 (good for Jāta-karma etc.); 61.11 (good for Kanyādana etc.).
Mṛga	k. m.	I. 138.2 (s. r.) (son of Manu).
Mṛgavyādha	d.	I.6.36 (one of the 11 Rudras).
Mṛṇāla (lotus fire)		I. 77.2; 79.1 (Sphaṭika resembling colour of); 132.12 (the story of Kauśika going to the tank to fetch[o]).
Mṛtagaṅgā	r.	I. 55.9 (flowing in the central region).
Mṛtyu (Yama)	d.	I. 52.16 (worshipped in Caturdaśī).
Mṛtyuñjaya	d.	I. 18.1 (Arcanā).
Mṛtyvaṣṭaka	stotra	I. 225.1-8.
Medhā	w.	I. 5.23 (one of the 24 maiden created by Dakṣa); 5.29 (Śruta was born to).
	m.	54.1 (one of the sons of Priyavrata) (Cf. next); 54.2 (sons of).
Medhātithi	m.	I. 54.1 (one of the sons of Priyavrata); 56.1 (Plakṣadvīpeśvara, 7 sons of).
	s.	87.36(at the time of Dakṣa Sāvarṇi Manu).
	k. m.	140.4 (l. r.) (son of Pratiratha).
	k. m.	140.9 (l. r.) (son of Kaṇva).
Medhāvī	m.	I. 141.2 (son of Mukhābāṇa).
	m.	141.3 (son of Sunaya).
Menakā	d. w.	I. 58.9 (lives in Jyeṣṭhā when Sun is there).
Menā	w.	I. 5.17 (born to pitṛs and Svadhā; went to Himācala); 5.33 (Satī was born again to Menā and Himavān).

Meru		I. 47.22 (a Vairāja class of temple); 47.34 (is said to be the best among temples).
	mt.	54.6 (in Jambūdvīpa) (its extent); 55.2 (Kiṁpuruṣavarṣa lying south of).
Merudevī	d.	I. 1.21 (In 8th incarnation, Viṣṇu's birth as Urukrama to Nābhi and; 54.12(Ṛṣabha born as son of Nābhi and.
Maithilī (Sītā)	w.	I. 143.32 (Hanumān addressing[0]); 143.35 (Hanumān requests Rāvaṇa to return her to Rāma).
Mainda	a monkey	I. 143.42 (in the Rāmāyaṇa story).
Mohinī	d. w.	I. 1.25 (reference to Viṣṇu stupifying other in the form of); 29.1 (worshipped); 40.7 (saluted); 198.10 ('').
Mauktika	gem.	I. 69.4 (of the 8 classes, the ones obtained from conch shell and elephant are the best in rank); 69.6; 69.22; 69.35; 69.36 (process of cleaning); 69.38 (method of wearing it as an ornament); 69.39-40 (test to find the genuineness of); 69.41-42 (characteristics of a quality); See also Muktā, Muktāphala.
Yajurveda		I. 215.13 (was taught by Vyāsa to his disciple Vaiśampāyana).
Yajña	m.	I. 5.22 (born to Ākūti and Ruci); 196.10 (requested to protect).
Yati	k. m.	I. 139.17 (l. r.) (one of the 5 sons of Nahuṣa).
Yadu	k. m.	I. 139.18 (l. r.) (son of Yayāti); 139.19 (the three sons of).
Yama	d.	I. 5.22 (12 in no. born of Yajña and Dakṣiṇā).
(The god of death	d.	15.23 (Viṣṇu addressed as Pati of); 15.55 (Viṣṇu as cause of); 16.13 (established in South); 31.21 (saluted); 32.17 (saluted); 34.43 (worshipped); 40.11 (saluted); 52.16 (worshipped); 59.9 (lord of Bharaṇī); 52.16 (worshipped); 59.9 (lord of Bharaṇī);

84.11 (Kavya—vāha); 32.17 (in the story of Kauśika, Vijayā offered to Yama and the latter's requet to Vijayā to stay in His place); 132.18 (weds Vijayā and departs for his world); 137.16 (worshipped in Dvitīyā and Pañcamī); 219.26 (addressing confidentially his Puruṣas not to harass devotees of Viṣṇu); 221.4 (asking sufferers at heaven why they have not propitiated Keśava).

II. 5.18 (remains four armed, adorned with conch etc.); 5.19 (his conducts towards men); 8.1 (hears the words of Śravaṇas); 20.15 (his Dūtas); 23.22 (epithets of); 34.8 (Vaivasvata° is the punishing authrority for secret sins);

I. 93. 4 (one of the 14 law givers).

self-control I. 229.13 (one of the Aṅgas of Yoga).

Yamaja (tiwn) I. 201.3 (type of horse to be rejected).

Yamalārjuna m. I. 15.94 (Viṣṇu addressed as destroyer of); 144.3 (killed by Kṛṣṇa).

Yamaloka (place of Yama) II. 1.10 (request to narrate how men reach); 5.1 (Nirṇaya, Pramāṇa, Vistara & Māhātmya, requested to be described); 5.2 (narration of"); 5.3 (Pramāṇa of); (86 thousand Yojanas away from earth); 20.4 (description of one who goes to Svarga from); 23.1 (extent, asked for); 23.3; 34.9 (one who does not perform Prāyaścitta, shall be born again after suffering).

Yamunā r. I. 18.17 (worshipped); 23.14 (assigned at the door); 23.28 (is Vāstvadhipa at the door); 28.1 (worshipped at the door); 30.6 (saluted); 31.14 (saluted); 34.18 (worshipped); 126.2.

Yayāti k. m. I. 139.17 (l. r.) (one of the 5 sons of Nahuṣa); 139.18 (begot 2 sons thro' Devayānī); 139.18 (got 3 sons thro' Śarmiṣṭhā).

Yavīnara	k. m.	I. 140.14 (l. r.) (son of Dvimīḍa).
	k. m.	140.19 (l. r.) (one of the 5 sons of Mukula).
Yaśas	m.	I. 5.30 (born to Dharma).
Yaśā		II. 22.39 (one of the 10 Nāḍīs).
Yaśodā	w.	I. 131.9 (Arghya offered to^{0}; in Aṣṭamī-vrata).
Yājñavalkya	s.	I. 92.17 (obtained the favour of Viṣṇu to lay down rules of conduct); 93.1 (Dharma according to); 93.3 (as interlocutor); 94 (as interlocutor); 95 (,,); 93.7-13 (Varṇa-dharma according to); 94.1-32 (,,); 95.1-33 (Gṛhasthadharma-nirṇaya according to); 96.1-72 (Gṛhasthavidhi according to); 97.1-10 (Dravyaśuddhi according to); 98.1-19 (Dānavidhi according to); 99.1-39 (Śrāddhavidhi according to); 100.1-16 (narrating Vināyakopasṛṣṭa lakṣaṇa); 101.1-12 (Grahaśānti according to); 102.1-16 (Vānaprasthadharma according to); 103.1-5 (Bhikṣudharma according to); 104.1-4 (description of what happens to a sinner as told by); 105.1-70 (,,); 106.1-25 (pollution by death accordig to).
Yādava	a race	I. 15.129 (Viṣṇu addressed as one mindful of the welfare of); 145.39 (annihilation of).
Yādavanandana (Balarāma)	d.	I. 194.18 (requested to kill one's enemies with his plough).
Yāmāḥ	d.	I. 87.3 (one of the 4 Somapāyins).
Yāmī	w.	I. 6.24 (one of the 10 daughters of Dakṣa, married by Kṛśāśva); 6.27 (Nāgavīthi born to).
Yāmyapura (the abode of Yama)		II. 5.79 (Preta's way to); 5.80 (the different cities on the way to); 6.3 (reached by Preta on the 18th day).
Yugāntara	k. m.	I. 139.40 (l. r.) (son of Kuli) (a Śaiveya).
Yudhājit	k. m.	I. 143.8 (maternal uncle of Bharata and Śatrughna).
Yudhiṣṭhira	k. m.	I. 139.53 (born to Pṛthā, by God of Virtue); 145.9 (mighty and valiant); 145.

		18; 145.19 (dejected in dice by Duryodhana); 145.32 (his battle with Śalya); 145.38 (his rule and performance of Aśvamedha); 145.39 (his departure to the region of Viṣṇu with his brothers, after establishing Parīkṣit at the throne); II. 12. 15-73 (his dialogue with Bhīṣma on how Pretatva is obtained).
Yuvanāśva	k. m.	I. 138.19 (s. r.) (son of Ārdra).
	k. m.	138.24 (s. r.) (son of Ambarīṣa).
Yuvanāśvaka	k. m.	I. 138.22 (s. r.) (son of Pūjāśva).
Yūthī		I. 205.48 (one of the trees, used in cleaning the teeth).
Yonistoyā	r.	I. 56.7 (In Plakṣadvīpa).
Yaudheyī	k. m.	I. 140.39 (l. r.) (son of Yudhiṣṭhira).
Raghu	k. m.	I. 139.19 (l. r.) (one of the 3 sons of Yadu).
	k. m.	143.2 (born in the line of Ikṣvāku).
Raja	m.	I. 54.16 (one of the 4 sons of Bhauvana).
	k. m.	138.3 (s. r.) (son of Ilā and Budha).
Rajogātra	s.	I. 5.15 (one of the 7 sons of Vasiṣṭha and Ūrjā).
Raji	k. m.	I. 139.7 (l. r.) (one of the 4 sons of Nahuṣa); 139.14 (his 500 sons, killed by Indra).
Rati	w.	I. 5.30 (wife of Kāma and their son was Harṣa); 40.7 (saluted).
Ratināra	k. m.	I. 140.4 (l. r.) (son of Ṛteyu).
Ratna	gem	I. 68.1; 68.4; 68.5; 68.8; 68.12 (declared as faultless, result of wearing by kings); 68.46 (all are scratched by diamond, itself not being scratched); 70.5; 222.48 (Pūjā to be done); See also Maṇi and other individual names.
Rathīnara	k. m.	I. 138.16 (s. r.) (son of Pṛṣadaśva; devoted to Vāsudeva).
Rathaujā	s.	I. 87.10 (at the time of Auttama Manu).
Ramaṇa	m.	I. 6.31 (son of Manoharā).
Ramā (consort of Viṣṇu)	d. w.	I. 71.5 (gracing the region beyond Himālayas).

Rambhaka	k. m.	I. 139.7 (l. r.) (one of the 4 sons of Nahuṣa).
Rambhā	d. w.	I. 58.10 (dwells in Āṣāḍha when Sun is there); 58.19 (,, in Phālguna).
	w.	132.9 (wife of Vīra, resident of Pāṭaliputra).
Rambhātṛtīyā	vr.	I. 120.1 (observer to fast on 3rd day in bright fortnight in the month of Mārgaśīrṣa); 120.2 (in Pauṣa to observe fast).
Ramya	m.	I. 54.11 (one of the sons of Agnīdhra, Jambudvīpeśvara).
Ramyaka	mt.	I. 55.2 (situated on the north-west of Meru),
Ravi (Sun)	d.	I. 42.6 (one of the Tantudevatās of the sacred thread); 51.18 (one who is desirous of health to worship); 58.6 (Chandas for); 58.13 (when is at Āśvayuji, the gods dwell there); 60.3 (effect of this Daśā); 60.20; 62.13 (is fixed); 66.17 (as presiding deity); 67.2 (and other planets are deemed to be permeating the right nostril thro' which wind flows); 67.9 (Dakṣiṇanāḍī said to resemble the colour of); 83.51 (merits of offering Piṇḍa at Gayā at the foot of); 130.1 (to be propitiated in Bhādrapada); 137.14 (worshipped on Saptamī); 143.2 (son of Kaśyapa, son of Marīci); 205.116 (at the time of his Saṅkramaṇa, bathing at night is prescribed);
	m.	87.5 (one of the sons of Svārociṣa Manu).
Rasātala	place	I. 89.25 (where Nāgas worship the manes).
Rākā	w.	I. 5.11 (one of the daughters of Smṛti and Aṅgiras).
Rāghava (Rāma)	d.	II. 142.18 (Sītā when she was at Rāvaṇa's mansion thought only of); 143.24 (friendship with Sugrīva); 143.31; 143.39 (Vibhīṣaṇa seeking protection from); 143.49 (offering Piṇḍa and Dāna at Gayā and coronating Lava and Kuśa); See also Rāma below.
Rājavarddhana	k. m.	I. 138.8 (s. r.) (son of Tama).

Rājasūya (a sacrifice) I. 84.16 (Phala); 145.15 (performed by Pāṇḍavas).

Rājādhidevī w. I. 139.52 (daughter of Śūra); 139.55 (2 sons of).

Rāma d. I. 1.31 (as Viṣṇu's 19th Avatāra); 52.25 greatness of wife of); 86.10 (as an Avatāra of Viṣṇu)· 86.11 (Dāśarathi); 138.36 (one of the 4 sons of Daśaratha); 138.37 (Kuśa, Lava sons of); 142.10; 142.12 (to make his father's words true and to please his mother, his departure to forest and arrival at Citrakūṭa etc.); 142.17; 143.4; 143.5 (devoted to parents) (learnt from Viśvāmitra about Astras); (kills Tāḍakā); 143.6 (kills Subāhu at the sacrifice of Viśvāmitra) (married Jānakī, attending the sacrifice performed by Janaka); 143.10 (his departure for Śṛṅgaverapura with Sītā & Lakṣmaṇa discarding the kingdom); 143.13 (Bharata's rule of his kingom); 143.14 (moves to the hermitage of Atri); 143.15 (maks obseisance to Sutīkṣṇa and Agastya and reaches Daṇḍakāraṇya); 143.16 (disgraces Śūrpaṇakhā); 143.18 (kills Khara, Dūṣaṇa etc.); 143.19 (on Sītā's request to get the deer, chased Mārīca and killed him); 143.20 (at the instigation of Sītā, Lakṣmaṇa follows the path of); 143.22 (returns and finds the Parṇaśālā empty); 143.25 (coronates Sugrīva at Kiṣkindhā, remaining at Ṛṣyamūka); 143.32 (Hanumān consoles Sītā telling that He is Dūta of); (and aske for something which Rāma may identify); 143.35 (at the court of Laṅkā Hanumān reveals his identity as messenger of); 143.37 (Hanumān returns to); 143.38 (goes to Laṅkāpurī); 143.39 (confers the wealth of Laṅkā on Vibhīṣaṇa taken as refuge); 143.40 (crosses the ocean); 143.43 (kills all

		Rākṣas as); 143.50 (rules for 11000 years);
	s.	I. 87.32 (at the time of Sāvaṇi Manu);
	m.	I. 139.6 (l. r.) (son of Jamadagni) (ie. Paraśurāma).
Rāmagiryāśrama (a place)		I. 81.8.
Rāmatīrtha (a place)		I. 83.4 (at Gayā, merits of performing Śrāddha at); 83.33 and 83.64 (merits of bathing at).
Rāmaratha	k. m.	I. 138.53 (s. r.) (son of Anenas).
Rāmahrada a		I. 83.24 (at Gayā ; merits of performing Śrāddha at).
Rāmāyaṇa		I. 143.1 (narration of merits of hearing).
Rameśvara (a place)		I. 81.9 ; 83.14; 86.31.
Rāvaṇa	m.	I. 15.91 (Viṣṇu addressed as destroyer of); 142.14 (killed by Rāma); 143.18 (instigated by Śūrpaṇakhā, came to abduct Sītā); 143.21 (abducted Sītā); (defeated Jaṭāyu and reached Laṅkā); 143.30 (Hanumān saw Sītā scolded by); 143.35 (Hanumān addressed); 143.46.
Rāvaṇagaṅgā	r.	I. 70.4 (in Simhaladeśa); 70.14 (nature of Kuruvindakas obtained from).
Rāvaṇi (Indrajit)	m.	I. 143.46 (killed by Lakṣmaṇa).
Rāhu (a planet)	d.	I. 7.3 (saluted) ; 16.16 (saluted); 17.6 (worshipped); 19.7; 19.8 (its rule over the day in the order); 23.11 (worshipped); 39.13; 39.14 (saluted); 60.2 (Daśā period of); 60.5 (effects of Daśā of); 61.15 (good in 11th house); 67.2 (etc. are deemed to be controlling the right nostril); 205.116 (bathing in night permitted only when one sees).
Ripu	k. m.	I. 6.3 (son of Divañjaya in the line of Uttānapāda); 6.4 (Śrīmān, son of).
Rukma	k. m.	I. 139.28 (l. r.) (one of the 5 sons of Rukmakavaca).
Rukmakavaca	k. m.	I. 139.28 (l. r.) (son of Śitagu) (5 sons of).
Rukmāṅgada	m.	I. 125.7 (obtained Mokṣa, after observing

Ekādaśī Vrata, remaining awake and hearing Purāṇa).

Rukmiṇī (consort of Kṛṣṇa) d.w. I. 28.10 (worshipped); 139.60 (one of the 16000 wives of Kṛṣṇa); 144.6; 144.8 (her son Pradyumna).

Rucaka I. 47.22 (a Vairāja class of temple).

Ruci m. I. 1.20 (Yajña born to); 5.2 (creation of); 5.21 (marry Ākūti, daughter of Svāyambhuva Manu); 88.2 (the Prajāpati, an account of the story of); 88.28 (his story narrated by Mārkaṇḍeya to Krauncuki); 89.50 (Pitṛ Stotra uttered by); 89.63 (with whose Stotra Pitṛs get pleased and offered him a boon); 90.2 (Pramlocāś words to); 90.7 (get a son named Raucya thro' Māninī, daugher of Pramlocā).

Rucirāśva k. m. I. 140.11 (l. r.) (son of Senajit).

Rudra I. 1.2 (saluted); 2.8 (as an interlocutor); 2.9 (''); 2.10 (His contemplation on Viṣṇu); 2.29 (an interlocutor); 2.30 (''); 2.36 (heard the 18 Vidyās etc. from Hari); 2.37 (an interlocutor); 2.38 (''); 2.43 (''); 2.46 (''); 2.55 (''); 2.56 (''); 3.1 (heard the Purāṇa from Viṣṇu); 3.8 (''); 4.2 (as an interlocutor); 4.8 (''); 4.11 (Hari becomes^{0} rūpi at the end of a Kalpa, destroys the world); 5.2 (His creation); 5.6 (Satī, daughter of Dakṣa, given to); 5.32 (not invited for Dakṣayajña); 5.34 (gets angry and destroys Dakṣayajña); 6.27 (an interlocutor); 6.35; 8.2 (an interlocutor); 9.2 (an interlocutor); 15.67 (Viṣṇu as soul of); 15.108 (agitated by Viṣṇu); 16.2 (an interlocutor); 23.5; 23.41; 25.10; 27.1 (the goddess addressed as seated in the heart of); 30.7 (an interlocutor); 30.17 (''); 31.4 (''); 31.16 (''); 31.26 (Viṣṇu saluted as worthy of worship by); 31.29 (an interlocutor); 32.18 (''); 33.6 (''); 34.15 ('');

34.21 (''); 34.33 (worshipped); 34.38 (an interlocutor); 34.40 (''); 34.41 (''); 34.53 (''); 35.2 (Gāyatrī spoken as °śikhā); 36.1 (an interlocutor); 39.9 (,,); 39.4 (,,); 39.6 (,,); 39.10 (,,); 39.11 (,,); 39.7 (worshipped); 39.2 (,,); 39.4 (,,); 39.10 (,,); 40.3 (,,); 40.14 (,,); 42.7; 42.17 (to be worshipped 1st in Pavitrārohaṇa); 46.8 (worshipped); 50.28 (Divākara addressed as); 54.9 (an interlocutor); 55.3 (,,); 55.5 (,,); 57.9 (,,); 59.1 (,,) (star of); 59.43 (an interlocutor); 59.5 (,,); 62.12 (,,); 63.14 (,,); 63.17 (,,); 66.14 (,,); 83.5 (worshiped at Gayātīrtha); 86.9 (Mahā° as an Avatāra of Viṣṇu); 86.30 (°īsvara, worshiped of); 86.33 (an interlocutor); 87.9 (an interlocutor); 147.1 (mythical reference to origin of fever from the eyes of); 177.16 (an interlocutor); 177, 19, 47, 67, 70, 73, 83 (,,); 178.9 (,,); 178.10 (,,); 178.20 (an interlocutor); 178.22 (,,); 179.2 (,,); 182.19 (,,); 182.21 (,,); 182.26 (,,); 183.4 183.13 (,,); (,,); 183.16 (,,); 184.24 (,,); 185.3 (,,); 185.20 (,,); 185.24 (,,); 185.36 (,,); 186.3 (,,); 186.7 (,,); 186.14 (,,); 187.2 (,,); 187.14 (,,); 188.2 (,,); 189.14 (,,); 190.2 (,,); 190.14 (,,); 190.15 (,,); 190.18 (,,); 191.3 (,,); 192.23 (,,); 197.50 (worshipped); II. 19.12 (resides in the Maṇḍala drawn for ūrdhvadehika karma).

Rudra d. I. 6.36 (11 in number); 8 7.29.

Rudra k. m. I. 138.3 (s. r.) (son of Ilā and Budha).

Rudrapāda (a place) 84.20 (at Gayā, merits of doing Śrāddha at); 84.23.

Rudraputrāḥ I. 5.6 (were in many and were valarous);

Rudraloka I. 86.30 (obtained as a merit of worshipping Rudraeśvara);.
II. 20.3 (Dāna by giving which one can live for a long time at).

Rudrā (a knot)		I. 42.9 (in the sacred thread).
Rudrākṣa		I. 172.19 (is worn while reciting Mantras).
Rudhira	gem	68.10; 78.2 (the formation of); 78.3 (the qualities of and test for); (the colour of a fully matured).
Ruru	m.	I. 6.4 (son of Cākṣuṣa Manu) (Śrīmān, as son of).
	d.	24.7 (one of the 8 Bhairavas).
	k. m.	138.40 (s. r.) (son of Ahīnaka).
Ruruka	k. m.	I. 138.28 (s. r.) (son of Vijaya).
Rurubhairava	d.	I. 198.2.
Ruṣadratha	k. m.	I. 139.68 (l. r.) (son Titikṣu).
Reṇumatī	w.	I. 140.39 (wife of Nakula, one of the Pāṇḍavas); (cf. Kareṇumatī, Mbh. Ādi. 95.79).
Revata	k. m.	I. 138.14 (s. r.) (son of Devaka).
Revatī	star	I. 38.5; 59.9 (star of Pauṣa); 59.14 (auspicious for journey); 59.19 (Pārśva-mukha); 59.34 (°traya cause on the day of Budha, Mṛtyu, Roga etc.); 59.41 (Siddha-yoga caused by Venus in); 59.43 (Viṣayoga caused by Śani in); 59.44 (good for Jāta-karma etc.); 60.11; 61.11 (good if well situated).
		II. 4.47-8 (merits of setting free a black bull on Pūrṇimā and).
	w.	138.14 (daughter of Revata); 138.57 (wife of Balabhadra, mother of Śāraṇa etc.).
Revanta	d.	I. 86.22 (at Gayā); (merits of worshipping).
Raivata	d.	I. 6.36 (one of the 11 Rudras).
	k. m.	I. 138.4 (s. r.) (son of Revata).
Romaka	gem	I. 80.2 (said to be one of the best varieties of Vidruma).
Romapāda	k. m.	I. 139.30 (l. r.) (son of Vidarbha).
	k. m.	139.71 (l. r.) (son of Dharmaratha).
Rohaka		II. 12.41 (the story of one who has himself eaten the food intended for Devas and Pitṛs); 12.43 (had face resembling a a mountain).

Rohiṇī (star)		I. 59.2 (of Brahmā); 59.15 (auspicious for wearing garments); 59.22 (Ūrdhvamukha); 59.35 (causes on the day of Guru, Autpātika-yoga); 59.40 (Saturn in°, causes Siddha-yoga); 59.43 (Śukra in°, causes Viṣayoga);
	w.	139.56 (wife of Vasudeva); (mother of Balabhadraka).
Rohita	m.	I. 56.5 (one of the sons of Vapuṣmān, Śālmaleśa);
	d.	87.49 (one of the Gaṇas at the time of Dakṣaputra Manu).
Rohitākṣa	k. m.	I. 138.27 (s.r.) (son of Hariścandra).
Raucya	m.	I. 89.67 (son of Ruci); 90.7 (birth of).
Raudrāśva	k. m.	I. 140.2 (l. r.) (son of Vatsajāti); 140.3 (sons of).
Raurava (a Naraka)		I. 85.10 ; 217.31.
Lakṣmaṇa	m.	I. 138.36; 142.11; 143.4 (son of Daśaratha); 143.7 (marries Urmilā); 138.37 (sons of); 143.20 (under instigation of Sītā goes to rescue Rāma); 143.38 (Rāma reaches Laṅkā with); 143 46 (kills Rāvaṇi).
Lakṣmaṇā	w.	I. 139.60 (one of the 8 wives of Kṛṣṇa); 28.11 (worshipped).
Lakṣmī	d. w.	I. 5.23 (as one of 24 creations of Dakṣa); 10.3 (worshipped); 11.22 (Her place in Navavyūhārcana); 11.40 (golden coloured); 29.7 (worshipped); 34.39 (worshipped); 38.2 (worshipped); 40.4 (saluted) ; 40.6 (”); 66.21; 86.23 (worshipped at Gayā); 129.9 (worshipped); 178.19 (requested to give Saubhāgya).
Lakṣmīnārāyaṇa	(a Śālagrāma)	I. 45.26 (requested to protect); 45.27 (,,); 66.1.
Laṅkāpurī		I. 143.21 (Rāvaṇas abduction of Sītā and his return to); 143.30 (burnt by Hanumān); 143.39 (the wealth of which was conferred

		by Rāma on Vibhīṣaṇa); 143.40 (Rāmas arrival at); 143.42 (destruction of); 142.14 (Vibhīṣaṇa installed at [0] by Rāma).
Lajiṣyanta	m.	I. 87.26 (one of the sons of Vaivasvata Manu); See Haviṣyanta.
Lambana	m.	I. 56.8 (one of the 7 sons of Jyotiṣmān in Kuśadvīpa).
Lambā	w.	I. 6.24 (one of the 10 daughters of Dakṣa married by Kṛśāśva); 6.27 (Ghoṣa born to).
Lambodara	d.	I. 129.21 (Vināyaka).
Laya	m.	I. 5.29 (Vinaya born to).
Lava	k. m.	I. 138.37 (s. r.) (son of Rāma); 143.49 (installed in throne by Rāma).
Lavaṇa	demon	I. 143.50 (killed by Śatrughna); 6.10 (his daugher Sāmudrī was married by Prācīnabarhis in the line of Pṛthu).
Lavalī		I. 72.1 (a flower at Siṁhaladeśa).
Lākṣā		I. 70.8 (Padmarāga resemling in colour).
Lābha	d.	I. 87.40 (one of the 47 Marut devatas).
Lābhaga	s.	I. 6.64 (at the time of 10th Manu).
Liṅga (form of Śiva)		I. 47.11 (measurement of [0]) (should be equal with Pīṭha); 47.13 (construction of a temple based on the measurement of).
Lekhāḥ	d.	I. 87.23 (one of the clans (Gaṇa)).
Lokāntara		I. 69.24 (Muktāphalas obtained from).
Lobha		I. 5.28 (born to Puṣṭi).
Vakra		I. 47.27 (a Trip (v)iṣṭapa type of temple).
Vakratuṇḍa		I. 129.21 (a form of Vināyaka worshipped).
Vaṅga	k. m.	I. 139.69 (l. r.) (one of the several sons of Bali).
Vajra		47.27 (a Trip (v)iṣṭapa type of temple).
	gem	68.9; 68.15 (its Parīkṣā); 68.16 (mythological origin from Bala's bones); 68.17 (its 8 kinds; according to the places of its availability); 68.18-19 (characteristics of a good variety); 68.23-25 (many coloured ones can be worn only by a king and not by others); 68.26; 68.27 (defective ones not

		to be acquired); 68.30 (characteristics of mined ones); 68.31-33 (difficult to get one devoid of Doṣa) (merits of wearing a good one); 68.34-41 (finding the values of a flawless one weighing 20 Taṇḍulas is doubly valued); 68.37 (is weighed not only with Taṇḍulas); 68.38 (the greatness of the one which floats on water); 68.39 (defective one gets only 1/10th of the value of a good one); 68.40; 68.41 (has little value if a defective one is set in ornament); 68.43 (not to be worn by woman wishing for progeny) (otherwise long one to be rejected); 68.45 (methods to find the limitations made of Puṣparāga etc.); 68.46 (can scratch all Ratnas and Dhātus, itself not being scratched); 68.47; 68.48; 68.49; 68.51 (merits of); 70.23 (quality of a Vijāti); 70.27 (only the Vajra or Kuruvinda could scratch Padmarāga and Indranīla); 70.33 (priced fixed for Taṇḍula weight of Vajra is equal to Māṣa weight of Padmarāga); 74.2 (certain stones resembling Vajra in colour);
	k. m.	I. 139.62 (l. r.) (son of Aniruddha and Subhadrā); 144.11 (") (succeeded Kṛṣṇa as a king).
Vajranābha	k. m.	I. 138.41 (s. r.) (son of Vuktha).
Vaṭa	k. m.	I. 139.48 (l. r) (son of Ugrasena).
Vaṭukā	d. w.	I. 198.5 (saluted).
Vaḍavāmukha	d.	I. 194.15 (requested to destroy the sins).
Vatsajāti	k. m.	I. 140.2 (l. r.) son of Sañjāti).
Vatsaprīti	k. m.	I. 138.5 (s. r.) (son of Bhanandana); 138.6 (father of Pāṁśu and Khanitra).
Vatsara (year)		I. 66.8-13 (names of cycle of years-namely Prabhava etc.).
Vatsavyūha	m.	I. 141.5 (son of Urukṣaya).
Vanabandhu	m.	I. 87.17 (son of Raivata Manu).

Vanamālī	d.	I. 194.6 (an attribute of Viṣṇu).
Vapu	w.	I. 5.24 (one of the 13 daughters of Dakṣa married by Dharma Dākṣāyaṇa); 5.29 (Vyavasāya born to).
Vapuṣmān	m.	I. 54.1 (son of Priyavrata); 56.5 (was lord of Śālmala; and his sons-all mountains).
Vara	d.	I. 89.45 (one of the clans of Pitṛs).
Varada (one who grants boons)	d.	I. 18.5 (Viṣṇu worshipped as); 32.31 (saluted); II. 4.46 (Kṛṣṇa's reference to himself as).
	d.	89.45 (one of the clans of Pitṛs).
Varadā	r.	I. 55.7 (flowing in the central region); 81.17 (a Tīrtha).
Varānana (beautiful faced)	d.	I. 2.17 (an attribute of Viṣṇu).
Varānanā	d. w.	I. 200.5 (Devī, as an interlocutor).
Varāha (an Avatāra of Viṣṇu)	d.	I. 7.6 (saluted); 11.35 (worshipped); 86.10 (as one of the Avatāras); 86.28 (merits of worshipping); 131.11 (worshipped); 146.6 (Viṣṇu killed Hiraṇyākṣa in the form of); (lifts the earth and protects the Gods);
	a boar	69.1 (Muktas obtained from); 69.3 (the lustreless and auspicious Muktāphalas obtained from); 69.8.
Variṣṭha	m.	I. 87.31 (son of Sāvarṇi Manu).
Varuṇa	d.	I. 6.38 (one of the Suns); 17.7.
	d.	6.61 (one of the 49 Marut devas);
	d.	15.22 (rain God) (Viṣṇu saluted as master of); 31.21 (saluted); 58.10 (stays in Āṣāḍha when Sun is there); 59.8 (as Devatā of Śatabhiṣak); 88.55 (saluted by Ruci);
	s.	87.43 (at the time of Rudraputra the 11th Manu).
Vareṇya	d.	I. 89.45 (one of the clans of Pitṛs).
Varccā	m.	I. 6.30 (son of Soma).
Varddhana	place	I. 69.24 (Muktāphalas obtained from).
Varṣaparvata	mt.	I. 54.8 (their names and location in Jambudvīpa).

Varṣopala	hail	I. 69.9 (a variety of Muktāphalas which resemble).
Valabhī		I. 47.24 (a Puṣpaka type of temple).
Valaya		I. 47.25 (a Kailāsa type of temple).
Vaśavartti	d.	I. 87.11 (one of the 5 Devagaṇas at the time of Auttama Manu).
Vasavaḥ	d.	I. 6.26 (born of Vasu, wife of Kṛśāśva).
Vasiṣṭha	s.	I. 5.3 (creation of); 5.27 (marrying Ūrjā); 5.15 (his 7 sons who were all sages); 15 72 (Viṣṇu addressed as); 58.10 (dwells in Āṣāḍha when Sun is there); 135.5 (worshipped in Caitra, with garlands of Damanaka flowers).
	s.	87.2 (one of the 7 sages at the time of Svāyambhuva Manu).
	s.	87.27 (one of the sages at the time of Vaivasvata Manu).
	s.	93.5 (one of the 14 law-givers).
Vasiṣṭhāśrama		83.65 (at Gayā; merits of bathing at); 83.70 (lord of; worshipped at).
Vasu	d. w.	I. 6.25 (one of the 10 daughters of Dakṣa married by Kṛśāśva); 6.26 (Vasavaḥ born to); 87.28; 87.29 (8 in no.).
	s.	87.36 (at the time of Dakṣa Sāvarṇi Manu).
	k. m.	139.5 (l. r.) (one of the 4 sons of Kuśa).
	k. m.	140.26 (l. r.) (son of Kṛtaka); 140.27 (3 sons of).
Vasudeva	k. m.	I. 15.142 (Viṣṇu spoken as °priya); 131.9 (Arghya offered to); 139.47 (married the daughter of Devaka) (got 2 sons thro' Sahadevā); 139.51 (son of Śūra and Māriṣā); 139.56 (referred to as Dundubhi); 139.57 (getting six sons thro' Devakī); 139.58 (his 6 sons killed by Kaṁsa); 144.1 (birth of Vāsudeva to Devakī and).
Vasumanāḥ	k. m.	I. 138.25 (s. r.) (son of Haryaśva).
Vahni	d.	I. 5.16 (Dakṣa giving his daughter Svāhā to); 5.26.

	k. m.	139.63 (l. r.) (a scion of the race of Turvasu).
Vāgīśvara (Brahman)	d.	I. 206.36 (Tarpaṇa offered to).
Vācaḥ	m.	I. 87.31 (son of Sāvarṇi Manu).
Vācāvṛthā	d.	I. 87.58 (one of the 5 clans of gods at the time of Bhautya Manu).
Vātāpi	m.	I. 6.49 (demon in the family of Prahlāda).
Vāmadeva	s.	I. 7.6 (saluted);
	d.	87.4 (Indra at the time of Svāyambhuva Manu).
Śiva	d.	40.7 (the 13 Kalas of °).
Vāmana	d.	I. 1.27 (15th Avatāra of Hari); 15.4 (Viṣṇu addressed as); 86.20; 131.10 (worshipped); 194.10 (requesteded to protect); 196.7 (requested to protect).
	a Śāla-grāma	I. 45.5 (saluted); 45.20 (Vartula and hrasva); 56.12 (in the Krauñcadvīpa, ruled by Dyutimān). 215.9 (the 8th Upapurāṇa).
Vāyu	d.	I. 75.1 (mythological reference to the nails of the demons carried thrown in Padmavana by).
Vāyuskandha	d.	I. 6.64 (the division of Marut gods).
Vārāṇasī	a place	I. 52.7 (merits of bathing at); 66·6 (merits of); 81.3 (best Tīrtha); 84.5 (merits of performing Śrāddha at).
Vārāha (a form of Viṣṇu)		I. 196.8 (requested to protect).
Vārāhī	d.	I. 4.12 (Hari, remains in the form of; rescues the earth); 24.6 (worshipped); 38.5 (requested to protect); 134.3 (worshipped); 198.4 (worshipped); 198.9 (,,).
	a Śakti	d. w. 59.11 (situated in south in Pañcamī and Trayodaśī).
Vāruṇa		I. 55.4 (one of the 9 Dvīpas).
	a star	I. 59.22 (Ūrdhvamukha); 197.12 (Karko-

		ṭaka and Padmanābha are stationed in); I. 215.20 (the 11th Upapurāṇa).
Vāruṇī	m.	I. 87.35 (the 9th Manu) (Dakṣa Sāvarṇi).
Vārṣapārvaṇī	w.	I. 6.45 (one of the daughters of Svarbhānu).
Vālin	the monkey	I. 143.25 (killed by Rāma).
Vāsava (Indra)	d.	I. 59.8 (lord of Dhaniṣṭhā).
Vāsuki		I. 6.54 (one of the important serpents); 17.9 (worshipped); 43.2 (his brother's words to Hari); 58.7 (dwells in Caitra when Sun is there); 71.1 (mythological reference to the biles of the demon Bala being carried by); 129.23 (to be worshipped on certain days in particular months); 129.25 ('').
Vāsudeva	d.	I. 1.13 (Viṣṇu addressed as); 3.5 (Garuḍa becomes Vāhana of Hari, by the gracc of); 4.3; 7.6 (saluted); 12.4 (saluted); 12.9 (''); 12.14 (one of these forming Navavyūha); 14 3; 31.23 (saluted); 32 3; 32.6 (saluted); 32.17 (''); 32.19 (contemplated upon); 32.21 (worshipped); 32.24 (''); 32.29 (''); 32.40 (worshipped); 45.8 (saluted); 126.6 (saluted); 131.10 (worshipped in Aṣṭamī); 131.19 (saluted); 136.6 (saluted); 138.16 (Rathīnara as a devotee of); 144.1 (born to Vasudeva); 145.15 (Arjuna marrying Subhadrā the sister of); 145.40 (His incarnation again to protect Devas and to destroy wicked); 194.5 requested to protect); 194.24 (His Cakra is requested to destroy sin); 194.29 (requested to destroy all Jvaras); 195.1 (Mantra saluting); 222.11 (the importance of contemplation on); 222.17 (His Mantra is always purifying); 222.22 (importance of contemplating upon); 222.25 (benefits of having one's mind firm on); 222.31 (compared with shade of a tree); 222.47 (no greater Tīrtha than).

a Śālagrāma		I. 45.14 (worshipped); 45.28 (''); 47.43 (worshipped); 66.2.
Viṁśaḥ	k. m.	I. 138.6 (s. r.) (son of Kṣupa).
Vikaṭaḥ	d.	I. 129.21 (as a form of Gaṇapati).
Vikukṣi	k. m.	I. 138.17 (s. r.) (son of Ikṣvāku (known as Śaśāda) (had a son Purañjaya).
Vikṛti	k. m.	I. 139.32 (l. r.) (son of Jīmūta).
Vikṣipa	d.	I. 6.63 (one of the 49 Marut devatas).
Vighnarāja, Vighneśa	Gaṇapati d.	I. 24.8 (worshipped); 42.2 (makes the benefits of Saṁvatsarapūjā null and void if Pavitrārohaṇa rite is not done); 43.10 (is situated in the threads); 86.20 (is saluted); 129.21 (attribute of Gaṇapati); 185.4 (worshipped after fasting on Aṣṭamī and Caturdaśī).
Vicitra	m.	I. 87.51 (son of Raucya Manu).
	k. m.	140.35 (l. r.) (son of Śantanu and Satyavatī); 140.36 (married Ambikā and Ambālikā); 145.6 (married daughter of Kāśirāja); (after his death, sons were born to them thro' Vyāsa).
	k. m.	II. 6.20 (of Citranagara).
Vijaya		I. 47.27 (a Tripiṣṭapa type of temple).
	m.	87.31 (son of Sāvarṇi Manu).
	k. m.	138.27 (s. r.) (son of Cañcu).
	k. m.	138.56 (s. r.) (son of Jaya).
	k. m.	139.15 (l. r.) (son of Sañjaya).
	k. m.	139.73 (l. r.) (son of Jayadratha).
Vijayasaptamī	vr.	I. 130.7 (one desirous of victory advised to observe).
Vijayā	d. w.	I 17.9 (worshipped); 38.2 (worshipped in order from Mārga tṛtīyā); 197.14; 198.10 (worshipped); 206.37 (waters offered to);
	w.	132.9 (daughter of Vīra, a Brahmin of Pāṭalīputra); 132.11 (went for fetching water); 132.18 (marries Yama and goes to his world); 132.19 (observes the

		Budhāṣṭamīvrata, to liberate her mother from the pangs of hell).
Vijayī	w.	I. 140.39 (wife of one of the Pāṇḍavas).
Vitatha	d.	I. 46.5 (one of 32 Devas stationed outside in Vāstupūjā).
	k. m.	140.6 (l. r.) (son of Bharata).
Vitala		II. 57.2 (one of the 7 Lokas).
Vitṛṣṇā	r.	I. 56.7 (in the Śālmaladvīpa).
Vidarbha	k. m.	I. 139.29 (l. r.) (son of Jyāmagha) (3 sons born to his wife Śaivyā).
Vidarbhā	r.	I. 55.9 (flowing in the central region).
Vidura	k. m.	I. 140.36 (l. r.) (born to a slave girl thro' Vyāsa).
	k. m.	145.7 (son of Bhujiṣyā)
Vidūratha	m.	I. 187.46 (son of Dakṣaputra Mnau).
	k. m.	139.48 (l. r.) (son of Bhajamāna).
	k. m.	139.49 (l. r.) (son Śūra).
	k. m.	140.16 (l. r.) (son of Purañjaya).
	k. m.	140.31 (l. r.) (son of Suratha).
Vidyā	d.	I. 86.23 (at Gayā; merits of worshipping); branches of learning); 215.21 (18 in number).
Vidyādhara	d.	I. 86.29 (merits of touching); 195.6 (which form was attained by Citraketu thro' worship of Viṣṇu).
Vidyujjihva	m.	I. 143.43 (killed by Rāma).
	d.	223.6 (an attribute of Viṣṇu).
Vidyuta	m.	I. 87.5 (one of the sons of Svārociṣa Manu).
Vidyudambā	r.	I. 56.10 (in Kuśadvīpa).
Vidruma	mt.	I. 56.9 (in Kuśadvīpa, ruled by Jyotiṣmān);
	gem.	I. 68.10; 80.1 (obtained from Kerala); 80.2-3 (the best varieties of) (other varieties are not so valuable and prices are dependent on their cutting; the best variety which brings wealth to its wearer and removes fear and poison etc. is to be included among gems and should be tested).

Vidhātā	m.	I. 5.7 (one of the sons of Khyāti and Bhṛgu); 5.9 (married Niyati daughter of Manu); 28.1 (assigned at the door in Gopālapūjā); 30.6 (saluted in Śrīdharārcana); 31.14 (saluted in Viṣṇvarcana); 32.17 (saluted in Pañcatattvārcana); 32.20 (worshipped); 34.16 (,,).
Vidhāraṇa	d.	I. 6.62 (one of the 49 Marut devas).
Vidhṛti	r.	I. 56.7 (in Śālmaladvīpa).
Vinata	m.	I. 87.5 (one of the sons of Svārociṣa Manu).
	k. m.	138.3 (s. r.) (son of Sudyumna).
Vinatā	w.	I. 6.25 (one of 10 wives of Kaśyapa); 6.53 (2 sons of); 2.48 (mother of Garuḍa, becomes slave of Nāgas); 2.50 (,,); 2.53 (Garuḍa addressed as son of).
Vinaya		I. 5.29 (born to Laya).
Vināyak		I. 5.33 (born to Śiva and Gaurī); 51.18 (one who wants success in his efforts to propitiate); 129.21 (a form of Gaṇapati);
	a tīrtha	81.8 (Vaināyaka).
Vinīta	m.	I. 87.9 (one of the sons of Auttama Manu).
Vindhya (ka)	mt.	I. 55.6; 55.12 (regions which are bounded by); 79.1 (mythological reference to the Medas of the demon taken to); 81.17 (as a Tīrtha); 81.28 (merits of bathing at).
Vipṛthu	k. m.	I. 139.43 (l. r.) (son of Citraka).
Vipracitti	m.	I. 6.44 (son of Danu and Siṁhikā); 6.48.
Vibudha	k. m.	I. 138.48 (s. r.) (son of Devamīḍha).
Vibhīṣaṇa	m.	I. 143.39 (brother of Rāvaṇa sought refuge from Rāma); 142.14 (installed at the throne of Laṅkāpurī).
Vibhu	m.	I. 54.14 (son of Prastara).
	k. m.	I. 87.20 (Indra at the time of Raivata Manu).
	k. m.	I. 139.12 (l. r.) (son of Satyaketu)
	d.	194.5 (l. r.). (attribute of Viṣṇu).
Vibhūti	k. m.	I. 138.7 (s. r.) (son of Khanīnetra).
Vibhrāja	k. m.	I. 140.13 (l. r.) (son of Sukṛti).

Vimalā	d. w.	I. 30.6 (saluted in Śrīdharārcana); 31.14 (saluted in Viṣṇvarcana).
Vimāna		I. 47.22 (a Vairāja class of temple). 47.24 (a Puṣpaka class of temple).
Vimukta	d.	I. 6.63 (one of the 49 Marut devatas).
Vimocanī	r.	I. 56.7 (in Śālmaladvīpa).
Viraja	m.	I. 5.10 (one of the sons of Paurṇamāsa);
	s.	87.22.
Virajā (a place)		54.16 (one of the children of Bhauvana); 81.16; 81.19 ; 84.4 (Muṇḍana and Upavāsa not necessary at and certain other Tīrthas).
Virāṭ	d.	I. 6.64 (one of the 49 Marut devatas).
Virāṭa		I. 145.21 (country reached by Pāṇḍavas and their life in incognito there).
Virūpa	k. m.	I. 138.16 (s. r.) (son of Ambarīṣa).
Virocana	m.	I. 6.41 (son of Prahlāda); 87.34 (father of Bali, the Indra at the time of Sāvarṇi Manu).
Vilomā	k. m.	I. 139.44 (l. r.) (son of Kapotaromaka).
Vivasvān	d.	I. 6.38 (one of the Suns); 17.8 (''); 46.10 (etc. considered as situated around Brahmā in the Vāstu); 58.12 (dwells in Bhādrapada).
	m.	138.2 (birth of) (birth of Manu).
Vivimśaka	k. m.	I. 138.6 (s. r.) (son of Vimśa).
Vivikṣipa	m.	I. 87.13 (one of the sons of Tāmasa Manu).
Viśākha		I. 6.33 (one of those who surrounded Kumāra when he was born); 134.2 (rice paste image of enemy to be cut & offered to).
Viśākhā	star	59.5 (Indrāgni as lord of); 59.16 (Adhovaktraḥ); 59.34 (Mṛtyuyoga caused by Sun in); 59.45 (causes death in journey).
Viśāla	w.	I. 62.2 (one of the daughters of Dakṣa, married by Bahuputra).
	m.	84.34 (benefited by Piṇḍadāna at Gayā); 84.35 (was told by Brahmins how he will

get sons); (offered Piṇḍa at Gayā); 84.36 (Pretas addressed); 84.39 (ruled the kingdom and reached heaven).

k. m. 138.11 (l. r.) (son of Tṛṇabindu and Alambuṣā).

a country 139.13 (its rulers known as Vaiśālakas).

Viśva m. I. 87.43 (one of the sons of Rudraputra Manu).

d. 89.43 (one of the 9 clans of Pitṛs).

Viśvakarmā m. I. 6.34 (son of Prabhāsa).

Viśvaksena d. I. 126.9 (worshipped).

Viśvajit k. m. I. 140.11 (l. r.) (son of Jayadratha).

k. m. 141.11 (son of Satyajit).

Viśvapātā d. I. 89.45 (one of the clans of Pitṛs).

Viśvabhuk d. I. 89.43 (one of the nine clans of Pitṛs).

Viśvarāta k. m. I. 138.19 (s. r.) (son of Pṛthu).

Viśvarūpa m. I. 6.35 (son of Tvaṣṭṛ).

Viśvasaha k. m. I. 138.35 (s. r.) (son of Ailavila).

k. m. 138.42 (s. r.) (son of Uṣitāśva).

Viśvā w. I. 6.24 (one of the wives of Kṛśāśva); 6.26 (Viśvedevās were born to).

Viśvācī d. I. 58.14 (one of those who rule in Kārttika).

Viśvāmitra s. 139.5 (son of Gādhi); 58.19 (resides in Phālguna); 87.27 (at the time of Vaivasvata Manu); 139.7 (many sons of; not listed); 143.5 (taught the use of archery to Rāma); 143.6 (Rāma guarding the sacrifice of°; from Subāhu and others); 145.42 (as father of Suśruta).

Viśvāvasu d. I. 41.1 (a Gandharva, saluted); 58.11 (dwells in Sun); 58.14 (rules in Kārttika).

m. 139.2 (one of the 6 sons of Purūravas and Urvaśī).

Viṣṭi m. I. 87.25 (one of the sons of Vaivasvata Manu).

Viṣṇu d. I. 13; 1.4; 1.11; 2.1; 2.8 (as narrator of Purāṇa); 2.12; 2.13; 2.14; 2.29; 2.30; 2.31;

3.1; 3.4; 4.2; 4.5 (both manifest and unmanifest); 4.10 (as creator); 4.11 (creation of beings by becoming Brahmā); 6.7 (birth of Pṛthu, a form of); 6.40; 7.6 (saluted); 8.1 (worshipped); 8.13; 8.14 (to contemplate on); 9.2; 9.10; 11.35; 12.4 (salute); 13.1 (saluted); 13.2; 13.3 (''); 13.6 (''); 13.11 (saluted); 14.2 (attributes of); 15.2 (the thousand names of); 15.4; 15.159; 15.160 (merits of reading the 1000 names); 16.1 (contemplation on); 21.1 (offering to); 28.5 (order of worshipping Him); 29.4 (saluted); 30.7 (saluted); 30.17 (worship of); 30.18 (,,); 31.2 (Arcana of); 31.5 (Mantra for); 31.10 (one must contemplate that self is^{0}); 31.14 (saluted); 31.15 (worship of); 31.23 (saluted); 31.28 (Mūla Mantra for Pūjā); 31.29 (Arcana of); 31.30 merits of reading the ch. on His worship); 32.4 (nature and characteristics of); 32.34 (saluted); 32.37; 32.39 (to contemplate on); 33.14; 34.2 (Storra which pleases); 34.14 (worshipped); 34.30 (contemplation on); 34.31; 34.52 (saluted); 35.2; 42.6 (presiding deity of one of the threads in the sacred thread); 43.1 (gives Graiveyaka to Devas at the time of their war with Asuras); 43.2; 43.5 (Dvādaśī sacred for); 43.6 (Pavitra must be offered at particular times to); 43.10 (the 3 duties as lords of the thread); 44.8; 45.30 (Stotra of); 46.18 (directions for the construction of His abode); 48.61 (to be worshipped); 50.45; 50.62; 52.26 (as narrator); 58.19 (in Phālguna dwells in Sūryamaṇḍala); 58.20 (,,); 59.7 (Lord of Śravaṇa); 60.10 (sleeps in Karkaṭa when Pūrvāṣāḍha occurs twice in Paurṇamāsyā); 81.15 (at Mohadaṇḍa, a Tīrtha); 81.21 (the

rivers orginating from the feet of); 82.5 (as killer of Bali); 82.6 (sationed at Gayā as one who yields Mukti); 82.7 (His statement that Gayā shall become a holy place); 87.4 (Bāṣkali killed by); 87.12 (killing Pralamba, asuming the form of a fish); 87.20 (as killer of Asura Śāntaśatru,); 87.34 (Bali offering 3 feet measures to); 87.59 (writing of Purāṇas etc. in the form of Vyāsa); 131.17 (destroys all bad conducts); 137.14 (worshipped on Saptamī); 138.1 (Brahmā as born of the navel lotus of); 131.14 (rulers of Kāśī devoted to); 141.15 (characteristics of); 143.1 (Brahmā as born of the navel lotus of); 145.2 (,,); 145.38 (worshipped by Yudhiṣṭhira by performance of Aśvamedha); 145.39 (the region of°); 193.17 (if remembered when taking *auṣadha*, destroys diseases); 194.2 (worshipped); 194.4 (requested to protect); 194.13 (requested to remove sin); 194.22-23 (requested to grant all *siddhis*); 194.29 (requested to destroy Jvaras); 196.11 (requested to protect); 197.3 (merits of devotion to); 201.36; 205.66 (Āhavanīya fire is); 205.73 (is always worshipped); 205.74 (the tinities are not to be thought of as separate (distinct); 205.122 (gets pleased with *āmalaka* in Ekādaśī); 205.135 (chanting Puruṣasūkta water or flower is offered to); 206.24 (water is His abode) (hence called master of water); 215.11 (finding people of poor intellect in Dvāpara, takes the form of Vyāsa and divides the Veda into four and teaches his disciples); 216.2 (Viṣṇu in the form of Rudra, burns all the worlds); 216.4 (after everything is burnt up, clouds are produced from his mouth and it rains for 100 years); 216.5

(in the form of Brahmā sleeps for 100 years); 219.1 (description of mode of Bhakti towards); 219.17 (narration of merits of bhakti); 220.2 (always worshipped); 220.3 (,,); 220.10 (repository of all good qualities); 220.17 (Kṛṣṇa as a name of); 221.2 (one who does not worship Him is known to be Brahmaghātaka); 221.3 (cause of mundane existence); 221.7 (there is nothing besides Ārādhana, that pleases); 222.8 (one is advised to remember Him always); 222.11 (there is nothing superior to be contemplated upon than); 222.13 (mere remembrance said to be enough to correct sacrificial errors); 222.16 (seated in the heart of a Yogin removes all faults just as rising flames); 222.37 (devotion to); 222.45 (Dhyāna on); 222.50 (burns sins just as fire burns even wet fire-wood); 224.6 (Saṁsāra can be crossed only on the grace of); 224.10 (to be worshipped always); 224.11 (merits of worshipping); 224.12 (His qualities); 224.13 (is Nirvikalpa); 224.14 (''); 224.15 (''); 224.16 (benefits of worshipping Him); 224.17 (to be worshipped by those desirous of getting freed from bondage); 224.18 (to be worhipped always);224.22 (Nārada worshipped Him and attained Siddhi); 224.24 (*stava* on, uttered by Mahādeva); 227.3 (necessity of propitiating); II. 1.2 (considered as Kalpadruma); 19.12 (resides in the Maṇḍala drawn for Aurdhvadehakarma); 31.2 (commends Bhūmida).

d. 6.37 (one of the 12 Suns); 17.8 (,,).

a Śālagrāma 45.4 (saluted).

s. 87.44 (at the time of Rudraputra Manu).

Viṣṇuuloka	(abode of Viṣṇu)	I. 14.12 (obtained as a result of reading this ch.); 31.30 (one who hears, reads etc. the Viṣṇvarcana described here shall reach); 32.41 (,,); 33.7 (Arcana which conveys one to); 33.15 (Cakrastotra by reading which one reaches); 33.16 (,,); 39.20 (one who performs Sūryapūjā shall attain); 43.38 (the Pavitrārohaṇa which conveys one to); 83.55 (one who visits Koṭitīrtha shall make Pitṛs reach); 121.8; 213.22 (by doing certain deeds one goes to); II. 1.10 (the question as to how one reaches); 4.52 (one who hears details about Aurdhvadehika shall attain); 6.26 (Godāna takes the preta to); 19.26 (if one is surrounded by Darbhas, even if faulty mantras are uttered, he goes to); 20.43 (by doing Dharma, one shall attain); 28.4 (Viṣṇupura, way for gaining admission to).
Viṣvakjyoti	m.	I. 54.16 (son of Śatajit).
Viṣvaksena	d.	I. 7.6 (saluted); 28.13 (worshipped); 29.7 (contemplated upon); 30.8 (saluted); 31.21 (saluted); 32.17 (saluted); 34.46 (worshipped); 43.33 (worshipped).
	k. m.	140.13 (l. r.) (son of Brahmadatta).
Vistara	s.	I. 87.43 (during the time of Rudraputra Manu).
Vihaṅgama (birds)		I. 87.44 (beings of heaven, their abilities at the time of Rudraputra Manu).
Vihartā	d.	I. 6.61 (one of the 49 Marut devas).
Vītahavya	k. m.	I. 138.57 (s. r.) (son of Sunaya).
Vītihotra	m.	I. 139.13 (son of Dhṛṣṭaketu).
Vīra	m.	I. 132.8 (a Brahmin of Pāṭaliputra); 132.16 (was approached by Kauśika).
Vīraṇa	m.	I. 6.15 (whose daughter was married by Dakṣa Prajāpati and birth of 1000 sons).

Vīranavamī	vr.	I. 135.1 (to be observed on Navamī in Āśvinaśukla); 135.6 (narrated before).
Vīryavān	m.	I. 87.38 (one of the sons of Dharmaputra Manu).
	m.	87.47 (son of Dakṣaputra Manu).
Vuktha	k. m.	I. 138.41 (s. r.) (son of Chala).
Vṛkadeva	k. m.	I 139.46 (l. r.) (son of Devaka).
Vṛkṣa		47.25 (a Kailāsa type of temple).
Vṛṣa	d.	I. 87.45 (Indra at the time of Rudraputra Manu).
Vṛṣaṇa	k. m.	I. 139.23 (l.r.) (one of the 5 sons of Arjuna).
Vṛṣadarbha	k. m.	I. 139.68 (l. r.) (son of Sivi (Śibi?)).
Vṛṣadhana	k. m.	I. 139.16 (l. r.) (son of Kratu).
Vṛṣa (bha)	d.	I. 6.41 (as an interlocutor) ; 7.7 (''); 9.6 (''); 13.12 (''); 15.3 (''); 15.159 (''); 16.16 (''); 31.2 (''); 31.12 (''); 31.20 (''); 32.6 (''); 32.20 (''); 33.2 (''); 34.5 (''); 34.6 (''); 34.16 (''); 34.22 (''); 34.32 (''); 34.44 (''); 34.47 (''); 34.48 (''); 39.19 (''); 40.2 (''); 40.7 (''); 40.8 (''); 40.10 (''); 42.13 (''); 43.3 (''); 45.31 (''); 54.6 (''); 55.1 (''); 55.11 (''); 57.1 (''); 58.2 (''); 58.4 (''); 59.5 (''); 59.18 (''); 59.42 (''); 62.11 (''); 176.7 (''); 177.18 (''); 177.38 (i'); 177.54 (''); 177.57 (''); 177.65 (''); 181.4 (''); 182.25 (''); 182.28 (''); 185.22 (''); 186.10 (''); 186.13 (''); 187.2 (''); 187.9 (''); 190 16 (''); 190 21 ('');
Vṛṣaparvā	m.	I. 6.44 (one of the sons of Danu).
Vṛṣabha		I. 47.26 (a Mālaka type of temple).
Vṛṣasena	m	I. 87.39 (son of Dharmaputra Manu).
Vṛṣākapi	d.	I. 6.36 (one of 11 Rudras).
Vṛṣṇimān	m.	I. 141.2 (son of Śucidratha) (in the line of kings).
Vṛṣṇī (ṇi)		I. 15.21 (Viṣṇu addressed as Lord of); 139.24 (origin of the Vaṁśa of); 139.31 (son of Kunti, son of Caidya).
	k. m.	139.36 (l. r.) (one of the 8 sons of Sāttvata)

	k. m.	139.37 (l. r.) (one of the 8 sons of Bhajamāna).
	k. m.	139.41 (l. r.) (in the line of Anamitra).
Vegavatī	d. w.	I. 198.1 (Tripurā addressed as).
Vegavān	k. m.	I. 138.10 (s. r.) (son of Dhundhumān).
Veṇa	k. m.	I. 6.5 (who was unrighteous and was killed by sages).
Veṇī	r.	I. 81.21.
Veṇīratna		I. 143.33 (given by Sītā to Hanumān); 143.38 (delivered by Hanumān to Rāma).
Veṇukā	a trea	I. 56.15 (in the Śākadvīpa).
Veṇumān	m.	I. 56.8 (one of 7 sons of Jyotiṣmān at Kuśadvīpa).
Veṇvātaṭa		I. 68.17 (Vajras at); 68.18 (quality of Vajras at).
Vedabāhu	s.	I. 87.18 (at the time of Raivata Manu).
Vedasmṛti	r.	I. 55.7 (flowing in the central region).
Vaikuṇṭha		I. 45.24 (description of one of the śālagrāmas).
	d.	87.19 (one of the devatāgaṇas at the time of Raivata Manu); 131.10 (Viṣṇu addressed and worshipped as remaining in); II. 1.3; 19.6.
Vaitaraṇī	w.	I. 5.17 (born to Pitara and Svadhā) (Brahmavādini).
	r.	83.23 (merits of performing Śrāddha at Gayā at). 83.56 (cause of its location); II. 35.2 (extent of).
Vaituṇḍya	m.	I, 6.30 (son of Āpa, in the line of Uttānapāda).
Vaidiśa	a place	II. 17.22.
Vaiḍūrya	gem	I. 68.9; 68.44 (experts make imitation diamonds out of); 72.19 (its Vijāti, resembling Indranīla); 73.1 (test of); 73.2 (of varied colours formed of the rocks, lashed by water of the ocean); 73.5 (the formation of); 73.6 (the varied colours which mark a quality Padmarāga holds good also in the case of); 73.8 (good

		one brings the wearer good luck and vice-versa); 73.9 (Vijātis of); 73.11 (price of a Suvarṇa weight of Indranīla is taken as equal to the price of 2 Palas of).
Vainateya	d.	I. 7.6 (saluted); 11.21 (assigned to ear in Navavyūhārcana); 12.4 (saluted); 13.9; 15.48 (Viṣṇu addressed as); 172.19 (salutation to).
Vaibhrāja	m.	I. 56.3 (one of the 7 sons of Plakṣadvīpeśvara).
Vairāja		I. 47.19 (one of the 5 classes of temples); 47.20 (Caturasra square); 47.23 (the 9 types belonging to the class of).
Vairaṇī	w.	I. 6.15 (married by Prajāpati and birth of 1000 sons to).
Vaivasvata	d.	I. 52.16 (worshipped on Kṛṣṇacaturdaśī to get rid off one's sins).
Vaivasvatapura		II. 9.3-4 (Dānas pleasing the people of).
Vaivasvata (Manu)	m.	I. 1.23 (protected by Hari in the form of a fish at the time of deluge); 87.25 (sons of devoted to Viṣṇu).
Vaiśampāyana	s.	I. 215.13 (disciple of Vyāsa to whom latter taught Yajurveda).
Vaiśvadeva		I. 208.1 (Homa); 214.40 (no pollution for those who always perform).
Vaiśvānara	d.	I. 6.46 (whose 2 daughters were married by Mārīca); 86.21 (by worshipping whom one can be lustrous); 116.3 (grants opulance if worshipped in Kṛṣṇapakṣa Pratipat (Prathamā); 59.7 (the star Śravaṇa is remembered as).
Vaiṣṇavī	d. w.	I. 24.6 (worshipped in Tripurāpūjā); 59.13 (in south-east quarter in Ekādaśī or Tṛtīyā is not good for travel); 129.9 (etc. worshipped from Mārgatṛtīyā); 134.3 (worshipped in Mahānavamī); 198.3 (worshipped on the north in Tripurāpūjā); 198.9 (worshipped outside in Tripurāpūjā).

Vyaṁśa	m.	I. 6.48 (one of the sons of Vipracitti and Siṁhikā).
Vyavasāya		I. 5.30 (born to Ātmaja).
Vyāḍi	m.	I. 69.37 purifying Mauktika as told by).
Vyāsa	s.	I. 1.11 (the Garuḍa-purāṇa as told by); 1.35 (”); 2.1 (”); 2.2; 2.8; 3.1; 19.32; 29.5 (as an interlocutor); 4.91 (”); 73.1; 81.29; 82.1 (as an interlocutor); 82.15 (”); 83.63 (”); 84.21 (”); 87.32 (at the time of Sāvarṇi Manu); 87.59 (referred to as an incarnation of Viṣṇu and composer of Purāṇa etc.); 145.6 (had *niyoga* with the wives of Vicitravīrya'; 146.13; 196.10 (requested to protect from ignorance); 205.1; 215.1 (as an interlocutor); 215.11 (as a form of Viṣṇu); (divided Vedas into 4); 93.5 (one of the 14 Law-givers).
Vyūhakṣetra	k. m.	I. 140.8 (l. r.) (son of Manyu).
Vyomā	k. m.	I. 139.32 (l. r.) (son of Daśārha).
Śakaṭa	m.	I. 144.3 (killed by Kṛṣṇa).
Śakuni	m.	I. 6.42 (one of the sons of Hiraṇyākṣa).
	m.	139.33 (son of Madhuratha); 145.20 (as per whose opinion Pāṇḍavas had to live in forest for 12 years).
Sakuntalā	w.	I. 140.5 (wife of Duṣyanta).
Śakra	d.	I. 6.37 (one of the 12 Suns); 59.6 (lord of Jyeṣṭha); 139.14 (takes away 500 sons of Raji).
Śaṁkara (Śiva)	d.	I. 2.11 (addressed as an interlocutor); 4.13 (”); 6.19 (”); 13.12 (”); 14.12 (”); 30.4 (”); 31.13 (”); 31.28 (”); 32.2 (”); 32.8 (”); 32.21 (”); 32.25 (”); 32.26 (”); 32.27 (,,); 32.28 (,,); 32.40 (,,); 34.3 (,,) 34.14 (,,); 34.27 (,,); 34.33 (,,); 34.34 (,,); 34.55 (,,); 39.5 (,,); 39.14 (,,); 39.15 (,,); 40.12 (,,); 50.58 (worshipped in daily practices); 54.9 (as an interlocutor); 63.1 (,,); 66.7 (,,); 87.50 (,,); 133.4

(Mahānavamī observed by); 144.9 (fight between Viṣṇu and); 175.2 (as an interlocutor); 175.8 (,,); 177.10 (,,); 177.26 (,,); 177.57 (,,); 177.62 (,,); 177.69 (,,); 180.4 (,,); 182.4 (,,); 184.16 (,,); 184.22 (,,); 185.14 (,,); 185.24 (,,); 185.28 (,,); 186.2 (,,); 188.2 (,,); 188.8 (,,); 191.15 (,,); 223.4 (asked the Mātṛgaṇas not to devour the three worlds, but to protect).

m. 6.43 (one of the sons of Danu).

d. 15.85 (as an attribute of Viṣṇu).

Śaṅku s. I. 87.10 (at the time of Auttama Manu).

Śaṅkuśiraḥ m. I. 6.43 (one of the sons of Danu).

Śaṅkha 47.25 (a Kailāsa type of temple).

gem 69.1 (Muktāphalas obtained from); 69.3 (though Muktakas obtained from Śaṅkha are auspicious, have only less lustre); 69.6 ; 76.2; 77.3; 79.2 (Sphaṭika resembling the colour of).

Śaṅkhapāla a serpant I. 58.12 (dwells in Bhādrapada when Sun is there); 197.12 (assigned to Pārthivamaṇḍala in the way of worship called Gāruḍīvidyā).

Śaṅkhalikhita m. I. 93.6 (one of the law-givers).

Śacī (consort of Indra) w. I. 206.36 (worshipped).

Śacīpati (Indra) d. I. 222.32 (even his kingdom shall not be destroyed by the curse of Durvāsas, when Madhusūdana resides in one' heart).

Śaṭha m. I. 139.57 (one of the sons of Revatī and Balabhadra).

Śatajit m. I. 54.16 (son of Rajas);

139.19 (l. r.) (son of Sahasrajit).

k. m. 139.37 (l. r.) (one of the 8 sons of Bhajamāna).

Śatadrū r. I. 55.9 (flowing in the central region).

Śatadyumna m. I. 87.21 (one of the sons of Cākṣuṣa Manu).

	k. m.	138.50 (l. r.) (son of Bhānumān).
Śatabhiṣak		I. 59.8 (of Varuṇa); 59.43 (Viṣayoga caused by Jupiter in); 59.44 (auspicious for Jātakarma etc.).
Śatarūpā	w.	I. 5.19 (married by Svāyambhuva Manu); 5.20 (sons and daughers of).
Śatānanda	m.	I. 140.20 (son of Divodāsa, the 2nd).
Śatānīka	m.	I. 87.39 (one of the sons of Dharmaputra Manu, the 10th).
	k. m.	140.38 l. r.) (son of Nakula and Draupadī).
	m.	141.3 (son of Bṛhadratha).
Śatāyu	k. m.	I. 139.2 (l. r.) (one of the 6 sons of Purūravas).
Śatrājit	m.	I. 139.39 (son of Nighna).
Śatrughna	m.	I. 138.36 (s. r.) (son of Daśartha and Sumitrā); 142.11 (,,); 143.4; 143.7 (married Kīrtimatī); 138.38 (sons of); 143.50 (killed Lavaṇa).
Śanaiścara (saturn)		I. 7.3 (saluted); 16.16 (saluted); 17.6 (worshipped); 19.7 (Śaṅkha the serpent is); 23.11 (worshipped); 39.12 (of black colour is worshipped in Naiṛrtī); 39.14 (saluted in); 58.27 (his Ratha and horses); 59.25 (good on Caturthī); 59.28 (Śani, good on Caturdaśī); 59.35 (Uttarāphālgunītraya avoided on his day); 59.37 (in Svātī causes Amṛta-Yoga); 59.40 (in Rohiṇī causes Siddhayoga); 59.43 (in Revatī causes bad Yoga); 60.2 (Daśā period of); 60.5 (Daśā destroys kingdom); 60.9 (Makara and Kumbha as places of); 62.13 (Śani is known as cruel); 62.17 (good for controlling elephants etc.).
Śantanu	k. m.	1. 140.34 (l. r.) (one of the sons of Pratīpa); 140.35 (births of sons to^{0} thro' Gaṅgā and Satyavatī); 145.3 (born in the line of Āyu); 145.4 (Bhīṣma as son of Gaṅgā and); 145.5 (his 2 other sons thro' Satyavatī).

Śabala	m.	I. 54.1 (one of the sons of Priyavrata); 56.16 (ruler of Puṣkara, 2 sons of (mountains)).
Śabalāśva	m.	I. 6.17 (names of 1000 sons born to Dakṣa and Asiknī).
Śambara	m.	I. 6.43 (one of the sons of Danu); 15.93 (Viṣṇu addressed as enemy of); 144 8 (killed by Pradyumna, son of Kṛṣṇa).
Śambalagrāma (a place)		I. 81.6.
Śambhu (Śiva)	d.	I. 2.44 (as an interlocutor); 5.33 (Gaurī, daughter of Menā, became consort of); 6.36 (one of the 11 Rudras); 22.9 (worshipped); 42.20; 59.43 (as an interlocutor); 137.14 (merits of worshipping on particular Tithis); 194.1 (is said to have been protected by Vaiṣṇavakavaca).
Śaraṇa	m.	I. 5.15 (one of the 7 sons of Ūrjā and Vaśiṣṭha).
	s.	87.10 (at the time of Auttama Manu).
Śarmiṣṭhā	w.	I. 6.45 (one of the daughters of Svarbhānu, daughter of Danu); 139.18 (another wife of Yayāti, and birth of 3 sons to them).
Śaryāti	m.	I. 138.2 (son of Ikṣvāku, son of Vaivasvata Manu); 138.14 (whose daughter Sukanyā was married by Cyavana).
Śarva		I. 6.36 (one of the 11 Rudras).
Śalya	m.	I. 6.48 (one of the sons of Vipracitti and Siṁhikā).
	m.	145.32 (his fight with Dharmaputra).
Śaśabindu	k. m.	I. 139.26 (l. r.) (son of Citraratha) (his 1,00,000 wives, and 10 lacs of sons) (among whom Pṛthukīrti and others were the best).
Śaśāṅka (moon)	d.	I. 61.8 (in 12th Avasthā, causes death); 61.13 (good in 4 to house).
Śaśāṅkakṛtaśekara (Śiva)	d.	I. 183.1 (as an interlocutor); 191.20 (,,); 192.19 (,,).

Śaśī (moon)	d.	I. 51.19 (one who wishes strength should adorn); 59.29 (*ekādaśī* is good in the association of); 59.34 (the Pūrvāṣāḍhā three good in); 61.1 (is looked upon by people as Guru, on Dvitīyā, Pañcamī and Navamī of the better fortnight); 61.12 (good in 3);
Śākya	m.	I. 141.7 (son of Sañjaya).
Śākha	m.	I. 6.33 (son of Kumāra).
Śātātapa	m.	I. 93.5 (one of the law-givers).
Śāṇa		I. 73.18 (as a measure of weight) (4 Māṣas).
Śāntabhava	m.	I. 56.1 (son of Medhātithi, ruler of Plakṣadvīpa).
Śāntaśatru	m.	I. 87.20 (a daitya) killed by Viṣṇu).
Śānti	w.	I. 5.24 (one of the 13 married by Dharma Dākṣāyaṇa) ; 5.30 (Kṣema born to°); 40.8 (saluted); 206.37 (Tarpaṇa offered to° and other Ṛṣipatnīs); 140.17 (son of Nīla).
Śāntidevī	w.	I. 139.47 (daughter of Devaka)
Śāntirindra	m.	I. 87.39 (as one of the sons of Dharmaputra Manu).
Śārṅgadhārī	d.	I. 81.19 (at Śukratīrtha).
Śāla	k. m.	I. 140.35 (l. r.) (father of Śantanu).
Śālagrāma	(stone)	I. 45.1 (Lakṣaṇa of); 45.14 (description of diffetent kinds of).
	a place	54.12 (where Bharata, son of Ṛṣabha ruled); 66.5 (the place where° stones are found, is said to be sacred); 66.6 (a place which yield *mukti*); 81.14 (,, yields all things).
Śālāgṛha		I. 47.24 (a Puṣpaka class of temple).
Śālmala		I. 54.4 (one of the Dvīpas); 56.5 (Vapuṣmān as ruler of).
Śikhaṇḍin		I. 145.26 (was on the side of Pāṇḍavas, against Bhīṣma); 145.27 (by whose and Arujuna's arrows Bhīṣma was laid down on the bed of 100 arrows).
Śikhivrata	vr.	I. 129.1 (merits of observing).

Śitagu k. m. I. 139.28 (l. r.) (son of Uśana).
Śini (nī) k. m. I. 139.38 (l. r.) (son of Svadhājit); 140.7 (l. r.) (son of Amanyu).
Śibi m. I. 6.41 (one of the sons of Saṁhlāda); 87.16 (at the time of Tāmasa Manu whose enemy Bhīmarathāḥ were killed by Hari).
k. m. 139.39 (l. r.) (son of Anamitra).
k. m. 139.68 (son of Uśīnara).
Śibikāveśma I. 47.24 (a Puṣpaka class of temple).
Śiva d. I. 2.39 (as an interlocutor); 2.43 (,,); 2.44 (,,); 8.6 (,,); 14.10 (,,); 15.48 (as one of 1000 names of Viṣṇu); 17.3 (as an interlocutor); 18.18 (worshipped); 19.1 (Prāṇeśvara rite as told by); 20.1 (collection of antras Muttered by); 22.1 (Arcana for); 22.2; 23.1(Arcana of °);23.13(worshipped); (,,) 23.17 23.24 (°pada); 23.25; 23.26 (as an interlocutor); 23.27 (pūjā); 23.31; 23.32; 23.33 (by doing Bhūtaśuddhi one shall become°); 23.49 (one has to contemplate an); 25.10 (saluted); 32.17 (saluted); 33.12 (saluted); 42.1 (investiture of sacred thread for); 42.4 (as an interlocutor); 42.6 (one of those who govern the threads of sacred thread); 42.19 (°tattva saluted); 42.20 (saluted); 43.6 (as an interlocutor); 43.9 (as residing in Tantus);
59.8 (as an interlocutor); 59.35 (,,); 66.20 (saluted); 81.12 (and others have place in Jambūsara, a Tīrtha); 82.3; 82.4; 86.30 (worshipping Somanātha, one shall attain Śivaloka); 86.32 ("Kedāra"); 129.5 (to be worshipped in Kṛṣṇatṛtīya, along with Umā): 131.1 (to be propitiated in Bhādrapada Aṣṭamī); 148.16 (the Doṣa compared to weapon of); 177.23 (as an interlocutor); 177.28 (as an interlocutor); 177.30 (as an interlocutor); 177.41 ("");

177.46 (''); 177.77 (''); 177.81 (''); 182.23 (''); 184.6 (''); 184.25 (''); 184.32 (''); 185.21 (''); 185.27 (''); 185.37 (''); 186.11 (''); 187.1 (''); 188.7 (''); 188.10 (''); 188.11 (''); 190.11 (''); 191.16 (''); 192.32 (''); 197.6; 197.15; 197.28; 197.41; 201.26 (Arcana which protects elephants); 205.74 (and Brahmā, Viṣṇu are never considered as different); 223.5 (meditated on the form of Nṛsiṁha);

m. 26.2 (one of the sons of Medhātithi, ruler of Plakṣadvīpa) (all were rulers of Plakṣadvīpa); 197.51 (as an attribute of Garuḍa).

Śivadūtī d. w. I. 38.5 (Durgā addressed as).

Śivadharma I. 215.18 (4th Upapurāṇa; narrated by Nandīśvara).

Śivarātri vr. I 124.1 (on the story of).

Śivā w. 6.32 (wife of Anila).

d. I. 38.2 (worshipped in order from third day in Mārgaśīrṣa); 40.5 (worshipped in Māheśvarīpūjā); 129.9 (worshipped in order commencing from Mārga Tṛtīyā); 133.7 (assigned to various limbs and worshipped); 134.4 (worshipped).

r. I. 55.7 (flowing in the central region); 56.10 (one of those which destroys all sins).

Śiśira m. I 6.31 (son of Manoharā).

m. 56.1 (one of the sons of Medhātithi, ruler of Plakṣadvīpa).

Śiśupāla I.73.9 (a Vijāti of Vaidūrya); 73.10 (Śaiśupālaka).

k. m. 139.55 (son of Damaghoṣa and Śrutaśravā); 144.10 (slayed by Kṛṣṇa); 219.36 (and other sinners like him, teasing the Devas, got cleared of their sins by mere thought on the Lord); 222.54; 227.45 (attained Siddhi).

Śīghra	k. m.	I 138.44 (s.r.) (son of Padmavarṇa).
Śīghraga		II. 12.40 (one of the Pretas narrating its past life, was so called, as he went hurriedly past, when he was begged by a Brahmin); 12.44 (had a cow's face).
Śuka		I. 87.1 (etc. as son of Manu).
Śukāḥ		I. 6.51 (born of Śukī).
Śukāṅghri		I. 47.3 (in a temple made as long as the Garbha); 47.4 (length of the height of); 47.12 (should cover entire space covered by Pīṭha and Garbha); 47.16.
Śukī		I. 6.50 (born of Tāmrā); 6.51 (Śukas born to).
Śukti		I. 202.72 (a measure of weight defined).
Śuktimān	mt.	I. 55.6.
Śukra	s.	I. 5.15 (one of the 7 sons of Ūrjā and Vaśiṣṭha).
	a planet	7.3 (saluted); 15.28 (Viṣṇu addressed as Lord).
		16.16 (saluted in Viṣṇudhyāna); 53.10 (dwells in Āṣāḍha); 58.24 (description of the chariot of); 59.26 (Ṣaṣṭhī good on the day of); 59.28 (Trayodaśī good on the day of); 56.35 (Puṣyā and other stars causes Mṛtyuyoga); 59.37 (in Pūrvaphālgunī causes Amṛtayoga); 59.41 (in Revatī causes Siddha yoga); 59.43 (in Rohiṇī causes Viṣayoga); 60.6 (his Daśā gives elephant, Rājya etc.); 60.7 (Taurus is the place of); 61.12 (is good in 1st, 2nd & 3rd houses); 61.14 (is good in 5 and 8); 61.15 (is good in 11); 62.13 (is known as soft); 62.17 (good for certain things).
		66.17 (its place in Svarodaya); 67.3 (when in the left Nāḍī one has to do one's actions).
		87.3 (one of the Somapāyins).
		87.12 (at the time of Auttama Manu).

	s.	87.57 (at the time of Bhautya Manu).
Śukratīrtha		I. 81.18 (one of the Tīrthas).
Śukrā	r.	I. 56.7.
Śuci	d.	I. 2.15 (an attribute of Viṣṇu).
	m.	5.16 (one of the 3 sons of Svāhā and Vahni).
	m.	87.9 (one of the sons of Auttamaputra).
	m.	87.17 (one of the sons of Raivata Manu).
	's	87.57 (at the time of Bhautya Manu).
	d.	87.59 (Indra at the time of Bhautya Manu).
	k.m.	138.50 (s.r.) (son of Antaka).
	m.	141.10 (son of Bhūri).
Śucigṛdhrikā	w.	I. 6. 50 (one of the daughters of Tāmrā).
Śucidratha	m.	I. 141.2 (son of Citraratha).
Śucipada	d.	I. 2.15 (attribute of Viṣṇu).
Śuddhodana	m.	I. 141.8 (son of Śākya).
Śubhānana	d.	I. 89.43 (one of the 9 clans of Pitṛs).
Śūkara (boar) (a form of Viṣṇu)		I. 13.6 (requested to protect in the *āgneya* direction);
	a place	66.6 (as one of the Tīrthas).
Sūra	k. m.	I. 139.23 (l. r.) (one of the sons of Arjuna).
	k. m.	139.48 l. r.) (son of Vidūratha); 139.50 (3 sons of); 139.51 (his another wife called Māriṣā and 10 sons thro' her); 139.51-52 (daughter of).
Śūrasena	k. m.	I. 138.38 (s. r.) (son of Śatrughna).
	k. m.	139.23 (l. r.) (one of the sons of Arjuna).
Śūrpaṇakhā (demoness sister of Rāvaṇa)	w.	I. 143.15 (at Daṇḍakāraṇya, came to devour Rāma and others); 142.13 (whose nose was cut by Rāma).
Śṛṅgavera (a place)		I. 142.12 (Rāma going to); 143.10 (Rāma going so).
Śṛṅgī	mt.	I. 54.8 (in the north).
Śeṣa		I. 6.54 (one of the chief serpents among the 1000 born to Kadrū); 17.9 (°the serpent worshipped).
Śailāgama		II. 6.16 (at the end of the 3rd month after death Preta entering).

Śailūṣa (an actor)		I. 143.50 (Bharata ref. to as).
Śaivya	w.	I. 139.29 (wife of Vidarbha, gave birth to 3 sons).
Śoṇa		I. 81.11 (one of the Tīrthas).
Śaunaka	s.	I. 1.5 (and other sages of the Naimiṣa forest asking the Sūta about the Lord); 3.1 (as an interlocutor); 3.8 (”); 47.1 (”); 47.11 (,,); 47.12 (,,); 80.3 (,.); 202.86 (,,); 205.1 (,,); 215.21 (,,); 215.25 (,,); 218.33 (,,); 223.1 (,,) (Narasiṁhastuti narrated to).
	k. m.	I. 139.9 (son of Ghṛtsamada).
Śauri	d.	I. 131.10 (worshipped in Aṣṭamīpūjā).
Śniṣṭi	m.	I. 6 2 (son of Dhruva, valiant and powerful).
Śmaśruma	m.	I. 141.10 (son of Dharma).
Śyāmalā	d.	I. 48.13 (one of those assigned and worshipped in one of the directions).
Śyenā		I. 6.51 (born of Śyenī).
Śyenī	d.	I. 6.50 (one of the 6 daughters of Tāmrā); 6.51 (Śyenā born to).
Śraddhā	w.	I. 5.23 (one of the 24 girls created by Dakṣa); 5.28 (Kāma born to°).
Śramā	m.	I. 6.30 (one of the sons of Āpa).
Śravaṇa		I. 59.7 (star of Viṣṇu); 59.22 (one of the ūrdhvamukha star); 59.36 (amṛtayoga caused by Candra is); 136.1 (Śravaṇadvādaśi to be observed when Śravaṇa occurs on Ekādaśī etc.); 59.44 (good for Jātakarma etc.).
Śravaṇāh	d.	II. 6.46 (sons of Brahma); 6.49 (their nature); 7.1 (Garuḍa's question as to whose sons they are etc.); 7.4 (details about°); 7.13 (their creatien; 12 in no.); 7.15 (why they are called as°); 8.1 (hearing whom Yama acts).
Śravaṇadvādaśī	vr.	I. 136.1 (narration of when to be observed etc. of °).

Śrānta	m.	I. 6 30 (one of the sons of Āpa).
Śravaṇa a (month)		I. 129.4 (Śridhara to be worshipped on the 3rd day of Kṛṣṇapakṣa in).
Śrāvasta	m.	I. 138.19 (son of Yuvanāśva).
Śrī	d. w.	I. 5.8 (born to Bhṛgu and Khyāti and married by Nārāyaṇa); 7.6 (saluted); 10.1 (worship of° etc.); 11.22 (assigned to souths in Navavyūhārcana); 11.38 (worshipped); 28.8 (worshipped); 28.13 (worshipped); 30.8 (saluted); 31.21 (saluted); 32.17 (saluted); 48.79 (assigned); 86.23 (by worshipping whom one shall be free from obstacles); 131.9 (to whom Arghya is offered, in Aṣṭamī); 137.16 (worshipped).
Śrījaya		I. 47.26 (a Mālaka type of temple).
Śrīdevī	w.	I. 139.47 (daughter of Devaka).
Śrīdhara (name of Viṣṇu)	d.	I. 8.14; 8.16; 29.1 (Pūjā and Mantras know as); 29.3 (saluted); 30.1 (Arcana of); 30.3 (contemplated upon); 30.7 (saluted); 30.12 (contemplated upon); 30.14 (saluted); 31.5 (saluted); 81.10 (at Kubjaka, a Tīrtha); 129.4 (to be worshipped in Kṛṣṇatṛtīyā in months of Śrāvaṇa); 131.4 (worshipped in aṣṭamī); 136.6; 196.13 (requested to protect in midnight); 45.6 (Śālagrāma of the form of) (saluted).
Śrīnivāsa	d.	I. 30.13 (saluted in a Stotra).
Śrīpati	d.	I. 131.14 (saluted in Aṣṭamīpūjā); 136.7 (worshipped).
Śrīpūrṇaka		I. 70.21 (Padmarāgas obtained from); 70.23 (quality of Padmarāgas from).
Śrīphala	a place	II. 28.19 (merit of dying at).
Śrīmān	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
Śrīraṅga	(a place)	I. 81.26.
Śrīvatsa		I. 7.6 (saluted); 23.14 (worshipped); 194.6 (requested to protect the lower limbs); 47.23 (a Vairāj a class of temple).
Śrīvatsāṅka	d.	I. 131.14 (worshipped).
Śrīvallabha	d.	I. 30.14 (Śrīdhara saluted as).

Śrīvṛkṣa		I. 47.27 (a Tripiṣṭapa type of temple).
Śrīśa	d.	I.131.17 (Kṛṣṇa addressed as).
Śrīśaila		I. 81.8 (one of the Tīrthas).
Śruta	m.	I. 5.29 (born to Medhā).
	m.	138.31 (son of Bhagīratha).
Śrutakarmā	k. m.	I. 140.38 (l. r) (son of the Sahadeva and Draupadī).
Śrutakīrti	w.	I. 139.51 (one of the daughters of Śūra); 139.54 (birth of five sons Antardhāna etc. to and Kaikaya).
	m.	140.38 (son of Arjuna and Draupadī).
Śrutañjaya	m.	I. 141.10 (son of Bahukarmaka).
Śrutadevī	w.	I. 139.51 (daughter of Śūra); 139.54 (Yuddhadharmada, born to Dantavakra and Śrutadevī).
Śrutavān	m.	I. 140.29 (one of the sons of Somāpi).
Śrutaśravā	w.	I. 139.51 (one of the daughters of Śūra); 139.55 (Śiśupāla born to Damaghoṣa and); 141.9 (son of Somāpi)
Śrutasena	m.	I. 140.30 (one of the sons of Somāpi).
Śrutasoma	m.	I. 140.38 (son of Bhīma and Draupadī).
Śrutātmaka	m.	I. 139.2 (a son of Urvaśī and Purūravas).
Śrutāyu	k. m.	I. 138.52 (s. r.) (son of Adhinemika).
Śvaphalka	m.	I. 139.41 (in the line of Anamitra married Gāndinī).
Śveta		I. 6.55 (one of the serpents).
		I. 47.27 (a Tripiṣṭapa type of temple).
	mt.	I. 54.8 (in the north).
	m.	I. 56.5 (one of the sons of Vapuṣmān, ruler of Śālmala, their names being that of mountains).
Śvetadvīpa		81.7 (one of the Tīrthas).
Ṣaṇmukha	d.	I. 45.33 (installation & worship of; at temples).
Saṁyāti	m.	I. 139.17 (one of the 5 sons of Nahuṣa).
Saṁvaraṇa	k. m.	I. 140.25 (l. r.) (son of Ṛkṣa).
Saṁvartta	m.	I. 93.5 (one of the 14 law-givers).
Samhlāda	m.	I. 6.40 (one of the 4 sons of Hiraṇya-

kaśipu).

Sagara	k. m.	I. 138.28 (s. r.) (son of Bāhu); 138.29 (birth of 60000 sons to °thro' Sumati); (Asamañjas as son of Keśinī and).
Saṅkarṣaṇa	d.	I. 7.6 (saluted); 8.13; 8.15; 11.21; 12.4 (saluted); 12.10 (worshipped); 12.15; 32 5 (Viṣṇu is spoken of as existing in 5 forms like° etc.); 32 6 (Saluted); 32.16 (is contemplated); 32.23 (worshipped); 32.29 (saluted); 43.18; 45.8 (saluted); 66 2 (remembered); 139.59 (the son of Vasudeva); 194.5 (requested to protect); 194.29 (saluted); 195.2 (saluted).
(a form of Śālagrāma)		I. 45.15 saluted); 45 28 (description of).
Saṅkalpa	m.	I. 6 28 (born to Saṅkalpā).
Saṅkalpā	w.	I. 6.24 (one of the 10 daughters of Dakṣa married by Kṛśāśva).
Saṅkṛti	k. m.	I. 139.17 (l. r.) (son of Jayatsena).
	m.	140.6 (son of Nava).
Saṅkrandana	m.	I. 87.56 (one of the sons of Bhautya Manu).
Saṅgati	m.	I. 87.31 (one of the sons of Sāvarṇi Manu).
Sañjaya	k. m.	I. 139.15 (son of Pratikṣaya).
	m.	139.40 (son of Sātyaki).
	m.	141.7 (son of Dhanañjaya).
Saṅjāti	m.	I. 140.2 (son of Bahugati).
Satī	w.	I. 5.25 (one of the girls created by Dakṣa; married by Bhava).
		I. 5.6; 5.32 (all the daughters of Dakṣa attending the Yajña with their husbands except).
Satya	d.	I. 205.66 (Kumāra is spoken to be°).
	m.	140.27 (l. r.) (a son of Vasu).
Satyaka	k. m.	I. 139.40 (l. r.) (son of Śibi).
Satyakarmā	d.	I. 2.18 (attribute of Viṣṇu).
Satyaketu	k. m.	I. 139.12 (l. r.) (son of Sunīta).
Satyajit	d.	I. 6.60 (one of the 49 marut devas); 58.19 (dwells in solar region in Phālguna); 141.11 (son of Nīta).

Satyadharmā	k. m.	I. 139.74 (l. r.) (son of Dhṛtavrata).
Satyadhṛti	k. m.	I. 140.14 (l. r.) (son of Dhṛtimān).
	m.	140.20 (son of Śatānanda); 140.21 (was attracted by Urvaśī).
Satyanāmā	s.	I. 87.18 (at the time of Raivata Manu).
Satyabāhu	m.	I. 87.21 (one of the sons of Cākṣuṣa Manu).
Satyabhāmā	w.	I. 139.60 (one among the 8 principal wives of Kṛṣṇa); 144.6 (one of the 8 principal wives of Kṛṣṇa); 28.10 (worshipped).
Satyarata	k. m.	I. 138.26 (l. r.) (son of Trayyāruṇa) (later known as Triśaṅku).
Satyaratha	m.	I. 138.54 (son of Rāmaratha).
Satyaloka		II. 1.4 (referred to by Garuḍa as seen).
Satyavatī	w.	I. 1.29 (Viṣṇu in his 17th incarnation born to Parāśara and).
	w.	139.6 (daughter of Gādhi, married by Ṛcīka).
	w.	145.5 (wife of Śantanu).
Satyavāk	m.	I. 87.31 (one of the sons of Sāvarṇi Manu).
Satyahita	k. m.	I. 140.28 (l. r.) (son of Puṣpavān).
Satyā (Satyabhāmā)	w.	I. 15.144 (Viṣṇu addressed as dear to⁰).
	d.	87.11 (one of the 5 Devagaṇas at the time of Auttama Manu).
Satvaśruta	m.	I. 139.35 (son of Aṁśu).
Sadāśiva		I. 20.8 (Mantra etc. for); 23.22 (merits of knowledge about); 42.9 (worshipped).
Sadṛk (Sadṛkṣa)	d.	I. 6.59 (one of the 49 Marut devas); 6.62 (,,).
Sanaka	s.	I. 5.2 (creation of); 205.131 (is requested to purify).
Sanatkumāra	s.	5.2 (creation of); 215.17 (the Upapurāṇa narrated by).
Sanadvāja	k. m.	I 138.51 (s r.) (son of Ūrjanāmā) (son of).
Sanātana	s.	I. 5.2 (creation of).
Santateyu	m.	I. 140.3 (one of the 6 sons of Raudrāśva).
Santoṣa	m.	I. 5.28 (Tuṣṭi born to⁰).

Sannati	w.	I. 5.25 (married by Kratu).
	k. m.	139.11 (l. r.) (son of Alarka).
	k. m.	140.15 (l. r.) (son of Supārśva).
Sapiṇḍīkaraṇa (rite performed after death)		I. 212.1 (performed after one year); II. 4.34 (after which 16 Śrāddhas are done); 16.1-5 (when to be done); 16.6 (narration of); 16.20 (when performed by the son with 16 Śrāddhas, Pitṛs feel happy); 16.21-22(by whom to be performed in different cases); 25.4 (narrated by Kṛṣṇa to Garuḍa).
Saptamī	r.	I. 56.7.
Saprabha		I. 56.5 (one of the 7 sons, (all mountains) of Vapuṣmān, ruler of Śālmala).
Śabala	s.	I. 87.36 (at the time of Dakṣa Sāvarṇi Manu).
Samara	m.	I. 140.12 (son of Nṛpa, son of Dvīpa).
Samita	d.	I. 6.60 (one of the 49 Marut devas).
Samitra	m.	I. 141.8 (son of Kṣudraka).
Samī	k. m.	I. 139.49 (l. r.) (son of Śūra, son of Vidūratha).
Samīraṇa (wind god)	d.	I. 51.19 (one who desires progeny to worship).
Samudra	m.	I. 6.10 (Lavaṇa⁰, Prācīnabarhi married the daughter of ⁰).
	m.	65.1 (physiognomy as told by).
Samodārki	m.	I. 56.14 (one of the 7 sons of Bhava, ruler of Śākadvīpa).
Sampāti (eagle)		I. 143.29 (from whom Hanumān knows the place to which Sītā was carried away).
Saṁbhu	k. m.	I. 140.1 (l. r.) (son of Abhayada).
Sambhūti	w.	I. 5.25 (,,) one of the daughters of Dakṣa); 5.10 (wife of Marīci).
Sammati	r.	I. 56.10 (in Kuśadvīpa).
Sarayū	r.	I. 55.7 (flowing in the central region).
Sarasvatī	d. w.	I. 1.2 (saluted): 7.7 (worshipped); 7.8 (saluted): 7.9 (different energies of); 7.11; 10.4 (saluted); 18.18 (worshipped in

		Mṛtyuñjayārcana); 23.27 (worshipped); 28.3 (worshipped); 36.11 (mentioded as black in colour); 37.4 (saluted along with Gāyatrī); 38.2 (worshipped respectively from Mārgatṛtīyā); 40.4 (saluted); 45.32 (worshipped); 83.10 (effect of worshipping in the evening); 85.23 (remains established at Gayā); 86.23 (merits of worshiping); 126.6 (worshipped); 129.9 (worshipped in order from Mārga tṛtīyā).
	r.	52.6; 55.8 (flowing in central region); 66.7 (one of the Tīrthas).
Saryāti	m.	I. 87.25 (one of the sons of Vaivasvata Manu).
Sarva	d.	I. 2.42 (attribute of Viṣṇu); 15.12 (as one of the 1000 names of Viṣṇu); 15.13 (,,); 194.3 (,,).
Sarvakāma	m.	I. 138.32 (son of Ṛtuparṇa).
Sarvaga	d.	I. 2.12 (an attribute of Viṣṇu).
	m.	5.10 (one of the sons of Paurṇamāsa).
	m.	140.40 (son of Subhadrikā).
Sarvatobhadra		I. 47.22 (a Vairāja class of temple).
Sarvatraga	m.	I. 87.42 (one of the sons of Rudraputra Manu).
Sarvada	d.	I. 2.12 (an attribute of Viṣṇu); 15.12 (a name of Viṣṇu).
Sarvaduḥkhani-vāraṇa	d.	I. 194.3 (an attribute of Viṣṇu).
Sarvadeva	d.	I. 2.43 (attribute of Viṣṇu); 194.22.
Sarvapa	d.	I. 15.14 (an attribute of Viṣṇu).
Sarvaprāṇihṛ-disthita	d.	I. 2.12 (an attribute of Viṣṇu).
Sarvabhūta-bhavodbhava	d.	I. 223.6 (an attribute of Viṣṇu).
Sarvabhūta-hṛdisthita	d.	I. 15.13 (a name of Viṣṇu).
Sarvarūpa	d.	I. 194.29 (offering made to an attribute of Viṣṇu).

Sarvalokādhipati	d.	I. 12.4 (an attribute of Viṣṇu).
Sarvalokeśvareśvara	d.	I. 2.37 (an attribute of Viṣṇu).
Sarvavyāpī	d	I. 194.2 (an attribute of Viṣṇu).
Sarvātmaka	d.	I. 2.42 (an attribute of Viṣṇu).
Sarveśa		I. 11.8 (worshipped; an attribute of Viṣṇu); 16.3 (Viṣṇu saluted as); 31.26 (,,)
Sarveśvara	d.	I. 14.2 (Viṣṇu saluted as); 194.2 (Viṣṇu saluted as).
Savitā	d.	I. 6.38 (one of the 12 suns); 17.8 (,,); 35.1 (as devatā of Gāyatrī); 58.20 (Sun worshipded in the Maṇḍala of^0); 205.131 (requested to purify).
Saha	d.	I. 6.63 (one of the 49 marut devas).
Sahadeva	k. m.	I. 138.12 (s. r.) (son of Sṛñjaya).
	k. m.	139.16 (l. r.) (son of Vṛṣadhana).
	k. m.	139.53 (^{0}ka, son of Mādri, another wife of Pāṇḍu); 145.9.
	k. m.	140.23 (l. r.) (son of Saudāsa).
	k. m.	140.29 (son of Jarāsandha); 141.9.
Sahadevā	w.	I. 139.46 (daughter of Devaka).
Sahasrajit	k. m.	I. 139.18 (l. r.) (one of the 3 sons of Yadu).
	k. m.	139.37 (one of the 8 sons of Bhajamāna) (Sahasrājit).
Sahasrākṣa	d.	I. 2.17 (an attribute of Viṣṇu).
Sahasrāṅghri	d.	I. 2.17 (an attribute of Viṣṇu).
Sahasroru	d.	I. 2.17 (an attribute of Viṣṇu).
Sahiṣṇu	m.	I. 5.13 (one of the 3 sons of Kṣamā and Pulaha Prajāpati).
	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
Sahya, Sahyādri	mt.	I. 55.6; 81.27.
Sāṅkhya		I. 194.11 (Kapila referred to as expounder of); 227.1 (doctrine of); 227.41; 227.50.
Sāttvata	k. m.	I. 139.35 (l. r.) (son on Satvaśruta); 139.36 (8 sons of)
Sātyaki	k. m.	I. 139.40 (l. r.) (son of Satyaka).

Sādhyā	w.	I. 6.24 (one of the 10 daughters of Dakṣa; wife of Kṛśāśva); 6.26 (Sādhyās born to).
Sādhyāḥ		I. 6.26 (born to Sādhyā).
Sāntapana (an atnnement)		I. 214.10 (observance of); 214.13; 214.48.
Sāndīpanī	m.	I. 144.11 (preceptor of Kṛṣṇa); (for whom Kṛṣṇa rescued former's son).
Sāmaveda		I. 215.12 (taught by Vyāsa to Jaimini).
Sāmba	k. m.	I. 139.61 (l.r.) (one of the 3 sons of Kṛṣṇa); 215.20 (the 14th Upapurāṇa).
Sāraṇa		I. 139.57 (son of Revatī and Balabhadra).
Sāvitra		I. 46.8; 59.4 (lord of star Hasta).
Sāvitrī		I. 36.11 (is of white colour); 37.4 (saluted); 50.43 (is chanted); 50.45 (is remembered); 50.49 (Haṁsa becomes pure by); 83.10 (worshipping^0 in midday is fruitful); 205.67 (worshipped while doing Homa); 205.68 (no fear for one who worships); 206.37 (offening of water to).
Sahañji	k. m.	I. 139.21 (l. r.) (son of Kunti)
Siṁha	d. archit.	I. 11.35 (as an attribute of Viṣṇu); 47.26 (a Mālaka type of temple).
Siṁhala		I. 55.4 (one of the Dvīpas); 69.24 (*muktas* obtained from); 69.38 (the people of ; their method of tesing Muktaka); 69.38 (the method of wearing Mauktika, as followed by people of); 70.3 (mythological reference to fall of Ratnabīja in the ocean adjacent to); 70.21 (the Padmarāgas from); 70.22 (nature of padmarāga from); 72.1 (mythological reference to the eys of the demon falling at).
Siṁhikā	w.	I. 6.25 (one of the daughters of Dakṣa, married by Kaśyapa); 6.39 (as a daughter of Diti, and married by Vipracitti); 6.48 (son of).
Siddheśa (śvara)		I. 83.17 (at Gayā; merits of worshipping); 86.32 (,,).

Sinīvālī	w.	I. 5.11 (one of the daughtars of Smṛti).
Sindhudvīpa	k. m.	I. 138.31 (s. r.) (son of Ambarīṣa).
Sītā	w.	I. 138.49 (daughter of Sīradhvaja); 52.25 (greatness of); 142.17 (did not think anyone but Rāma while at Rāvaṇa's abode); 142.18 (a Pativratā like Anasūyā); 142.19 (Māhātmya of); 142.29 (her Pativratā dharma superior to that of Anasūyā). 143.26 (monkeys sent in search of); 143.31 (Hanūmat giving Aṅgurīya to); 143.33 (gave the *veṇīratna* to Hanūmat); 143.37 (Hanūmat informing Rāma, his meeting with); 142.13 (slaying of her abductor by Rāma); 142.15; 143.47 (her purity being proved, Rāma's return to Ayodhyā with°).
Sīradhvaja	k. m.	I. 138.49 (s. r.) (son of Hrasvaramā); 138.50 (had a brother called Kuśadhvaja).
Sukanyā	w.	I. 138.14 (daughter of Śaryāti; married to Cyavana).
Sukālina	d.	I. 5.4 (creation of manes known as); 89.23 (saluted).
Sukumāra	m.	I. 56.14 (one of the 7 sons of Śākadvīpeśvara, Bhavya).
	k. m.	139.12 (l. r.) (°ka) (son of Suvibhu).
Sukumārī	r.	I. 56.15 (in Śākadvīpa).
Sukṛti	s.	I. 87.40 (at the time of Dharmaputra Manu).
	k. m.	140.12 (l. r.) (son of Pṛthu); 140.13 (Vibhrāja, as son of).
Suketu	m.	I. 87.9 (one of the sons of Auttama Mauu);
	k. m.	138.45 (s. r.) (son of Nandivarddhana).
Sukṣetra	m.	I. 87.38 (one of the sons of Dharmaputra Manu).
Sukha		I. 5.30 (born to Ṛddhi).
Sukhada	d.	I. 89.47 (one of the 4 other clans of Pitṛs).
Sugrīva	m.	143.24 (Rāghava's friendship with); 143.26 (send monkeys in search of Sītā); 143.38 (Rāma goes to Laṅkāpurī with); 142.14 (Rāma returns to Ayodhyā with).

Sugrīvī	w.	I. 6.50 (one of the 6 daughters of Tāmrā); 6.52 (Pakṣigaṇas born to).
Sutanu	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
Sutapasa	d.	I. 87.49 (division of gods at the time of Dakṣaputra Manu).
Sutapāḥ	m.	I. 5.15 (one of the sons of Vasiṣṭha and Ūrjā).
	s.	87.10 (at the time of Auttama Manu).
	d.	87.33 (people of heaven at the time of Sāvarṇi Manu).
	s.	87.48 (at the time of Dakṣaputra Manu).
	m.	139.69 (son of Hema; Bali born to).
Sutapta	a place	II. 6.36 (Preta reached the place called° in the 10th month after death).
Sutala		I. 57.2 (one of the 7 Lokas).
Sutīkṣṇa	s.	I. 143.15 (at Daṇḍakāraṇya, saluted by Rāma).
Sudarśana		I. 7.6 (saluted); 12.14; 33.1 (Pūjā of); 33.2 (°cakra; Pūjā); 33.4 (is contemplated upon); 33.8 (saluted);
	k. m.	138.43 (s. r.) (son of Dhruvasandhi); 45.27 (Śālagrāma called); 66.1.
Sudānaka	m.	I. 141.3 (son of Śatānīka).
Sudāsa	k. m.	I. 138.32 (s. r.) (son of Sarvakāma); 138.33 (birth of a son to his wife Damayantī thro' Kalmāṣapāda).
	m.	140.22 (son of Cyavana).
Sudeva	m.	II. 17.24 (a vaiśya in the city of Vaidiśa). (devoid of progeny); (his narration to Babhruvāhana, the reason for his protection).
Sudyumna	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
	m.	87.26 (one of the sons of Vaivasvata Manu); 138.3 (3 sons of).
Sudhanu	k. m.	I. 140.25 (l. r.) (one of the sons of Kuru).
Sudhanvā	k. m.	I. 140.28 (l. r.) (son of Satyahita).
Sudhīra	k. m.	I. 140.16 (l. r.) (son of Kṣemya).

Sudhṛti	k. m.	I. 138.9 (s. r.) (son of Rājavardhana).
	k. m.	138.46 (s. r.) (son of Mahāvīrya).
Sunakṣatra	m.	I. 141.6 (son of Manudeva).
Sunadā	w.	I. 28.10 (worshipped).
Sunaya	k. m.	I. 138.56 (s. r.) (son of Ṛtaḥ).
	m.	141.3 (son of Pāriplava).
Sunāmā	k. m.	I. 139.48 (l. r.) (son of Ugrasena).
Sunīti	w.	I. 6.1 (birth of Dhruva to Uttānapada and[0]).
	k. m.	139.11 (l. r.) (son of Sannati).
Sunīthaka	m.	I. 141.2 (son of Suṣeṇa).
Sunīlaka		I. 80.2 (said to be one of the best qualities of Vidruma).
Sunetra	m.	I. 87.52 (one of the sons of Raucya Manu).
Sundarasena	k. m.	I. 124.4 (ruled Ambuda) (was wicked) (the story of his observance of Śivarātri Vrata unknowingly while hunting and the benefits he had).
Suparṇa	m.	I. 141.7 (son of Antarīkṣa).
Supārśva	k. m.	I. 138.52 (s. r.) (son of Śrutāyuḥ).
	k. m.	138.55 (s. r.) (son of Suvarcas).
	k. m.	140.15 (l. r.) (son of Dṛḍhanemi)
Suprajā	w.	I. 6.23 (one of the daughters of Dakṣa married by Kṛśāsva).
Suprathā	w.	I. 6.22 (one of the daughters of Dakṣa married by Bahuputra).
	w.	6.45 (one of the daughters of Svarbhānu).
Subala	m.	I. 87.9 (one of the sons of Auttama Manu).
	m.	141.11 (son of Sumatī).
Subāhu	k. m.	I. 138.8 (s. r.) (son of Śatrughna);
	m.	143.6 (demon killed by Rāma, while guarding Viśvāmitra's sacrifice).
Subrahmaṇya		I. 12.5 (saluted).
Subhadra	d.	I. 28.2 (one of the Dakṣas)
Subhadrā	w.	(sister of Kṛṣṇa) I. 86.18 (benefits of worshipping); 140.39 (wife of Arjuna); 145.15 (married by Arjuna at Dvārakā); 86.26 (,,).
	w.	139.62 (wife of Aniruddha).

Sumati	w.	I. 5.14 (wife of Kratu) (gave birth to Bālakhilyas); 54.13 (son of Bharata).
	m.	141.11 (one of the sons of Dṛḍhasenaka, who were called Bārhadrathas).
Sumatī	w.	I. 138.29 (birth of 60000 sons to Sagara and^{0}).
Sumanāḥ	mt.	I. 56.3 (in Plakṣadvīpa).
Sumantu	k. m.	I. 139.4 (l. r.) (son of Jahnu).
	m.	I. 215.12 (disciple of Vyāsa to whom the latter taught Ātharvaṇa).
Sumantri	k. m.	I. 138.13 (s. r.) (son of Janamejaya).
Sumita	d.	I. 6.60 (one of the Marut gods).
Sumitra	m.	I. 87.9 (one of the sons of Auttama Manu).
	k. m.	I. 139.38 (l. r.) (Sumitraka) (son of Vṛṣṇi).
	m.	I. 141.8 (son of Kuḍava).
	m.	I. 197.1 (as an interlouctor).
Sumitrā	w.	I. 143.4 (wife of Daśaratha) (mother of Lakṣmaṇa and Śatrughna).
Suyodhana	m.	I. 219.36 (a name of Duryodhana; benefits of remembering the Lord even by wicked people like).
Surakṣitā	w.	I. 139.46 (daughter of Devaka).
Suraguru	m.	I. 138.1 (i. e. Bṛhaspati).
Surata	d.	I. 6.63 (one of the 49 Marut devas).
Surabhi	w.	I. 6.25 (one of the daughters of Dakṣa married by Kaśyapa).
Surasā	w.	I. 9.53 (1000 serpents born to).
	r.	55.7 (flowing in the central region).
Surādhipati (Indra)	d.	I. 12.4 (saluted).
Surāri	d.	I. 87.49 (Gaṇas at the time of Dakṣaputra Manu).
Suruci	w.	I. 6.1 (wife of Uttānapada and mother of Uttama); 58.13 (dwells in Āśvayuji when Sun is there).
Sureśvara		I. 45.20 (a type of Śālagrāma).
Sureśvarī	d. w.	I. 81.27 (at Sahyādri).

Suvarcā	m.	I. 87.39 (one of the sons of Dharmaputra Manu).
	k. m.	138.55 (s. r.) (son of Svanara).
Suvarṇa		73.17 (as a measure of weight equal to 16 Māṣas).
Suvibhu	k. m.	I. 139.12 (l. r.) (son of Vibhu).
Suvistārā	d. w.	I. 197.8 (contemplated upon).
Surata	m.	I. 141.10 (son of Kṣemya).
Suśarmā	m.	I. 87.42 (one of the sons of Rudraputra Manu).
Suśānti	k. m.	I. 140.17 (l. r.) (son of Śānti).
Suśīlā	d. w.	I. 28.11 (wife of Kṛṣṇa) (worshipped).
Suśruta	k. m.	I. 138.55 (s. r.) (son of Supārśvata).
	s.	142.5 (authority on Āyurveda) (Āyurveda taught by Dhanvantari to); 146.1 (as an interlocutor); 151.1 (,,); 153 (,,); 154.1 (,,); 156 (,,); 158.1 (,,); 160.1 (,,); 162.1 (,,); 165.1 (,,); 167.1 (,,); 167.56 (,,); 171.1 (,,); 172.1 (,,); 174.1 (,,); 175.1 (,,); 202.1 (,,).
	m.	I. 145.42 (son of Viśvāmitra).
Suṣeṇa	d.	I. 6.60 (one of the 49 Marut devas); 58.13 (dwells in Āśvayuji when sun is there).
	k. m.	I. 139.58 (l. r.) (one of the 6 sons of Vasudeva and Devakī).
	m.	I. 141.2 (son of Vṛṣṇimān).
Suhotra	k. m.	I. 139.3 (l. r.) (son of Kāñcana).
	k. m.	I. 139.8 (l. r.) (son of Kṣatravṛddha) (3 sons of).
	k. m.	I. 140.8 (l. r.) (son of Vyūhakṣetra) (3 sons of).
	k. m.	I. 140.26 (l. r.) (son of Sudhanu).
	k. m.	I. 140.40 (l. r.) (son of Vijayī).
Sūcaka	m.	II. 12.44 (one of the Pretas, getting name and form as befitting their past action).
Sūcīmukha		II. 12.39 (a Preta narrating its story of past life has robbed food etc. from many Brahmins by way-laying etc.) (and hance known as); 12.44 (etc, one of the forms of

the Pretas, which they got as a result of their past actions).

Sūrya d. I. 2.46 (as a form of Viṣṇu); 6.37 (12 in number; born to Aditi and Kaśyapa); 6.65; 7.3 (saluted) (Āsanas, Mūrti etc.); 7.5 (Mantras for *namasakāra* etc.); 7.11 (Pavitrārohaṇa rite for; with His Mantras); 9.9 (contemplated upon); 11.17 (,,); 11.41 (,,); 13.7; 15.28 (Viṣṇu as master of); 16.9 (Arcana of); 16.11 (Mantra of; which destroys sin); 16.16 (Śanaiścara saluted as son of); 16.19 (Mantra for); 17.1 (worship of); 17.7 (12 in number, worshipped in the 2nd section in Sūryārcana); 18.18 (saluted); 23.6 (Pūjā Mantras for); 23.8 (Arcana made to); 23.10 (worshipped); 23.12 (Arcana made to); 28.8 (°maṇḍala, worshipped); 30.11 (Viṣṇu spoken as having lustre of crores of suns); 34.54 (Hayagrīva spoken as having lustre of many); 36.4; 36.16 (punishes those who do not perform Sandyopāsanā); 39.1 (Arcana of); (Viṣṇurūpa); 39.2 (,,); 39.5 (°Mūrti saluted); 39.7 (saluted); 39.15 39.19; 39.20 (worship of); 43.6; 46.4 (one of the 32 Devas asigned outside in vāstu); 50.58 (worshipped with Mantra); 51.28 (immense benefits of Dāna given at the time of eclipse or solstices of); 58.1; 58.20 (praised by sages); 58.21 (description of its movement followed by *apsaras* etc.); 60.8 (*siṁha*, his Kṣetra); 81.12 (at Jambūsāra); 83.48 (greatness of offering Piṇḍa at Gayā at the eclipse of); 84.10 (merits of offering food to manes at Gayā at Śrāddha at the time of eclipse of); 84.21 (,,); 86.19 (merits of offering Piṇḍa to Pitṛs in the presence of); 89.53 (Pitṛs as those who lead); 137.3 (the Dhāmavrata, observed in Kārtika, conveys one to the place of);

		142.23; 142.24; (eager to devour the rising); 205.61 (reference to demons named Mandeha; 205.62 (destroys those who do not perform Sandhyopāsanā); 206.32; (mode of doing Japa of Mantras on); 47.2 (as denoting the number twelve); 67.33 (one of the Nāḍīs).
Sṛñjaya	k. m.	I. 138.12 (l. r.) (son of Dhūmrāśva).
	k. m.	138.53 (s. r.) (son of Supārśva).
	k. m.	139.66 (l. r.) (son of Kālañjaya).
	k. m.	140.19 (l. r.) (one of the 5 sons of Mukula).
Setu	k. m.	I. 139.64 (l. r.) (son of Druhya).
Setubandha	a place	I. 52.7 (merits of bathiag at).
Senajit	d.	I. 6.60 (one of the 49 Marut devas); 58.14 (is the master in Kārttika).
	k. m.	140.11 (l. r.) (son of Viśvajit).
	m.	141.8 (son of Bāhula).
	m.	141.10 (son Śrutañjaya).
Saiṁhalika		I. 69.23 (one of the 8 types of muktas).
Soma (moon)	d.	I. 5.12 (one of the sons of Atri and Anasūyā); 6.29 (one of the Vasus); 6.30 (Varccā was son of); 6.37 (27 wives of); 7.3 (saluted); 11.17; 17.5; 23.10 (worshipped); 30.8 (saluted); 31.21 (saluted); 32.17 (saluted); 34.44 (worshipped); 39.10 (worshipped); 39.14 (saluted); 40.11 (saluted); 43.9 (one of the Devatas who reside in the threads of the Pavitra); 46.7 (one of the Devas assigned outside in Vāstu); 58.22 (his horses and chariot); 59.2 (Ilvalā as star of); 59.40 (in Citrā causes Viṣayoga); 60.1 (Daśa periods of); 60.3 (Daśā confers Sukha); 60.7 (Karkaṭa as is Kṣerta); 62.14 (merits of the day of); 62.15; 67.9 (the Vāmanāḍī is said to be controlled by); 84.11 (requested to protect); 89.31 (the manes said to float

		in the beams of); 87.55 (saluted by Ruci); 89.57 (addressed as the support of manes) (said to be father of the world); 139.1 (⁰vaṁśa) (son of Atri); (Tārā, dear to Suraguru, as his wife); 139.2 (Budha as son of⁰).
Somaka	r.	I. 56.3 (at Plakṣadvīpa).
	m.	140.23 (son of Sahadeva) (2 son of).
Somakuṇḍa		I. 83.68 (at Gayā; benefits of bathing at).
Somatīrtha (at Gayā)		I. 83.24 (merits of performing Śrāddha at).
Somadatta	m.	I. 138.13 (son of Kṛśāśva);
	m.	140.34 (son of Vāhlīka).
Somanātha	d.	(a form of Śiva) I. 81.4 (at Prabhāsa, a Tīrtha); 86.30 (merits of worshipping).
Somapada		I. 83.51 (merits of bathing at).
Somapāḥ	d.	I. 89.40 (one of the clans of manes).
Somānaka		I. 74.3 (description of; a type of Puṣparāga).
Somāpi	k. m.	I. 140.29 (son of Sahadeva); 141.9; 140.30 (sons of⁰).
Saugandhika (a place)		I. 70.6; 70.12 (Padmarāgas from nature of).
Saudāsa	k. m.	I. 140.22 (l. r.) (son of Sudāsa).
Saubhari	s.	I. 138.23 (married the 50 daughters of Bindumahya).
Saumya (Budha)	d.	I. 59.40 (in Rohiṇī causes Siddhayoga); 62.13; 67.3 (in Vāmanāḍī; good for action); 197.9 (resembles Indranīla in colour).
Saurabha	s.	I. 87.40 (at the time of Dharmaputra Manu).
Saurāṣṭra		I. 64.17 (Vajras at); 68.18 (quality of Vajras at).
Saurāṣṭrika		I. 69.23 (one of the 8 types of Muktāphalas).
Sauri	d.	II. 6.21 (brother of Yama; ruler of Citranagara).
Sauripura		II. 6. 10 (Preta after eating the first month's food offering, reaches).
Skanda	d.	I. 31.14 (saluted); 45.33 (worshipped in Vāstupūjā); 134.3 (the rice-paste image of

		the enemy to be cut and offered to); 198.2 (saluted).
	wk.	215.18 (said to be the 3rd Upapurāṇa uttered by Kumāra).
Stambhini	d. w.	I. 198.10 (worshipped in Tripurāpūjā).
Sthaṇḍileyu	k. m.	I. 140.3 (l. r.) (one of the 6 sons of Raudrāśva).
Sthaviṣṭha	d.	I. 2. 17 (attribute of Viṣṇu).
Snāna (bathing)		I. 205. 105-110 (description of 8 kinds- Nitya, Naimittika, Kāmya, Kriyāṅga, Malākarṣaṇa, Mārjana, Ācāmana and Avagāha).
Spha(ā)ṭika	gem.	I. 68.10; 68.44 (experts make immitation diamonds out of); 70.6; 70.9 (Padmarāgas of the class of); 70.12 (Padmarāgas having origin from; qualities of); 70.13; 70.14 (Padmaragas obtained from Rāvaṇagaṅgā can be compared with the class of); 70.16; 72.14 (resembling Indranīla); 73 9 (a Vijāti of Vaidūrya); 73.10; 79.2 (formation of) (and colour of); 79.3 (gets good value if cut & polished by a artisan); 80.3 (should be included among gems and should be tested).
Sphūrja	d.	I. 58.16 (dwells in solar region in Pauṣamāsa).
Smṛti	w.	I. 5 11 (wife of Aṅgirasa; their children).
Syonāka (a kind of pulse)		I. 76.2 (Vaidūrya resembles).
Svakarmāṇaḥ	d.	I. 87.53 (one of the 33 clans of celestials, at the time of Raucya Manu).
Svakṣetra	m.	I. 141.9 (son of Nirmitra).
Svadharmāṇaḥ	d.	I. 87.37 (were enemis of Devas at the time of Dakṣasāvarṇi Manu); 87.49 (gods at the time of Dakṣapurtra Manu divided into clans like°); 87.53 (one of the 33 clans of celestials at the time of Raucya Manu).

Svadhā	w.	I. 5.17 (wife of Pitara; daughter of); 5.25; 40.6 (saluted); 134.4 (saluted).
Svadhājit	k. m.	I. 139.38 (l.r.) (son of Sumitraka).
Svadhāma	s.	I. 87.18 (at the time of Raivata Manu).
Svadhāmānaḥ	d.	I. 87.11 (one of the Devagaṇas at the time of Auttama Manu).
	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
Svanara	k. m.	I. 138.55 (s. r.) (son of Svāgata).
Svabhānara	k. m.	I. 139.66 (l. r.) (son of Anu).
Svayambhoja	k. m.	I. 139.49 (l. r.) (son of Pratikṣatra).
Svaromāṇaḥ	d.	I. 87.53 (one of the 33 clans of celestials at the time of Raucya Manu).
Svarga	heaven	I. 51.24; 51.30; 82.8; 82.17; 83.14; 83.43; 84.3; 84.27; 84.32; 84.39; 86.16; 132.20; 143.11; 143.51; 145.42; 197.50; 213.7; 217.36-37; II 2.13; 20.4.
Svargadvāreśvara		I. 83.14 (at Gayā, benefits of worshipping).
Svarṇaromā	k. m.	I. 131.49 (s. r.) (son of Mahāromā).
Svarbhānu	m.	I. 6.44 (one of the sons of Danu); 6.45 (daughters of); 58.28 (Ratha and houses of).
Svastika		I. 47.27 (a Trip (v) iṣṭapa type of temple).
Svāgata	k. m.	I. 138.54 (s.r.) (son of Upagupta).
Svātī (a star)		I. 59.5 (of Vāyudevatā); 59.19 (is a Pārśva-mukha star); 59.37 (Amṛtayoga caused by Śanaiścara in°).
Svāyambhuva	m.	I. 5.18 (°Manu created by Brahmā at first); 5.19 (marriage with Śatarūpā);
	d. Brahmā	89.56 (saluted by Ruci).
Svāhā	w.	I. 5.16 (daughter of Dakṣa; given in marriage to Vahni); 5.25; 134.4 (saluted).
Haṁsa	d.	I. 2.15 (attribute of Viṣṇu); 87.20 (the form assumed by Viṣṇu to kill the Daitya Śāntaśatru); 83.23 (at Gayā, one bathing at, shall be cleared of ail sins); 47.26 (a Mālaka type of temple).
Hanumant		143.29 (crosses the ocean after hearing words of Sampāti); 143.33 (receives the

		Veṇīratna from Sītā); 143.34 (destorys the pleasure garden); (kills Akṣa and other demons); (allows himself to be tied by the demons); 143.35 (informs Rāvaṇa as Rāmadūtā); 143.38 (Rāma reaches Laṅkā with); 142.14 (accompanies Rāma on His return to Ayodhyā).
Haya	m.	I. 139.19 (son of Śatajit).
Hayagrīva	d.	I. 13 8 (saluted); 34.2 (Pūjā of); 34.3 (Mūlamantra of); 34.10 (contemplated upon); 34.15 (invocation of the Devatās of the Āsana of); 34.26 (Āvāhana made for); 34.29 (is contemplated upon); 34.54 (Stotra made to); 34.55 (°pūjā);
(a śālagrāma)		45.23 (description of).
Hayaśirā	w.	I. 6.45 (one of the daughters of Svarbhānu).
Hara (Śiva)	d.	I. 2.40 (as an interlocutor); 5.16 (,,); 5.18 (,,); 6.14 (on account of whom Dakṣa's creations did not grow); 8.6 (as an interlocutor); 31.30 (,,); 33.5 (,,); 34.26 (,,); 39.9 (,,); 39.12 (,,); 39.13 (,,); 39.17 (,,); 40.3 (invoked with attendants); 40.4 (as an interlocutor); 40.9 (,,); 42.1 (,,); 42.11 (,,); 43.5 (,,); 43.33 (,,); 47.61 (worshipped); 50.58 (as an interlocutor); 53.13 (as an interlocutor); 54.12 (,,); 56.11 (,,); 59.42 (,,); 62.1 (,,); 66.20 (,,); 67.1 (,,); 175.1; 177.21; 177.57 (,,); 177.72 (,,); 177.73 (,,); 182.2 (,,); 183.14 (,,); 185.37 (,,); 187.1 (,,); 187.12 (,,); 189.5 (,,); 189.10 (,,); 192.11 (,,); 192.18 (,,); II. 4.43. See also Śiva.
	d.	6.35 (one of the Rudras).
Hari (Viṣṇu)	d.	I. 1.2 (saluted); 1.14 (incarnations of); 1.17 (does penance as Naranārāyaṇa); 1.34 (his incarnation innumerable); 2.9 (Purāṇa as told by); 2.14 (attributes of); 2.32; 2.35; 2.36; 3.5 (Garuḍa becomes the vehide of); 3.6; 3.7; 3.8; 4.10 (as destroyer

etc.); 4.11 (as protector of the world); 5.8 (creation of Bala and Unmāda by); 6.65 (Marut devas etc. said to be forms of); 7.7; 8.14; 9.7 (worshipped); 9.9 (,,); 11.5; 11.19; 12.4 (saluted); 12.14; 14.1 (to be contemplated upon); 16.2 (,,); 17.2; 30.7; 31.16; 31.29; 32.4 (remains in 5 forms Vāsudeva, Saṅkarṣaṇa etc.); 33.2 (Pūjā to be done to); 43.1 (investiture of the sacred thread for); 43.2 (addresses the Nāgas); 44.1; 44.14 (is to be contemplated upon and worshipped); 49.1 (to be worshipped); 49.32 (mode of worshipping); 50.2; 50.45; 50.61 (is to be held firm in the mind); 51.19 (is to be worshipped by one who wants release from all bondage); 53.1 (the 8 Nidhis of); 53.13 (as an interlocutor); 58.30 (earth as the body of); 67.1 (as interlocutor); 81.10 (at Kubjaka as Śrīdhara); 81.12 (whenever he is, said to be a Tīrtha); 81.26 (Śrīraṅga as Tīrtha of); 81.29 (as interlocutor); 82.3 (requested by Devas to kill Gayāsura and Hari's reply); 82.4 (Devas accepting the proposal of); 86.9 (takes incarnations); 87.12 (in the form of a Matsya killed the demon Pralamba); 87.15; 87.16 (in the form of Kūrma, killed Bhīmaratha); 87.24 (in the form of Aśva killed Mahākāla); 87.41 (shall kill Bali with Gadā); 87.50 (as a eunuch shall kill Tāraka); 87.59 (as killer of Mahādaitya); 91.1 (contemplated on by Svāyambhuva Manu); 91.13; 92.2 (contemplation); 92.4 (to be contemplated on); 92.16 (is to be contemplated upon); 116.1 (merits of propitiating); 131.14 (worshipped); 131.16 (requested to protect); 131.17 (,,); 137.18 (merits of worshipping on Dvādaśī); 141.16 (to be worshipped); 142.1 (takes incar-

nation, protects the races, destroying the Daityas, and propagates Vedadharma); 142.5 (takes feminine form, makes Amṛta available to Suras); 142.8 (takes the form of Paraśurāma, kills Kṣatriyas, kills Kārtavīrya); 144.4 (part played in the Kṛṣṇāvatāra); 144.6 (8 wives of° Satyabhāmā etc.); 144.9 (fight between Śaṁkara and°); (1000 hands of Bāṇa were cut off by) 175.1 (as an interlocutor); 177 („); 178 („); 178.2; 179 (as an interlocutor), 180(''); 181 (''); 182 (''); 183 (''); 184 (''); 185 (''); 186 (''); 187 (''); 187.12 (is saluted daily); 188 (as an interlocutor); 189 (''); 190 (''); 191 (''); 192 (''); 193 (''); 194 (''); 194.4 (requested to protect); 194.20; 194.29 (requested to destroy all *jvaras*); 195 as an interlocutor); 196 (''); 196.6 (requested to protect); 205.1 (as an interlocutor); 215.3 (Dharma, Homa etc. are all°); 216.7 (100 years after destruction Hari hands down the entire universe to Brahma); 219.29-31 (benefits of devotion to); 221.1 (propitiation on; spoken of as the quintessence); 221.9; 222·5 (remembrance on Him as atonement); 222.19; 222.21 (that is the auspicious time when He is remembered); 222.30 (efficacy of having our minds bent on); 222.39 (those are the limbs which serve Him); 222.46 (worthy of refuge for all); II. 28. 19 (merits of dying at a place sacred to).

m. I. 139.28 (one of the 5 sons of Rukmakavaca); 139.59 (marries 16000 wives).

m. I. 141.3 (son of Nṛpañjaya).

mt. I. 55.2 (in the south & west); 56.9 (in Kuśadvīpa).

(a form of Śālagrāma) I. 45.13

Harīta mt. I. 56.5 (at Śālmaladvīpa).

	d.	I. 87.49 (division of gods at the time of Dakṣaputra Manu).
	k. m.	I. 138.24 (s. r.) (son of Yuvanāśva).
	k. m.	I. 138.27 (s. r.) (son of Rohitāśva).
Haridvāra	a place	I. 81.2 (river Gaṅgā at).
Harivarṣa	m.	I 54.10 (one of the sons of Agnīdhra, ruler of Jambūdvīpa).
Hariścandra	m.	I. 138.26 (son of Triśaṅku, the latter known formerly as Satyavrata).
Hareśvara	d.	I. 185.14 (Śiva addressed as an interlocutor).
Haryaṅga	k. m.	I. 139.72 (l. r.) (son of Campa).
Haryaśva	k. m.	I. 138.21 (s. r.) (son of Dṛḍhāśva).
	k. m.	138.25 (s. r.) (son of Anaraṇya).
	k. m.	138.46 (s. r.) (son of Dhṛtaketu).
	m.	140.18 (son of Arka).
Havirdhāna	m.	I. 6.9 (son of Antardhāna in the line of Uttānapāda)
Haviṣmān	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
	s.	87.40 (at the time of Dharmaputra Manu).
	s.	87.43 (at the time of Rudraputra Manu).
Haviṣya	s.	I. 87.43 (at the time of Rudraputra Manu).
Havi (Laji)-ṣyanta	m.	I.87.26 (one of the sons of Vaivasvata Manu).
Havuṣkadhi	m.	I.87.14 (one of the sons of Tāmasa Manu).
Havyakavya	s.	I. 87.36 (at the time of Dakṣa Sāvṛṇi Manu).
Hasta (tā)	a star	I. 59.4 (star of Sāvitṛ); 59.14 (good for journey); 59.15 (etc. 5 stars good for wearing upper garment); 59.19 (a *pārśva-mukha* star); 59.40 (Sun in, causes Siddha yoga); 59.44 (good for *jātakarma* etc.).
Hastimukha	d.	I. 129.22 (one of the Names of Gaṇapati. worshipped).
Hastī	m.	I. 140.8 (one of the 3 sons of Suhotra).
Hāṭaka	gem.	I. 69.23 (one of the 8 kinds of Muktāphalas).
Hārīta	m.	I. 93.6 (one of the law-givers); 147.48 (critical days in *sannipāta* fever according to).

Hāhā (A gandharva)	d.	I. 58.9 (dwells in *Bhāskaramaṇḍala*, in *jyeṣṭha*).
Hiḍimbā	w.	I. 140.39 (wife of Bhīma).
Hitāśva	k. m.	I. 138.21 (s. r.) (son of Nikumbha).
Himavān	d.	I. 46.12 (one of the deities worshipped prior to erection of temples).
	mt.	54.8 (in the south); 55.17 (people inhabiting the region east of).
	m.	I. 5.17 (marrying Menā, daughter of Svadhā and Pitṛs).
Hiraṇyakaśipu	m.	I. 6.39 (born to Diti); 6.40 (4 sons of); 142.7 (Viṣṇu in the form of Narasiṁha, kills).
Hiraṇyagarbha		I. 194.11 (Viṣṇu addressed as).
Hiraṇyanābha	m.	I. 138.42 (son of Viśvasaha).
Hiraṇyaromā	s.	I. 87.18 (at the time of Raivata Manu).
Hiraṇyākṣa	m.	I. 6.39 (son of Diti); 6.42 (sons of); 87.30 (Viṣṇu assumed the form of boar and killed).
Hiraṇvān	m.	I. 54.11 (one of the 9 sons of Agnīdhra, ruler of Jambudvīpa).
	mt.	55.1 (situated in south east).
Hutabhuk (Fire-good)	d.	I. 78.1. See Hutāśana below.
Hutahavyavaha	m.	I. 6.31 (son of Druhiṇa, in the line of Uttānapāda).
Hutāśana (Agni)	d.	I. 51.18 (one wishing for wealth to propitiate); 69.16; 214.1 (one of the things which are always pure).
Hṛdika	k. m.	I. 139.50 (l. r.) (son of Svayambhoja).
Hṛṣikeśa (a mame of Viṣṇu)	d.	34.1 (addressed by Rudra as an interlocutor); 45.6 (saluted 131.10 (saluted); 194.5 (requested to protect the mind); 195.4 (saluted); 196.12 (requested to protect).
Hema	gold m.	I. 69.38 (used in wearing *mauktika*); 139.69 (son of Ruṣadratha).
Hemaka		I. 69.23 (one of the 8 kinds of Muktāphalas).

Hemakūṭa	mt.	I. 54.8 (in the south); Cf. Hemaśaila below.
Hemacandra	k. m.	I. 138.11 (s. r.) (son of Viśāla).
Hemaśaila	mt.	I. 56.9 (in Kuśadvīpa).
Haihaya	k. m.	I. 139.19 (l. r.) (son of Śatajit).
Hrasvaroman	m.	I. 139.49 (son of Svarṇaroman).
Hrāda	m.	I. 6.40 (one of the 4 sons of Hiraṇyakaśipu).
Hrī		I. 28.8 (woshipped).